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D. A. G.



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THE
CRITICAL REVIEW;
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Annals of Literature,

EXTENDED AND IMPROVED.

BY
A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

VOLUME the FOURTH.

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1792.

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CRITICAL REVIEW.

For JANUARY, 1792.

*Transactions of the Linnean Society. Vol. I. 4to. 18s. Boards.
White and Son. 1791.*

THE possessors of the Linnean collection consider, very properly, that with it the task of cherishing the author's fame and defending his system has devolved. They do not decline it; and, while as natural historians, in general, they confess his merits, they seem to feel the more intimate connection, which excites their zeal and adds to their ardour. Though botanical investigations are scarcely adapted to the discussion of a Journal, and we are obliged to confine ourselves to general accounts; yet we still endeavour to give our philosophical readers some adequate idea of the contents of this first volume of the Linnean Transactions.

The Introduction of the President explains more particularly the objects of the Society, and the designs of its institutors; nor must we be blamed for hastening to the conclusion, since it forms the most proper introduction to the volume before us.

It now only remains for me to point out what I conceive to be the peculiar objects of our present institution. I need not enforce the propriety of each of us endeavouring to promote as much as possible the main ends of our undertaking, and to contribute all in our power to the general stock of knowledge. These are indispensable obligations upon all who associate themselves with any literary society. Those who do not comply with them incur disgrace instead of honour; for a title is but a reproach to those who do not deserve it; nor can they have a share in the reputation of a society, who never in any manner contributed to its advancement.

Besides an attention to natural history in general, a peculiar regard to the productions of our own country may be expected from us. We have yet much to learn concerning many plants, which authors copy from one another as the produce of Great Britain; but which few have seen; and our animal productions are still less understood. Whatever relates to the history of these, their economy in the general plan of nature, or their use to man in parti-

CRIT. REV. N. AR. (IV). Jan. 1792.

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cular,

cular, is a proper object for our enquiries. Of the productions of our own country we ought to make ourselves perfectly masters, as no natural object can any where be studied half so well as in its native soil. This however not being always practicable, botanic gardens and cabinets of natural history have been invented, in which the productions of the most distant climes are brought at once before us. No country that I know of can bear a comparison with England in this respect. The royal garden at Kew is undoubtedly the first in the world, and we have a number of others, both public and private, each of which may vie with the most celebrated gardens of other countries. Nor have we a less decided superiority in cabinets. That of the British Museum, which contains among other things the original herbariums of Sloane, Plukenet, Petiver, Kämpfer, Boerhaave, of many of the disciples of Ray, and several others, besides innumerable treasures of zoology, claims the first place. That of the late sir Ashton Lever stands I believe unrivalled in birds and quadrupeds; not to mention many others. But is it not a reproach to the naturalists of Great Britain that so many rarities should remain in their hands undescribed? that foreigners should eagerly catch at one or two plants obtained from our gardens, which we for years have been trampling under foot unnoticed? Yet how, till now, could such nondescripts have been made public? Large works in natural history are expensive and of hazardous sale; few private people can undertake them; nor has there hitherto been any society to which detached descriptions could be communicated. It is altogether incompatible with the plan of the Royal Society, engaged as it is in all the branches of philosophy, to enter into the minutiae of natural history; such an institution therefore as ours is absolutely necessary, to prevent all the pains and expence of collectors, all the experience of cultivators, all the remarks of real observers, from being lost to the world. The slightest piece of information which may tend to the advancement of the science we should thankfully receive. However trifling in itself, yet combined with other facts, it may become important.

‘ But nothing will be with more reason expected from the members of this society than a strict attention to the laws and principles of Linnæus, so far as they have been found to be good. No where have his works been more studied and applied to practice than in this country, nor can any other be so competent to estimate his merits or correct his defects. I am persuaded nothing can be done more useful to the science of natural history than, working on the publications of this illustrious man as a foundation, to endeavour to give them that perfection of which they are capable, and to incorporate with them all new discoveries. We who have it in our

power to give real information, should despise the silly vanity of making new systems or arrangements, merely for the sake of being talked of. An artificial method, like that of Linnæus, may be changed a thousand different ways, and each seem best to its inventor. If any one, despairing of getting immortality by any other means, should please to name Cryptogamia the first class, and Monandria the last, I should rank him but with Christopher Knaut, who made about as wise an attempt upon the method of Ray.'

The rest of Dr. Smith's 'Discourse' contains a slight sketch of the rise and progress of natural history, with remarks on some of the principal authors and their works. The occasional incidental observations are only new; and, as they are not easily selected, so their importance does not render the omission a subject of regret. The Discourse is, on the whole, judicious and able. The dried plants of Kalm are said to be mouldering away, 'in the lumber garret of his *wiser* heir.'

II. Observations on some extraneous Fossils of Switzerland, by M. Tingry, foreign Member of the Linnean Society, Demonstrator of Chemistry and Natural History at Geneva, &c. — M. Tingry's Essay relates to the impressions of seeds and ferns found on some fossils in Switzerland, and these descriptions are introduced by remarks on cosmogony in general, and the origin of mineral oils in particular. These last are supposed to be owing to the decomposition of animal and vegetable bodies, changed by the vapour of minerals: The great subject of debate has been, whether the former or the latter have contributed the greatest proportion of that principle, which afterwards forms mineral bitumens. Those who argue for the animals, draw, it is said, a consequence too important from the number of shells, without reflecting on the minuteness of the animals, and have not adverted to the few remains of the larger animals; particularly the cetacea. From the frequent decomposition of vegetables, the various changes, which produce the mineral inflammables, are, in our author's opinion, chiefly owing: the oils are either combined with various minerals, in the bowels of the earth, as in close vessels; exhaled by subterraneous heat; or, by the same cause, in more compact beds, they are hardened to pitch. In the different mines, which M. Tingry has examined, he has never found any of the animal bodies in the progress of the process by which they are to become bitumens. The bodies which he describes are taken from a mine of stone-coal in Savoy. The threads of the coal, he tells us, were perceived a little above Taninge, a city of the province of Faucigni in Savoy. They were opened on the side of a torrent, which falls from

the mountains of Abondance, and which, after passing through the city, is united with the Giffre. Their elevation is 168 toises above the lake of Geneva. The mountain is chiefly calcareous.

The first fossil is the trunk of a reed, four inches in diameter, whose interior hollows are imprinted on the stony kernel. It contains four articulations, and their divisions penetrate the stone, which is a mixture of hard clay, of sand, and white glimmer. The second is a portion of a large leaf, seemingly belonging to the same reed, whose fibres are strongly marked. The leaf is six inches wide, but its length is unknown: the mineralised part is a foot long, without any apparent decrease in the diameter: the stone is the killas. There are some other leaves of reed and of ferns, with different footstalks and remains of the equisetum and a species of charas in the laminæ of a black schistus, mixed with calcareous earth: some of these leaves are mineralised by martial pyrites, in superficial laminæ, on a matrix of schistous grit. In another specimen, some black schistous leaves are confounded with reniform leaflets, and well-marked footstalks occasionally appearing to belong to the leaflets, which come very near to those of the *osmunda regalis*. In one specimen they were the leaflets of the *asplenium nodosum*, the *flex latifolia nodosa* of Plumier, an American fern. Indeed all these prints are of foreign plants. The last fossil is a piece of petrified wood, found near Annecy in Savoy. The stony matter is a quartz, and it has not altered the texture of the wood. One part of it is converted into a true, black, spongy coal, which follows the fibres of the wood, and gradually becomes quartz, sensibly changing its colour and hardness. At one end of the extremities of the fossil there is a beautiful crystallization of heavy spar, in sufficiently transparent rhomboidal laminæ. This author's memoir is in French: it should have been translated in an Appendix. As M. Tingry promises to send specimens of these fossils, and the Society may perhaps chuse to give plates of them, we would recommend them to try how far they can be accurately represented in aqua tinta.

III. Observations on the *Phalæna Bombyx Lubricipeda* of Linnæus, and some other Moths allied to it. By Tho. Marsham, Esq. Secretary to the Linnean Society.—In the title-page to this volume, it will be remarked, that Linnean is spelt with a single *e*, though in the president's Discourse, the Swedish naturalist is always called Linnæus. This seems a little contradiction, but it would not have deserved notice, if Mr. Marsham had not always styled him Linnæus. In a society, which has its name from this respectable author, some consistency of appellation.

pellation should always be preserved; and we would advise them to avoid the contemptible affectation of some modern authors who call him Linne, as well as the error of adopting a different latinity from his own, for he always called himself Linnæus, very properly preserving the long *e* by the diphthong. Linnæan, an adjective derived from the Latin, should certainly keep the distinction of the Latin termination; but, as one volume is already printed, perhaps it may be thought improper rashly to alter the title: if a society was established in honour of the respectable Grotius, would it be styled the Grootan Society, because his Dutch name was Groot—To return to Mr. Marsham. This essay is introduced very properly, by recommending the attention of the society to the English insects, their history, and their characters, in the different periods of their transformation. In the present instance he endeavours to show, that the species of bombyx, which he styles erminea and lubricepeda, are in reality different, though considered by Linnæus as male and female. He describes also the bombyx mendica, of which the female was not known to Linnæus; and the male, in his cabinet, appears to have been a bad specimen, where the black spots on the wings were obliterated. Another species of the bombyx papyratia is added, and a plate representing each accurately coloured is subjoined.

IV. Descriptions of four Species of *Cypripedium*, by Rich. Anthony Salisbury, Esq. F. R. S. Fellow of the Linnean Society.—The essential character of the cypripedia, Mr. Salisbury informs us, does not depend so much on the calceiform lower-lip of the corolla, as on the peculiar structure of the organs subservient to the increase of the species; a circumstance of the greatest importance in distinguishing all the orchidææ. The species described are, the cypripedium calceolus (L. Sp. Pl. 1340.), the cypripedium parviflorum (helleborine calceolus dicta of Plukenet, Mant. p. 101.), cypripedium spectabile (album of Aiton), and cypripedium humile (acaule of Aiton).

V. Descriptions of ten Species of Lichen collected in the South of Europe. By James Edward Smith, M. D. F. R. S. President of the Linnean Society. — These are chiefly nondescripts; two only are described in the third volume of Jacquin's Collectanea, and one, the lichens saturninus, by Dickson.

VI. Some Observations on the Natural History of the Curculio Lapathi and Silpha grisea. By Mr. William Curtis, Fellow of the Linnean Society. — The phalæna coffus is a very destructive enemy of the most ornamental species of the willow; but the curculio lapathi was found in the wood of a young salix viminalis, and discovered by its depredations, a quantity of the dust of the wood on the ground, in which the

larva of the *filpha grisea* was found feeding. On cutting into the wood, the larva of the *curculio lapathi* was discovered, greatly resembling the maggot of the hazel-nut, but twice as large. The eggs were probably laid in a crevice of the bark, or in an accidental wound of the tree.

VII. Description of the *Stylephorus chordatus*, a new Fish. By George Shaw, M. D. F. R. S. Fellow of the Linnean Society.—This is a new and very singular genus, very nearly resembling the nantes, though evidently a fish. We shall transcribe its generic character :

• OCULI pedunculati (seu cylindro crasso brevi impositi).

ROSTRUM prodictum, sursum spectans, versus caput membrana interjecta retractile.

Os terminale, edentulum?

BRANCHIÆ trium parium sub jugulo sitæ.

PINNÆ pectorales parvæ; *dorsalis* longitudine dorsi;

CAUDALIS brevis, radiato-spinosa.

CORPUS longissimum, compressum,?

The caudal thread-like process of the tail, which gives it the trivial name, seems more than twice as long as the fish. It is of a silver colour, without scales, and was taken between the islands of Cuba and Martinico.

VIII. Description of the *Hirudo viridis*, a new English leech, by George Shaw, M. D. F. R. S. Fellow of the Linnean Society.—This beautiful little animal is denominated from its colour. It is found in waters that are clear and cold, but not easily frozen; and, in its general outlines, resembles the *hirudo complanata*. Its motions are like those of the *hirudo complanata*, *stagnalis*, & *octacula*, but it seems to possess a greater contractile power than either. The *hirudo viridis* seems to be oviparous, and to possess, in a degree scarcely inferior to the polypus, the powers of reproduction.

IX. The Botanical History of the *Canella alba*, by Olof Swartz, M. D. Foreign Member of the Linnean Society.—It is well known that the *canella* and *winterana* were, for a time, supposed to be the same tree, or very nearly related. As we have in the Medical Observations, a description of the *winterana*, the distinction is completely ascertained by this very accurate botanical history and description of the *canella*, which cannot be removed from the *dodecandria*. All the parts of the tree are more or less aromatic, and its seeds are the favourite food of the *columba jamaicensis* and *leucocephala*. It is a proof of the necessity of the stimulus of spice in hot climates, that the bark, with the fruit of the *capsicum*, were common ingredients in the food and drink of the Caribbs, and are equally agreeable to the negroes.

X. De-

X. Description of the Cancer stagnalis of Linnæus. By George Shaw, M. D. F. R. S. Fellow of the Linnean Society.—The cancer stagnalis is a British species, described and delineated by Scheffer. It is frequently seen in the small shallows of rain-water, so common in spring and autumn, and with various similar instances, seems to prove that animal germs are universally diffused, combined with every particle of matter, and requiring only a suitable nidus. It resembles, at first sight, the scilla aquatica, or the larva of the dytiscus; but, when accurately examined, is more beautiful and elegant. The legs are flat and filmy, resembling waving wings of the most delicate structure. Scheffer calls it the apus pisciformis, for he mistakes the legs for fins. Dr. Shaw describes it particularly in its growth, and adds an account of its very formidable apparatus for taking its prey, which is found only in the male: we shall transcribe the account.

‘ This apparatus consists of two very long flat trunks, proceeding from between the long hooked parts or exterior fangs, so conspicuous in the male insect. These trunks are generally rolled up side by side, and carried in the same manner as the proboscis of a butterfly, so as not to be externally visible, except by a slight protuberance; but when extended they reach to a very considerable distance, so as to exceed that of the hooks or exterior fangs.

‘ It should be observed that, from the part whence these trunks proceed, the real mouth of the creature is placed, which consists of two large concave scales, placed perpendicularly, and furnished with toothed edges, meeting each other. It is from each side of this mouth that the trunks proceed. The particular structure of the trunks is as follows. The body of each is a long and moderately broad flat part, extended in a straight line when expanded, and ending in a jagged extremity, beset with very sharp teeth, like those of a fish: it is also divided, from the root to the extremity, into a very great number of transverse spaces, each of which terminates in a tooth at the edge; so that the whole trunk is edged on both sides with a continued row of teeth. Besides the teeth, each trunk is also furnished with three lateral branches, or appendages, situated at some distance from each other, on the outward edge of the trunk. These lateral branches are armed near the ends with several very strong and excessively sharp teeth, not only on the edge, but on the surface itself, and on the tips. Lastly, it must not be omitted that the bases of the fangs themselves are furnished with a double range of extremely sharp teeth, of a much larger size than any of the others: they are placed in such a manner that the points of the teeth of one range look exactly contrary to those of the other; and by this means must enable the insect to commit

the most severe depredations on such animals as are its destined food.'

XI. On the *Festuca spadicea*, and *Anthoxanthum paniculatum*, of Linnæus. By James Edward Smith, M. D. F. R. S. President of the Linnean Society. — The events of this grass's botanical history are various and singular. It first occurred in Burser's Herbarium to Linnæus, who called it *anthoxanthum floribus paniculatis*, and afterwards *anthoxanthum paniculatum*, always keeping in view its resemblance with the *anthoxanthum odoratum*, and suspecting it to be the same species. The plant was supposed to exist in the Hortus Dei at Montpellier, and many pilgrimages have been made, without success, to discover it. Botanists at last supposed the whole to be an accidental variety of the *odoratum*. When Dr. Smith examined the first volume of Rudbeck's *Campi Elysii*, which we have formerly said was in the Sherardian Collection at Oxford, on looking on the synonym of this grass, he perceived it to be the *poa gerardi* of Allioni's *Flora Pedemontana*, which he had himself gathered on mount Cenis. Professor Gouan had discovered the same plant, and sent it to Linnæus, under the name of *festuca*: Haller has described it as a *poa*, and our author's specimen, sent without any remark to Gouan, was returned with the appellation of *festuca spadicea*: it is the *nardus spuria narbonensis* of C. Baubine's *Pinax* 13; the *nardus Gangitis spuria narbonæ* of Lobel, *adversaria* 48. These synonyms are applied by Linnæus to his *nardus Gangites*; but his own Herbarium shows this to be a very different plant, and Linnæus, quoting erroneously from Morrison, the last figure instead of the last but one, seems also to have copied inattentively the *spicâ recurvâ*: unfortunately too, this *nardus*, and the *nardus Thomæ*, belong to the genus *rottbollia*. Our author concludes his article with an apology, singularly well placed and candid for pointing out these errors. We have before observed, that those who can discover the errors of Linnæus are alone capable of understanding his excellencies, and are among his warmest and most rational admirers.

XII. On the Migration of certain Birds, and on other Matters relating to the feathered Tribes. By William Markwick, Esq. Associate of the Linnean Society. — The migration of birds, a circumstance in their history little understood, and often disputed, can be only settled by careful observations. Mr. Markwick's table contains various facts respecting the first and last appearance of different birds, supposed to be migratory, and we trust he will continue his enquiries. We could wish, however, that his tables were printed in a more distinct form, and accompanied with the direction of the winds, the weather,

weather, and the height of the thermometer; in other words, with a meteorological register. The unconnected nature of these facts renders an abridgment impossible; but we shall select an observation or two from the subsequent remarks.

‘The first appearance of the woodcock, according to my journal during sixteen years, has been generally in October, never earlier than the 12th of that month; and as to its continuance with us, I never saw it later than the 10th of April. We have had two or three instances, in this neighbourhood, of young woodcocks being shot in the summer-time; and I think I once saw an egg of this bird taken out of a nest in the neighbourhood: but their breeding here is very uncommon, and owing, I suppose, to accident; the old ones perhaps having been wounded by sportsmen in the winter, and so disabled from taking a long journey in the spring.’

‘I will here beg leave to mention a few particulars respecting other birds which have engaged my notice: the white water-wagtail, the grey water-wagtail, and the yellow water-wagtail.

‘How the water-wagtails dispose of themselves in the winter, is the most difficult to account for of any birds I know; for though the generality of them disappear in the autumn, yet they are often seen in the middle of winter. If there happens to be a fine day, and the sun shines bright, these birds are sure to make their appearance, chirping briskly, and seemingly delighted with the fine weather: whereas, perhaps, they had not been seen for three weeks or a month before. In short, they are never seen in winter but on a fine day. Where do they come from? Certainly not from a far distant country; there not being time for a very long journey in the space of a single day; and besides, they never seem to be tired or lifeless, but are very brisk and lively.’

The antipathy between the ravens and the rooks is said to be so great, that the latter have more than once been observed to leave their nests if a raven builds near them. These remarks are concluded with a description and a plate of the *tringa glareola*, the wood sandpiper of Latham.

XIII. The History and Description of a new Species of *Fucus*. By Thomas J. Woodward, Esq. Fellow of the Linnean Society.—This is a nondescript, to which the trivial name of *subfuscus* is applied: it is not peculiar, however, to the eastern coasts, for it has been found on the southern.—The character is correctly drawn—‘*Fronde filiformi, ramosissima, ramis ramulisque sparsis, foliis subulatis subal ternis, fructificationibus paniculatis, capsulis suboctospermis.*’ It ranks next to the *fucus piliculosus*.

XIV. Account of a singular Conformation in the Wings of some

some Species of Moths. By M. Esprit Giorna, of Turin, Foreign Member of the Linnean Society.—This singular conformation is a tendon, in some instances inserted in a ring, to prevent any accidental intermixing of the wings of the sphinxes and phalænæ. It is the evident design of this part; for the females, whose flights are not extensive, and who consequently require no such precautions, have neither the tendon, which supplies the place of a staff for the flag or wing, nor the ring, which confines the flag, but, in their room, have a bundle of little fibres. The sphynx of the poplar tree, which does not fly to any distance, has not the tendon. Our author thinks this part may be of use in arranging the species of this confused genus, and in distinguishing the sex; but the fact itself is mentioned, as the editors properly observe, in a note, by our countryman, Mr. Harris, in his ‘Essay preceding a Supplement to the Aurelian.’

XV. Observations on the Language of Botany. By the Rev. Thomas Martyn, B. D. F. R. S. Professor of Botany in the University of Cambridge, and Fellow of the Linnean Society. In a Letter addressed to the President.—Professor Martyn proposed to retain the Linnæan name, where custom has not already established a synonymous English one, where the anglicised term is not harsh nor ambiguous. His remarks, which we find it very difficult to abridge, should certainly be attended to by the English authors of botany.

XVI. Observations on the Genus of Begonia. By Jonas Dryander, M. A. Libr. R. S. and Member of the Royal Academy of Sciences of Stockholm, Fellow of the Linnean Society.—Mr. Dryander has collected from various Herbaria much information concerning this extensive and ill-understood genus. He gives a good history of the observations respecting the begonia, and describes 21 distinct species, of which he has seen 15; to these he has added some account of 16 obscure species. Mr. Dryander seems to think that since the parts of fructification are so different as to make it difficult to form a proper generic character, it may be expedient to break this natural genus into different artificial ones.

XVII. On the Genus of Symplocos, comprehending Hopea, Alstonia, and Ciponima. By Mr. Charles Louis L’Heretier, of the Academy of Sciences at Paris, Foreign Member of the Linnean Society.—Unfortunately for the future fame of the Edinburgh botanical professors, M. Heritier has united the three genera, mentioned in the title, under the name of symplocos. The species are the symplocos martinensis, ciponima, arechea, tinctoria (hopea tinctoria L. Sup.) and alstonia,

XVIII. On

XVIII. On the Genus of Calligonum, comprehending Pterococcus and Pallasia. By Mr. Charles Louis L'Heritier, of the Academy of Sciences of Paris, Foreign Member of the Linnean Society. — The genus calligonum was formed from the polygonoides orientale, ephedrae facie of Tournefort. The pterococcus of Pallas, called by the younger Linnæus, Pallasia, is a species of this genus. Another species, the calligonum comosum, described by Desfontaines, from Barbary, is also added.

XIX. Observations on Polypodium Oreopteris, accompanied with a Specimen from Scotland. By Mr. J. Dickson, Fellow of the Linnean Society. — The plant, which our author calls polypodium oreopteris, is by all the different botanists styled polypodium thelypteris; and, in this article, Mr. Dickson points out the circumstances which distinguish the two species.

XX. Account of a spinning Limax, or Slug. By Mr. Thomas Hoy, of Gordon Castle, Associate of the Linnean Society. — A curious instance in which the slug, like the spider, seems to have the power of suspending itself by a thread spun from its own bowels: the power is, however, less in degree, and the thread is more slowly spun. The snail seems to be a distinct species. Dr. Shaw saw a similar phenomenon in 1776.

XXI. Descriptions of three new Animals found in the Pacific Ocean. By Mr. Archibald Menzies, Fellow of the Linnean Society. — These animals are a species of echencis, styled lineata; of the fasciola, viz. clavata, and of the hirudos branchiata.

XXII. Remarks on the Genus Veronica. By James Edward Smith, M. D. F. R. S. President of the Linnean Society. — This article contains remarks on the 3d, 10th, 12th, 15th, 28th, 30th, 32d, 33d, 37th, 38th, and 39th species of the veronica, in the 14th edition of the Systema Vegetabilium; on the Veronica Biloba of the Mantissa, the Veronica Gentianoides and Filiformis of Tournefort. It is impossible to give any adequate idea of our author's labour, without transcribing the remarks entire, which would be too long, and not generally interesting.

XXIII. Descriptions of two new Species of Phalænæ. By M. Louis Bosc, of Paris, Foreign Member of the Linnean Society. — These are the phalæna pyralis tuberculana, and phalæna tineæ Sparrmanella.

XXIV. The Botanical History of the Genus Dillenia, with an Addition of several nondescript Species. By Charles Peter Thunberg, Knight of the Order of Wasa, Professor of Botany and Medicine in the University of Upsal, Foreign Member of the

the Linnean Society.—Our author describes six species of the *Dillenia*, and rejects the synonym added by Linnæus to the *Dillenia speciosa* (the *Dillenia Indica* Lin.) viz. *Songius rumphii*.

XXV. The Botanical History of *Trifolium alpestre*, medium, & pratense. By Adam Afzelius, M. A. Demonstrator of Botany in the University of Upsal, Foreign Member of the Linnean Society.—M. Afzelius is preparing a new edition of the *Flora Suecica*; but on his arrival in this country, he found many of the most common plants of Sweden, known by the English botanists under different names, an error partly arising from the precipitancy of our countrymen, and sometimes owing to the obscure conciseness of the Swedish naturalist. This confusion the author of this article endeavours to remove, and with a minute accuracy, truly astonishing, and an extent of botanical erudition most carefully employed, shows how these three species of *trifolium* have been mistaken for each other, as well as the method which he has followed in correcting the errors: he next quotes the synonyms, which must certainly relate to these plants, and adds a proper scientific description of each. This very excellent paper, as will be obvious, can only be read with advantage in the work itself: it is full of the most minute and accurate botanical criticism, in a language somewhat foreign and idiomatical, but sufficiently clear and correct.

XXVI. An Account of several Plants presented to the Linnean Society, at different Times, by Mr. John Fairbairn and Mr. Thomas Hoy, Fellows of the Linnean Society. By the President.—These are the *costus speciosus* (Arabicus of Jacquin, which flowered in Sion Gardens last year); the *statica latifolia* from Russian Tartary, which flowered in Sion Gardens in 1788; the *sempervivum stellatum*, frequent in Chelsea Gardens; *astragalus leucophæus*, from the same place; *mimosa myrtifolia*, from New South Wales, which flowered in Sion Gardens in 1790; and the *mimosa swaveolens*, from the same country.

The volume concludes with an extract from the minute-book, containing a description of an incomplete buprestis from India, which had eat through a vast bale of muslins; and an account of a singular pigeon, of which we shall transcribe the most interesting part.

‘ The peculiarity of this subject consists in its not having a single complete feather on any part of its body, although entitled from its age to have been fully fledged; instead of which, every feather is still inclosed in a case the whole of its length; which in some of the greater quills amounts to six inches. Indeed a kind of fringe appears at the ends of most of the feathers; and, on dissecting a feather, the shaft is found by no means destitute of web, but the latter

ter is confined merely by the surrounding sheath. It can scarcely have escaped the notice of an observer, that when a new feather first makes its appearance on the body of a bird, a tender filmy substance environs and defends it, during its infant state. But no sooner does the web increase to any strength, than the film gives way, and the feather continues to grow to its perfect maturity.

That this disease did not occasion the bird's death, I am certain; as it appeared healthy and well during the time it lived.'

Almost every article in this volume is illustrated with a plate, and sometimes with two or three, always very clearly and correctly engraved; in one or two instances beautifully and highly finished. On the whole, this first volume appears a very interesting and useful one. The great object of the Society to establish and correct the immense system of the Swedish naturalist, which, vast in its extent, and numerous in its subjects, cannot be accurately finished in every part, deserves our commendation. It is with pleasure we see that their attention is directed also to the natural history of this country. For each design, their knowledge, their abilities, and their opportunities, are well adapted. The botanical riches of this country, either in well-furnished conservatories, in vast collections of botanical authors, and particularly of Herbaria, unrivalled by any nation, perhaps by all the nations of Europe, may thus be drawn out for the public use, and contribute to extend the knowledge of nature in the most pleasing of her productions. In the other kingdoms, our opportunities are not defective; and we have every reason to believe, from this specimen, that the attention of the Society will be equally exerted.

The Transactions of the Royal Irish Academy, MDCCLXXXIX.
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THIS volume is, like the former, divided into three parts; comprehending articles which may be styled by the general term of scientific; those of polite literature, and of antiquities. We shall, as usual, follow them in their order.

Art. I. Experiments on the Alkaline Substances used in Bleaching, and on the Colouring Matter of Linen-Yarn. By Richard Kirwan, Esq. F. R. S. and M. R. I. A.—It is to be regretted that chemistry, in this kingdom, has not been more carefully studied, or applied to the different arts. It is within our own memory that the mineral acids were first employed as sourings instead of milk, in its acetous state; and we only learnt the use of the oxygenated muriatic acid from our neighbours. The alkaline substances, which are more particularly the object of our present author, we are generally supplied with from America

America or Spain. In the late war, our manufacturers were alarmed lest these sources being stopped, bleaching, as well as the glass-houses and soap-furnaces, could be no longer supplied, except at a great and disproportioned expence. The decomposition of salt was then thought of; and application was made to parliament to take off the duties of that salt employed in the manufacture of mineral alkali. The peace quieted the fears of the manufacturers, and no farther attempt was made. We think, however, that it ought to be resumed, and we shall select our author's method.

‘ I have also contrived another process for decomposing common salt. The particulars of my experiment were as follows :

‘ 1st, I rendered the common salt pure by adding to its solution a solution of mineral alkali until all the earthy matter was deposited.

‘ 2dly, To a solution of three ounces of this purified salt in nine ounces of water, I gradually added a saturate solution of 4.75 ounces of sugar of lead, both hot, until the solution of lead scarce excited any whiteness in that of the common salt. After one night's rest, part of the sugar of lead crystallized in the bottom of the vessel, by which it is plain that too much of it had been used. These crystals weighed 240 grains; the supernatant liquor I again evaporated to nearly two-thirds, and after two days obtained large pellicles of acetous soda, which I separated; they weighed 325 grains; to the residuum, which still had a sweetish taste, I added a solution of mineral alkali, until no farther precipitation appeared; a very small quantity of the alkali was sufficient for this purpose. I then evaporated the remainder nearly to dryness; and afterwards heated it in a crucible to redness: in this heat it inflamed, and when calcined nearly to whiteness, I took it out and dissolved it in twelve ounces of water, filtered it, and on adding a hot solution of allum, obtained a precipitate, which when dried, weighed 169 grains, and indicated the quantity of pure alkali to be 112 grains nearly. In this process nothing is lost, for the lead may be either revived or turned into a pigment.

‘ Lastly, Glauber's salt may afford the mineral alkali, but most easily in the form of liver of sulphur: I endeavoured to decompose it by the above process, but the quantity of alkali obtained from a large quantity of it was very inconsiderable.’

We have reason to think that common salt, suffered to deliquesce on an iron plate in a damp cellar, will have the affinity of its ingredients at least weakened, if the acid does not entirely unite with the iron, and leave the alkali in the form of efflorescence on the plate. Mr. Kirwan analyses the different ashes, &c. and finds the following results :

‘ Table

* Table of the quantity of mere alkali in one hundred avoirdupois pounds of the following substances by the aluminous test :

One hundred pounds,			Mineral alkali
Crytallized soda	-	-	20 lbs.
Sweet barilha	-	-	24
Mealy's Cunnamara kelp	-	-	3.437
Ditto desulphurated by fixed air	-	-	4.457
Strangford kelp	-	-	1.25
One hundred pounds,			Vegetable alkali
Dantzic pearl ash	-	-	63,33 lbs.
Clarke's refined ash	-	-	26,875
Cashup	-	-	19 376
Common raw Irish weed ash	-	-	1,666
Ditto slightly calcined	-	-	4,666*

He next describes the method of preparing the ashes, and afterwards examines the nature of the colouring matter separated from yarn. It seems to be an oily, or rather a resinous substance, though insoluble in essential oils. In his experiments on this subject, he found 4.2 grains of the saline substance of kelp performed as much as 75 of that of Dantzic; 38 of barilla; 15 of that of Cashup; 21 of that of Clarke; and 213 of soap. The following conclusions deserve transcribing :

* 1st, Liver of sulphur is of all alkaline compounds the strongest solvent of the colouring matter; next to this the caustic vegetable, and after this the caustic mineral alkali; the mild vegetable and the mild mineral alkali occupy the last place. Sulphur, it is said, leaves a stain in linen; but if liver of sulphur be used in the beginning, that is to say, in bleaching the yarn, the stain will probably be removed by the purer alkalies afterwards used. Hence the solutions of kelp, cashup, and markoft are advantageously used in the first processes of bleaching, for which Dantzic and sweet barilha are less fit; but six tun of kelp will be necessary to produce the same effect as one tun of cashup; yet as the former is manufactured at home it deserves the preference.

* 2dly, As the alkali manufactured from inland weeds is more powerful than the mineral, Mr. Clarke's is more powerful, or may be rendered so, than any imported. It is already sufficiently caustic, and may be converted into liver of sulphur only by adding one-twentieth of its weight of sulphur to it when boiling, and thus it is fitted for the first processes of bleaching. In its primitive state it is fit for the second process, and by rendering it milder, which may be effected by burning half a bushel of charcoal in a pan in the same room in which its solution stands, it will be adapted to the last processes, in which a less active alkali is required.

* 3dly,

4thly, Clarke's salt converted into liver of sulphur is preferable to kelp, because this latter, by the present manner of manufacturing it, holds charcoal in solution; this coaly matter it deposits on the yarn, and thus leaves a black tinge; whereas Mr. Clarke's is free from this contamination, to say nothing of the far greater quantity of alkali it contains; inasmuch that one tun of Clarke's is nearly equal to eight tun of kelp. Hence it clearly follows that the linen manufacture stands in no sort of need of foreign salts or ashes for the processes of bleaching.

Art. II. Letter from Richard Kirwan, Esq. F. R. S. and M. R. I. A. to the Right Honourable the Earl of Charlemont, P. R. I. A.—Mr. Kirwan said that, in England, beds of coal less than two feet and a half in thickness, are judged not worth working. Mr. Mills assures him that thinner seams are worked in Cheshire, and particularly describes the strata at Blakelow, about a mile S. E. of Macclesfield.

Art. III. The Origin and Theory of the Gothic Arch. By the Rev. M. Young, D. D. F. T. C. D. and M. R. I. A.—In this very able and ingenious essay, Dr. Young examines the different explanations given of the origin of the Gothic arch. Each seems to our author untenable, but he chiefly leans towards Mr. Barry's opinion, of which we many years since spoke with respect. Mr. Barry supposed the pointed arch to have arisen from an accidental corruption of the rounded arch, in consequence of the variable changes which fancy or fashion craves, joined with the different views and inclinations of the conquerors of the western world: it certainly seems to have originated in Italy about the downfall of the Roman empire. Dr. Young appears to coincide with this idea, though he adds to it the superior advantages of the pointed arch. The comparison of the Gothic and Grecian arches is just and correct; but we think the view might be simplified in this way. The resistance of the round arch certainly depends on the action of two circular arcs, each resting at one extremity on the pier, and at the other on the key-stone, the resistance of either supporting the other. In the comparison, therefore, the question returns to the comparative strength of a circular and an elliptical arc. If this view be pursued geometrically, it will lead to the same conclusions in a shorter way than in Dr. Young's investigation, and include his last theorem of the superiority of elliptical arches. The difficulty of raising considerable weights on pointed arches will be equally apparent, as it acts to so great a disadvantage if the arch is pointed very much, and so partially, unless the resistance at the sides is very great.

Art. IV. An Account of a Disease which, until lately, proved fatal to a great number of Infants in the Lying-in Hospital of Dublin,

Dublin, with Observations on its Causes and Prevention. By Joseph Clarke, M. D. Master of the Hospital above-mentioned, and M. R. I. A.—The disease which has been so fatal to children; and in the Dublin hospital for many years carried off nearly 16 or 17 in 100, is convulsive. The nurses call it the nine-day fits, from the period of attack; and divide it into different species according to the appearance. This mortality was so surprising and considerable, that it induced our author to compare the circumstances in other hospitals with those of Dublin: the facts we shall transcribe!

• That in an old hospital, which preceded the present, but instituted by, and under the care of, the same gentleman, and in a less airy part of Dublin, of three thousand seven hundred and forty-six children therein born, only two hundred and forty-one died within the first month, which are in the proportion of one to fifteen and a half, or from six to seven in the hundred.

• That during a period of five or six years in the British Lying-in Hospital, London, of three thousand six hundred and eleven therein born, only one hundred and forty-six died within the first three weeks or month, which are as one to twenty-five, or four in the hundred.

• That in the London Lying-in Hospital I was positively assured the death of an infant was a rare occurrence. It is there computed with some confidence (for I was told that no written account is kept) that the number of still-born infants far exceeds the number of those dying after birth. The proportion of still-born we know to be about a twentieth part, or five in the hundred.

• That near forty years ago, when the diseases of children were less understood, and more especially the salutary practice of inoculation, Dr. Short computed, from some very extensive registers, that London lost thirty-nine per cent. under the age of two years—Edinburgh and Northampton thirty-four or thirty-five—Sheffield twenty-eight—country places from twenty to twenty-eight;—whereas in the Dublin hospital there was lost a number equal to half of that lost in many of these places, and nearly equal to the whole of that in some of them, in two weeks, or in about the fiftieth part of the same space of time. From which, and some other considerations of less weight, I thought the uncommon mortality of children in the Dublin Lying-in Hospital satisfactorily proved.

The cause seemed to be too great closeness of the wards, which brought on a disease that has appeared in the different forms of a convulsive or a spasmodic disorder, affecting the jaw more partially, or the whole system more generally, in many parts of the world, and been described by various practitioners. The mortality of the women is not greater in the Dublin Hos-

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pital than in other places; and our author thinks that an observation of Dr. Bryan Robinson will contribute to elucidate this variation. The heart of children is larger, he observed, and the quantity of blood greater in them proportionally, than in adults. The quantity of blood which passes through the lungs in a given time, in proportion to the whole mass, is also greater in children; so that their blood, the reason of which we now sufficiently understand, is more florid. This peculiar state of the blood is probably connected with the growth and well-being of the child; in other words, children probably require a larger proportion of vital air than adults. An abstract of the register of the lying-in hospital is added, by which it appears, that the proportion of males to females born in the hospital is as 9 to 8; of children dying as 1 to 7; of children still-born as 1 to 19 nearly; of twins and triplets as 1 to about 58; of women dying as about 1 to 90; of triplets and quadruplets as about 1 to 5050. The register is from the 8th of December, 1757, to December 31, 1788.

Art. V. Description of a Steam Engine. By John Cooke, Esq. M. R. I. A.—An ingenious contrivance to obtain, by means of steam, a continuous and rotative motion, of which it is impossible to give the faintest idea without the plate.

Art. VI. The Use and Description of a New-invented Instrument for Navigation, by which every Case in plane, middle Latitude or Mercator's Sailing may be performed without Logarithms, Tables, or any numerical Calculations whatsoever. By John Cooke, Esq. M. R. I. A.—This instrument appears to be truly advantageous; and as the errors become obvious in proportion to their magnitude; as its use does not depend on tables, but is within the reach of the common sailor, it deserves very particular attention.

Art. VII. Observations made on the Disappearance and Re-appearance of Saturn's Ring, in the Year 1789, with some Remarks on his diurnal Rotation. By the Rev. M. Usher, D. D. M. R. I. A. and F. R. S.—These observations we need not abridge. Saturn, divested of his ring, appeared oblate; and, from the difference of his diameters, which, reduced to his mean distance, were respectively 18.12 and 15.855, our author computes his sidereal rotation to be $10^h 12' \frac{1}{3}$. By taking the density of Saturn, as computed by De la Lande, it was $12^h 55' \frac{1}{2}$; with M. Bouguer's ratio of the diameters of the earth, $14^h 44' \frac{1}{2}$.

Art. VIII. Account of two Parhelia observed February 25th, 1790. By the Rev. Henry Usher, D. D. M. R. I. A. and F. R. S.—This article offers nothing worth recording.

Art. IX. An Essay towards ascertaining the Population of Ireland. In a Letter to the Right Honourable the Earl of Charlemont,

Charlemont, President of the Royal Irish Academy. By Ger-
vase Parker Bushe, Esq. M. R. I. A.—From this account, the
population of Ireland seems to exceed four millions. Our au-
thor's observations on the errors, and the difficulty of ascertain-
ing the different facts, deserve great attention.

Art. X. Lettre de Monf. Pouget à Monf. Kirwan, F. R. S.
& M. R. I. A. sur les Condensations produites par L'Alliage
de L'Alkool avec L'Eau.—Our author attempts to ascertain
the different proportions of alcohol in spirits of various strength,
by the diminution which takes place when they are mixed, and
has brought this mode of ascertaining the strength to some cer-
tainty; but various circumstances still require consideration.
It is not, to mention one particular instance, yet ascertained
how far some peculiar impregnations will affect this mode of
hydrometrical computation. The dilatations of mixtures of
alcohol and water are also not fully ascertained. 'I believed
(observes M. Pouget) that the total augmentation of bulk pro-
duced by the dilatation of any given temperature, was the sum
of the dilatations of the ingredients, minus the diminution of
bulk which takes place on mixing them. But this seems not
to be exact. Admitting this theory, it is not easy to determine
in a general manner the dilatations of all the mixtures, because
those of water are not equal, nor even similar; and their scales
are not proportional. The change of temperature which
makes the fluid in the spirit thermometer run through half its
scale, dilates water only so much as to make it run through
 $\frac{1}{10}$ of its scale. It follows, therefore, that the mixtures of al-
cohol and water are neither equally nor similarly dilatable;
and it is necessary to determine for each, not only its absolute
dilatation, but its particular scale of dilatation compared both
with alcohol and water separately.'—To lessen the difficulty,
however, it is added, that those spirits which do not differ above
0.01 in their specific gravity, dilate so equally and proportion-
ally as to occasion no actual error; and as the thermometer and
the hydrometer are employed so constantly together, our au-
thor has united not only the instruments but their scales.

The first article in the department of polite literature is
Thoughts on the History of Alphabetic Writing. By Michael
Kearney, D. D. M. R. I. A. and of the Etruscan Academy of
Cortona.—It adds, however, little to our knowledge. Dr.
Kearney adopts Warburton's System of the Priority of Hiero-
glyphics, or picture-writing, and only adds to it an hypothesis
respecting the introduction of syllables and consonants. They
arose, he thinks, from uniting the single sounds to form com-
pound ones, when it was necessary to form new terms. In pro-
cess of time these syllabic sounds would be distinguished by pe-
culiar marks, and these would be chiefly the consonants; for the

vowels, or simple breathings, are so few, that the more striking component parts would be first noticed. This system, it is supposed, is supported by lord Monboddo's opinion, that, in the primeval languages each syllable has but one consonant; and in the Hebrew and other oriental alphabets, there are no marks for vowels. The whole is, however, hypothetical, and totally inconsistent with those languages which we are able to examine, formed by people in the earliest æra of civilization. It is opposed also by the consideration, that the different inflections of the voice are acquired only by frequent habit; that the lingual sounds of Savages are few, and chiefly distinguished by tone, by accent, and quantity.

Art. II. Brief Strictures on certain Observations of Lord Monboddo, respecting the Greek Tenses. By Arthur Browne, LL. D. Fellow of Trinity College, Dublin, Representative in Parliament for that University, and M. R. I. A.—The object of this author's attention is an assertion of lord Monboddo, that the second future and the second aorist mean nothing different from the first tenses of the same name, and are only obsolete presents and imperfects formed after the verb was modernised, merely to vary and enrich the sound of the language. Our author, on the contrary, shows that the senses were certainly different. We do not think that the argument is supported satisfactorily. In the best Greek writers there is so much confusion in these respects, that no definite ideas on the subject seem to have been entertained by authors of the most distinguished character.

Art. III. Evil Effects of Polytheism on the Morals of the Heathens. By a Young Gentleman, an Under-graduate in the University of Dublin. Communicated by the Reverend John Kearney, D. D. S. F. T. C. D. and M. R. I. A.—Polytheism, in the under-graduate's opinion, strikes at the root of all morality; for if morality depends on the divine will, the unity of God can be the only basis of a pure unchangeable system of morals. This may appear a bold assertion, and is certainly supported too loosely. It is an argument of importance to a certain extent, in a more collective view of the whole subject: by itself, it is trifling and superficial; nor does the rest of the essay deserve a better character.

We shall next proceed to the antiquities, though we cannot help regretting that polite literature has so few supporters; for the whole department furnishes but three articles, and to one of these only we can assign a respectable character. Antiquaries appear almost equally scarce.

Art. I. Account of a singular Custom at Metelin; with some Conjectures on the Antiquity of its Origin. By the Right Honour-

Honourable James, Earl of Charlemont, P. R. I. A.—It is a curious custom pleasingly related. In the modern Lesbos, the eldest girl is the heir, and the wives reign supreme. It is more singular that the second daughter is almost a slave to the first, and the next in their parents' regard; the next heiress, if any thing can be preserved, is the third daughter, to whom the fourth is a servant. Even the parents depend on the haughty charity of the eldest girl. Lord Charlemont does not satisfactorily elucidate the origin of the custom, though he has adduced instances of a similar one, occasionally practised in Lycia, and even in Egypt. From Lycia, indeed, Lesbos was peopled; but from whence did the Lycians derive it?

Art. II. Observations on the Description of the Theatre of Saguntum, as given by Emanuel Marti, Dean of Alicant, in a Letter addressed to D. Antonio Felix Zondadario. By the Right Honourable William Conyngham, Treasurer to the R. I. A.

Art. III. Letter to Joseph C. Walker, Esq. M. R. I. A. &c. from the Right Honourable W. Conyngham, Treasurer to the R. I. A. being an Appendix to his Memoire on the Theatre of Saguntum.—Mr. Conyngham describes the remains of this celebrated theatre with great accuracy, and points out the errors in the description of the dean of Alicant, published in Montfaucon's work. In some respects this structure deviated from the usual plan; but the description and variations would be unintelligible without the plates, which are numerous and accurate.

Art. IV. Letter from Mr. William Beauford, A. B. to the Rev. George Graydon, LL. B. Secretary to the Committee of Antiquities, R. I. A.—Our author very properly observes, that the information which Ptolemy derived from navigators, must chiefly relate to the maritime parts; and in comparing his descriptions with the modern accounts, he finds the names often exact, and the appearances sufficiently near the present state. This, however, proves nothing respecting the antiquities of Ireland, or its early civilization. The mariners caught the sounds, and faithfully transmitted them.

Art. V. A Memoir respecting the Antiquities of the Church of Killoffy, in the County of Kildare; with some Conjectures on the Origin of the ancient Irish Churches. By Mr. William Beauford, A. B.—In this last article Mr. Beauford gives a history of the Irish churches, and traces their origin from the Spaniards, who drew the models from Italy, and in their progress corrupted and debased them. The church itself is a stone building, distinguished by a stone roof; a circumstance not peculiar to this building, or indeed to Ireland. It was built about

the end of the tenth century. Our author describes also the Caves of Hibernia, which, in the middle ages, were used as granaries. We would not offend our neighbours by considering them as the dwellings of the first inhabitants; and perhaps they would not be offended if they reflected that similar habitations were possessed by the Aborigines of Sicily and of Egypt.

The Hedaya, or Guide; a Commentary on the Mussulman Laws. Translated by Charles Hamilton. (Concluded from Vol. III. New Arrang. p. 329.)

IN resuming our consideration of this work, we shall first, according to our promise, present an abstract of Mr. Hamilton's general review of the contents.

Book I. concerns *Zakat*, or the alms imposed by the law. This impost originated with Mahomet himself, who at first employed the revenue arising from it, according to his discretion, in the support of his needy adherents, but the objects of it were afterwards ascertained by various passages in the koran. At present, however, what was intended as a relief to the poor is carried to the exchequer of the prince, who endeavours to satisfy his conscience by a sort of commutation, in the erection of mosques, as the support of a few indigent and idle fa-keers about his palace. Let us add, that this book explains the laws concerning *Zakat* from herds and flocks, personal effects, mines, treasures, &c. and the modes of collecting and disbursing it.

Book II. Marriage. To the political and speculative enquirer the most curious features in this book are chapters II. and III. from which it appears that the female sex are, among the Mussulmans, invested with many personal rights and independent privileges, such as certainly in some measure compensate for the various hard conditions to which law, or custom, has subjected the daughters of *Islam*.

Book III. Fosterage. By the people of Asia the nursing is supposed to partake of the very nature of her from whose blood he receives his earliest nourishment. An affinity is therefore created by this circumstance, which operates to render marriage illegal, in the same manner as actual consanguinity.

Book IV. Divorce. The Mahometan laws, on this subject, approximate to those of Moses; but the extreme facility with which a Mussulman may break the bonds of matrimony is surprising.

Book V. Manumission. On this subject the laws are not a little humane.

Book VI. Vows. A book of small moment.

Book VII. Punishments. This book treats only of the punishments

nishments incurred by crimes of a spiritual nature, those instituted for offences against person or property, being discussed under their respective heads. The punishment of adultery is remarkably severe. The chief chapters of this book concern whoredom, drunkenness, and slander. Discretionary correction, the subject of chap. VI. extends to all petty descriptions of personal insult, even to abusive language.

Book VIII. Larceny. On this extensive subject we shall beg leave to use all the remarks of Mr. Hamilton.

The translator has adopted the term Larceny, as the title of this book, because that word expresses every species of theft, from the most petty to the most atrocious. The uniform punishment annexed to larceny, is the amputation of a limb, unless where the act has been accompanied by murder, in which case the offender forfeits his life by the law of retaliation.—Many arguments might be adduced against the law of mutilation in cases of larceny, founded as well on the inhumanity as the inefficiency and inconvenience of that mode of correction. It is, however, the only method expressly authorised by the text of the Koran ;—and if we consider the force of religious prejudice, and the effect of long habit, it may perhaps appear very unadvisable to introduce any hasty alteration in the penal jurisdiction in this particular,—especially as we have nothing better to offer by way of substitute, (for surely our penal laws are still more sanguinary !) and also, as the Gentoo laws, with respect to theft, are strictly analogous to the Mussulman, in awarding mutilation under certain circumstances.—Chap. VII. of this book is particularly worthy of attention, as it respects the most daring and outrageous breach which can be made against the peace and security of society. To enter fully into the spirit of the text, in this and many other parts under the head of larceny, it is requisite that we keep in mind the peculiar manners of the people in those parts of the world where the Mussulman law operates. It is observable that, at the end of this book, a remarkable instance is incidentally introduced of the forbearance of the law in a case of homicide upon provocation.

But the grand objection to mutilation is, that the soldier who loses a hand in the service of his country, or the man who is the victim of accident, may be confounded with atrocious criminals.

Book IX. The Institutes. This important book contains a great part of the political ordinances of Mahomet, and is useful in a historical as well as in a legal view ; as it explains the principles upon which the Arabs proceeded in their conquests, and as many of the rules still prevail in the conquered countries.

Book X. Foundlings. This book is chiefly a commentary upon

upon the precepts of Mahomet against the exposition of infants, a barbarous practice of his time and country.

Book XI. Troves. Book XII. Absconding of Slaves. Book XIII. Persons missing. The rules laid down in these books are strictly consonant to natural justice.

Book XIV. Partnership. This book contains a number of subtle distinctions with respect to property.

Book XV. Pious or charitable appropriations. In all Mahometan countries it has been a common practice to dedicate lands, houses, and other fixed as well as moveable property, to the use of the poor, or the support of religion. The various modes of alienation are here discussed with considerable accuracy.

Book XVI. Sale. Book XVII. *Sirf* Sale. The former book embraces a great variety of matter; the latter seems chiefly calculated to provide against the practice of usury in the exchange of the precious metals.

Book XVIII. Bail. Under this head are comprehended all sorts of security, whether for person or property.

Book XIX. Transfer of debts. Book XX. Duties of the Kazeer. This last is of great importance, as it concerns the conduct of the magistrate or judge.

Book XXI. Evidence. Book XXII. Retraction of Evidence. These books are extremely useful. Perjury is but slightly punished by the Mahometan law.

Book XXIII. Agency. Book XXIV. Claims. The laws concerning agents are analogous to the European. The latter of these books chiefly relate to the conduct of law-suits.

Book XXV. Acknowledgments. In the Mussulman law an acknowledgment has the same effect in the establishment or transfer of property, as a formal deed.

Book XXVI. Compositions. Book XXVII. Of *Mozaribat*. These books contain much technical matter. *Mozaribat* seems to have been a device adopted in order to avoid the imputation of usury, by which the monied man was enabled to obtain a profit from his capital, without the odium of receiving any interest upon it. This species of contract is in common use in Hindostan.

Book XXVIII. Deposits. Book XXIX. Loans. Book XXX. Gifts. These books chiefly consist of plain rules applied to ordinary cases. It is to be remarked, however, that the Mussulman law with respect to gifts differs considerably from the Roman, in leaving to the donor an unrestricted right of resumption.

Book XXXI. Hire. Of great utility, as it comprehends every description of valuable usufruct, from the hire of land to that of a workman or an animal.

Book XXXII. Of *Mokatibs*. Book XXXIII. Of *Willa*. These laws are little used in Hindostan.

Book

Book XXXIV. Compulsion. In the Mussulman code it appears that compelled contracts, or other acts, are valid in their effect; and that offences committed under the influence of fear have still a degree of criminality attached to them.

Book XXXV. Inhibition.

‘ The subject of this book comprehends every species of incapacity, whether natural or accidental. The second chapter exhibits one of the most striking features in the institutes of Mohammedanism.—How far legal restrictions upon adult prodigals are calculated for the advantage of the community at large, is not our business to inquire. It is, however, certain, that the imposition of wholesome limitations upon thoughtless extravagance, and every other species of folly, if more generally introduced, would operate powerfully to preserve the property and peace of families, and (perhaps) the virtue of individuals.—The inhibitions upon debtors, as contained in chap. III. are well worthy of attention.

‘ **Book XXXVI. Of Licensed slaves.** That regulation of the Mussulman law by which a master is empowered to endow his slave with almost all the privileges and responsibilities of a freeman, preserving, at the same time, his property in him inviolate, affords a strong proof of its tenderness with respect to bondage. It in fact places the slave who obtains this advantage rather in the light of an attached dependant than of a mere servile instrument, deprived of privilege and destitute of volition.

‘ **Book XXXVII. Of Usurpation. Book XXXVIII. Of Shaffa.** The points of discussion which occupy these books are of some importance in every view. The regulations in the former are, for the most part, sanctified by natural justice, and those in the latter, by many considerations of expediency and expedience. Several particulars which occur in treating of usurpation must indeed be referred to certain customs prevalent in Arabia. The right of pre-emption enjoyed in virtue of community or contiguity of property, is perhaps peculiar to the Mussulman law. However accommodating to the interests and partialities of individuals, this privilege may nevertheless be considered as liable to some objection, on the score of affording room for endless litigation. Under certain restrictions, it is both a just and a humane institution.’

Book XXXIX. Partition. This book relates chiefly to the division of inheritable property.

Book XL. Compacts of Cultivation. Book XLI. Compacts of Gardening. These books are of use chiefly on account of the regulations concerning landed property, which incidentally occur in them.

Book XLII. Of Zabbab. In the Mahometan, as in the Jewish

Jewish law, the eating of blood is strictly forbidden, and hence the various rules and precautions set forth under this head.

Book XLIII. Sacrifice. The rules respecting this religious ceremony are few, and simple; and of little consequence in a civil light further than as they tend to affect property.

Book XLIV. Abominations. This part may be considered in the light of a treatise upon propriety and decorum.

Book XLV. Cultivation of Waste Lands. Mr. Hamilton observes that in most Mahometan countries, particular encouragement has been held forth to the reclaiming of barren or deserted grounds, by the powerful incentive of granting to the cultivator a property in the soil. To how little purpose! One would rather imagine that the Mussulman religion had been calculated to deprive the earth of cultivation and of inhabitants.

Book XLVI. Prohibited Liquors. This book explains what liquors are forbidden, as being of an intoxicating nature.

Book XLVII. Hunting. This book is a supplement to that on *Zabbab*.

Book XLVIII. Pawns.

Book XLIX. Offences against the Person. The institutes of this book chiefly proceed upon the *lex talionis*.

Book L. Fines. This feature of the old European laws prevailed much among the Arabs, who rated the life of a man at one hundred camels, and established other fines in proportion. Some wise and salutary regulations are here given for the preservation of personal security and public order. A man is made responsible not only for his overt acts, but likewise for any injury which may be more remotely occasioned by his carelessness, obstinacy, or wilful neglect.

Book LI. The Levying of Fines.

* The subject of this book is purely of a local nature, relating entirely to the levying of fines upon the Arabian tribes for offences unintentionally committed by any individual of them.—These regulations serve to give us a pretty clear idea of the state of society in the native land of Islamism. However useless, and perhaps impracticable, in a more advanced state of refinement, these, as well as many regulations in the two preceding books, were well calculated to reduce a fierce people under the restraints of law and civil government.

* Book LII. Of Wills. With respect to the forms of wills, the same observations occur as have been already made in treating of marriage.—In fact, as writing was formerly very little in use among the Arabs, all deeds are, in the commentaries upon their laws, regarded and mentioned as being merely oral. Hence wills, as discussed in this book, are solely of the nuncupative description.

The

The most remarkable features in this book are, the restrictions imposed upon testators with respect to the disposal of their property.

* Book LIII. Of Hermaphrodites. This book, and the succeeding chapter, which, because of its being detached from any particular subject, is termed chapter the last, are a kind of supplement to the rest of the work. Hermaphrodites are probably a class of beings which exist in imagination rather than in reality. We shall therefore leave this book to speak for itself.—The last chapter is worthy of particular notice, as (if we except bills of sale and judicial letters) it is the only part of the work in which any thing is mentioned concerning forms of writing.*

Mr. Hamilton, in concluding his Preface, observes, that this work is a complete code of Mussulman law, equally observed at Cairo, Aleppo, or Constantinople, as at Delhi; but we wish that he had informed us what grand variations the schism of the Shiyas has introduced into the Persian code. He adds some remarks on the rapid decline of the Mahometan powers, and on the Mussulman legislation, which was well adapted to an age of superstition and ignorance, but is now wretchedly unfit for the purposes of public security or private virtue.

In order to enable the reader to form a more intimate idea of this work, we shall lay before him an extract or two: and the first shall be selected from book ii. ch. 1. on marriage.

* Marriage is contracted,—that is to say, is effected and legally confirmed,—by means of declaration and consent, both expressed in the preterite, because although the use of the preterite be to relate that which is passed, yet it has been adopted, in the law, in a creative sense, to answer the necessity of the case.—Declaration in the law, signifies the speech which first proceeds from one of two contracting parties, and consent the speech which proceeds from the other in reply to the declaration.

* Marriage may also be contracted by the parties expressing themselves, one in the imperative, and the other in the preterite; as if a man were to say to another “Contract your daughter in marriage to me,”—and he were to reply “I have contracted” [my daughter to you,]—because his words “Contract your daughter to me” are expressive of a commission of agency, empowering to contract in marriage; and one person may be authorized to act on both sides in marriage, (as shall be hereafter explained;) wherefore the reply of the father, “I have contracted,” stands in the place both of declaration and consent,—as if he had said “I have contracted, and I have consented.”

From vol. ii. p. 8. it appears, that the life of a Mussulman is only forfeited by three crimes: apostasy, adultery, and murder.

Another

Another extract shall be taken from book ix. on the Institutions, ch. 3. of making peace.

‘ If the Imam make peace with aliens, or with any particular tribe or body of them, and perceive it to be eligible for the Mussulmans, there need be no hesitation; because it is said, in the Koran, “ If the infidels be inclined to peace, do ye likewise consent thereto;”—and also, because the prophet, in the year of the punishment of Eubœa, made a peace between the Mussulmans and the people of Mecca for the space of ten years; peace, moreover, is war in effect, where the interests of the Mussulmans requires it, since the design of war is the removal of evil, and this is obtained by means of peace: contrary to where peace is not to the interest of the Mussulmans, for it is not, in that case, lawful, as this would be abandoning war both apparently, and in effect. It is here, however, proper to observe that it is not absolutely necessary to restrict a peace to the term above recorded (namely, ten years,) because the end for which peace is made may be sometimes more effectually obtained by extending it to a longer term.

‘ If the Imam make peace with the aliens for a single term, (namely, ten years,) and afterwards perceive that it is most advantageous for the Mussulman interest to break it, he may in that case lawfully renew the war, after giving them due notice; because, upon a change of the circumstances which rendered peace advisable, the breach of peace is war, and the observance of it a desertion of war, both in appearance, and also in effect, and war is an ordinance of God, and the forsaking of it is not becoming (to Mussulmans.) It is to be observed that giving due notice to the enemy is in this case indispensably requisite, in such a manner that treachery may not be induced, since this is forbidden. It is also requisite that such a delay be made in renewing the war with them as may allow intelligence of the peace being broken off to be universally received among them; and for this such a time suffices as may admit of the king or chief of the enemy communicating the same to the different parts of their dominion, since, by such a delay, the charge of treachery is avoided.’

Amid much important matter, this Mahometan code presents some specimens of singular frivolity, of which the following may be given as a contrast, from vol. iv. book xlvii.

‘ If a person shoot at game with an arrow, and hit it, and it fall into water, or upon the roof of a house, or some other eminence, and afterwards upon the ground, it is not lawful to eat it; because the animal is in this case a Mootradeea, the eating of which is prohibited in the Koran; and also, because there is a suspicion that the death may have been occasioned by the water, or by the fall from the eminence, and not by the wound.

‘ If

‘ If a water-fowl be wounded, and the member wounded be not a part under water, it is lawful,—whereas, if it be a part under water, it is not lawful, in the same manner as a land bird, which being wounded falls into water.

‘ Game hit (stunned) by an arrow without a sharp point is unlawful, as it is so recorded in the traditions. It is to be observed, moreover, that the wounding of game is a condition of its legality; because a Zabbah Iztiræe cannot otherwise be established, as has been already mentioned.

‘ Game killed by a bullet from a cross-bow is not lawful, as this missile does not wound, and is therefore like a blunt arrow. A stone, also, is subject to the same rule, as it does not wound; and game is also unlawful when killed by a great heavy stone, notwithstanding it be sharp; because there is a probability that the game may have died from the weight of the stone, and not from the sharpness of it. If, however, the stone be sharp, and not weighty, the game killed by it is lawful, as it is then certain that it must have died in consequence of a wound from it.’

But such instances affect not the intrinsic merit of the work, which we recommend as an important addition to English literature, and to science in general.

The Chart and Scale of Truth, by which to find the Cause of Error. Lectures read before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatbam, D. D. 2 Vols. 8vo. 12s. Boards. Rivingtons. 1790.

ON the first perusal of this title, it appeared doubtful whether ‘ Lectures read’ before the University, at Mr. Bampton’s *Lecture*, implied compositions delivered in the schools, or sermons preached from the pulpit. It is only from a casual expression in the Dedication, and from a scrap, instead of the usual extract from the founder’s will, that we are enabled to hazard the latter conjecture. Indeed, both in his manner and matter, in the most trifling as well as important points, the author seems to aim at originality; or rather at a purposed deviation from the track of his predecessors. He addresses his episcopal patrons by the title of ‘ Right Reverend Sirs,’ concludes with the appellation of *Gentlemen*, and devoutly wishes that learning may flourish under their *auspice*. It may also appear strange, and most certainly confirms Dr. T’s claim to *singularity*, that neither the form nor substance of his work indicates that species of composition expressly described by Mr. B. under the title of ‘ *Divinity Sermons*,’ and which has been observed by all the lecturers, excepting the present. There is neither text nor
sermonic

sermonic division in the whole performance; which chiefly consists of a series of mathematical reasoning distributed into chapters and sections, very much in the style of Watts' Logic, but as abstract as Euclid, and dry as *Burger's Medicina*. Whether the author has, by the publication of his labours in this form, strictly entitled him to the Bamptonian recompense, is as *problematic* to us as any *proposition* that he has *predicated*. The founder's will directs the sermons which shall be preached to be printed. Now if it be in the power of the preacher to change the form in which his discourses were delivered, a future lecturer may improve on Dr. T's example, and give his performances to the world in the shape of an instructive novel or entertaining history. Dr. T's own observations on the licence he has adopted tend to this conclusion. 'The form may not be (i. e. *certainly is not*) that which is usually adopted, but it appeared to be that by which I could best accomplish the end I have in view.' Should some successor then, in the lecture, be of opinion that he can convey his thoughts most effectually in a popular form, he may select an amusing and attractive vehicle for his instructions: and in that case theology will diffuse its sage disquisitions amongst the lighter class of readers, and consecrate the shelves of the circulating library.

The plan of this work is thus generally delineated:

'To trace the distinct and proper principles, to point out the right method of reasoning, and to mark that just assent, all corresponding with each other, which appertain to the different kinds of truth, as they severally relate to the intellect, the will, and the imagination; and this for the express and special purpose of ascertaining the proper nature, the particular method, and the peculiar genius, of theologic truth: which design, if I may be able to execute it up to the idea which my hope, or perhaps only my presumption, may have encouraged me to form, promises to lay the deepest as well as the broadest bottom on which "To ground and establish the Christian faith."

'This part, if successfully executed, will be preparatory to my second object, which will be—To shew how all the other kinds of truth minister and subserve, in their proper use, both to the introduction and support of theologic: which will contribute to the further confirmation and illustration of that faith.

'And the second part will pave the way to my third object, which will be—To discover, in the different modes of abuse of the several kinds of truth, as they pass in review before us, many of the principal and most inveterate causes of Heretical and Schismatical errors; which, by driving to their root and pointing out their origin, will prove the most logical and effectual method to eradicate and expose them.

'The

' The first part, which is the ground-plot of the two following, will take a logical estimate of the different kinds of knowledge, and chalk out a general chart of their distinct and separate provinces, exhibiting a parallel or comparative view of the different logic appropriated to each—a parallel of their principles—a parallel of their reasoning—and a parallel of their truths.

' Such a general chart and estimate, by distinguishing them from each other and by presenting before the eye a full and comprehensive prospect of their order and disposition, their relations and connexions, their bearings and dependencies, may prove friendly to the advancement of universal learning, may contribute to remove much of the difficulty of science, and may assist reason in piloting its way with facility and success through every part of his literary voyage.'

Hence it appears that our author has, in the present performance, (which is twice as voluminous as any of his predecessors' labours) executed only one-third of his intentions; though we collect incidentally that it consisted of ten or twelve lectures, instead of eight, which is the number prescribed by the founder. So that we think Dr. T. complains unjustly of that 'indolence' which he says 'is a vice rooted in his constitution.' Certain it is, that however sparing he may be of his pains in other respects, he seems to delight in writing.

Having opened his work with several chapters 'on Truth in general, on Mind in general, on Principles in general, on Reasoning in general, on the Kinds of Truth, and the Rule of Reason;' he produces his general plan, as it is sketched above, and proceeds to 'the Logic of Mathematics, the Logic of Physics, the Logic of Facts, the Logic of Ethics, the Logic of Poetry, Music in general, and the Aristotelian Logic.' These general heads, which are discussed in numerous sub-divisions, form the contents of the first volume, and are introductory to the purposes of the second. To pursue Dr. T. through those extensive and various regions of literature in which he has indulged his excursions, would occupy a much greater space than we can afford, and might subject us to the same *premunire* which the doctor confesses himself to have incurred by not imposing a timely guard on the *impetus* of his invention. It must, therefore, suffice to observe generally on the principles of the first volume, that the author attacks with much vehemence the doctrines and discipline of Aristotle, and their effect on learning, affirming that the *organon* of the great stagyrite, though a splendid monument of human invention, and a superb and stately edifice, was never employed to any useful or honourable purpose; that instead of being the instrument of truth, as its author

author vainly hoped, it has been the instrument of ignorance and error, by which that great philosopher has proved the greatest tyrant in the universe.'

'He not only subverted all the systems of the philosophers who went before him with a bold and licentious hand, not sparing that of his master Plato, as his pupil Alexander did all the empires of the east; but, by that instrument has manacled the philosophy of all future times: and, though the dominion of that great prince and conqueror has vanished for many ages, and is now as though it never had existed, the chain of the philosopher is felt at this day by learned bodies and societies through some of the most distant and enlightened parts of Europe. His logic rendered more imperfect than he had left it, held out as completely equipped to attend reason in the search and communication of all truth, infallible as a guide and incapable of improvement, superseded every other, and deprived it for many ages of its most useful and faithful attendant; keeping learning and science in a dark and gloomy prison, and drawing a cloud over the disk of the literary sun, by which it was for centuries eclipsed, and of which more than a single limb is now obscured.'

How these censures are compatible with the sentiments of another author*, who must be allowed to have tolerably well understood the merits of the venerable father of logic, is not very apparent. Let us be allowed to observe, without any acrimonious resentment, that thus to inveigh against a system which, erected in remote antiquity, has stood the test of two thousand years, and during that period retained the admiration of mankind, is at best injudicious and ungrateful; and requires that the author of such invidious censure, who, not content with exposing defects which in a great measure depend on his own opinion, should produce another system adequate to that of which he has attempted the subversion. But the purpose of the censure is obvious. The strict ratiocination of Aristotle was found to be inconsistent with that mode of criticism which the author intended, in his second volume, to apply to the Bible; and, therefore, *delenda est Carthago*. There is reason, however, to think, that the edifice, constructed by the sagacious peripatetic, will be revered by distant posterity, when Dr. Tatham and all his emendations shall be forgotten. We mean not to detract from the fame of Bacon; but he never could have attained the eminence he possesses, unless Aristotle had laid the foundation.

* * Primus mortalium Aristoteles certum logicæ finem constituit, præcepta in ordinem redegit, singulari artificio integræ artis methodum contextuit. Quam invenit logicam, tam feliciter, perfecit, ut in hunc usque diem, per annos circiter bis mille, perpetuis clarissimorum virorum studiis exalta, nihil præfusus acceperit incrementi. Aldrich.

To exalt one at the expence of the other is to depreciate invention, and lavish all praise on improvement. Who can read with patience the following, amongst many similar remarks?

‘ Aristotle locked up the temple of knowledge and threw away the key, which, in the absurd and superstitious veneration of his authority, was lost for many ages. It was found, at last, by a native of our own country, whose name as a philosopher and particularly as a logician, does more honour to England than his did to Stagira; who threw open the prison in which science had been held captive, and once more set her free; and, who with a bold and virtuous sacrilege, tore the laurel from the brow of that dark and deified philosopher, which he had so long and so injuriously worn.’

But we shall conclude this ungrateful subject, and the review of the first volume, with observing that Bacon is the philosopher deified by Dr. T. which is not surprising, when it is considered that from his works the most essential part of the present performance is derived.—The observations relative to the desirable change of scholastic discipline at Oxford, are just; but they affect not the excellence of the Aristotelian system, which might be employed to good effect, whatever were the objects of instruction.

(To be continued.)

Medical Communications. Vol. II. 8vo. 7s. Boards. Johnson. 1790.

IF we should blame the Society for their delay of this second volume, some complaint may be retorted on ourselves, in not noticing it on its first appearance. Both have been faulty in this respect, and, while we confess our own errors, (an apology will be useless) we trust they will in effect confess theirs, by repairing the fault, and more actively exerting their powers in pushing forward another volume with greater rapidity.

I. Case of a Recovery after a Ball had passed through the Lungs. By Mr. Edward Rigby, Surgeon at Norwich.—This is another instance, in support of the opinion, that wounds of the lungs will heal readily, where there is no constitutional taint. The recovery, in a great measure, depended on Mr. Rigby's judicious conduct in closing the external wounds, properly bleeding his patient, and giving cooling and anodyne medicines. The pistol was so near, that the ball seems to have carried the cloaths before it, and lodged the cloth under the skin of the breast, for it went first through the back.

II. A Case of retroverted Uterus, in which the Paracentesis Vesicæ was successfully performed. By Richard Browne
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Cheston, M. D. F. R. S. Physician to the Gloucester Infirmary.—The paracentesis vesicæ was performed just above the pubes. As the catheter should, for obvious reasons, be short, a long canula, or a flexible catheter, should be in readiness to be introduced. This case, which we do not enlarge on, only because it cannot be read with propriety or advantage but in the author's own language, deserves much attention. It contains many valuable practical remarks.

III. Account of a Case in which the Tendon of the Biceps Muscle was punctured in bleeding. By Mr. Thomas Colby, Surgeon at Torrington in Devonshire.—The tendon was evidently punctured, and occasioned symptoms of irritation, with the first appearances of a locked-jaw. Opium was given plentifully, and an erysipelas came on, which was cured by the bark. The case is related rather indistinctly. The symptoms of the 13th may have been those only of incipient erysipelas; and if they were not, we cannot easily determine whether the symptoms of irritation were relieved by opium or bark, or whether the erysipelas may not have been owing to the opium.

IV. Case of a Child born with Symptoms of Erysipelas followed by Gangrene. By the late Robert Bromfield, M. D. F. R. S. Physician to the British Lying-in Hospital.

V. An Account of the Species of Erysipelas described in the preceding Paper, as it has appeared in Infants at the British Lying-in Hospital. By Maxwell Garthshore, M. D. F. R. S. and S. A. Fellow of the Royal College of Physicians in Edinburgh, and Physician to the British Lying-in Hospital.—The disease is almost peculiar to lying-in hospitals, and not very frequent in these: it has been attributed to the free use of spirituous liquors in the mother, with some degree of probability. The remedy is obvious, viz. the bark, with warm spirituous embrocations. It is only surprising how it could ever have been overlooked. Dr. Garthshore seems to wonder that Dr. Cullen could ever consider any kind of erysipelas as phlegmonic; but the professor seems scarcely ever to have seen it in any other form; and we do not recollect above one instance of the disease that required bark: we have seen many benefited by bleeding. An uncommon case of peritonitis in a young child is mentioned: the exudation is described as purulent, similar to what had been observed in a puerperal 'fever;' but in that disease the exudation is gluten or albumen. If it is in some instances pus, these are by no means the greatest number.

VI. Case of an unusually large Abscess, seated between the Peritonæum and Abdominal Muscles, from which the Matter appeared to be discharged, sometimes by the external Opening, and at another Time by Expectoration. By Mr. Charles Kite, Surgeon at Gravesend, in Kent.—From the proper examination

maturation not having been made after death, we are in doubt respecting the extent of the abscess. There is, however; great reason to believe that the expectoration was owing to a metastasis, in consequence of a consumptive habit. The abscess extended so far downward as to prevent a prolapsus uteri from being easily reduced.

VII. A Case of total Extirpation of the external Parts of Generation. By William Scott, M. D. Physician at Stamfordham, in Northumberland.—The operation was performed by the patient himself, a man *seventy-five years old*, in a fit of melancholy. The hæmorrhage was slight and transitory. We have formerly remarked that, except when the vessels are enlarged by disease, it is never dangerous; and, at that period of life, it must have been less so.

VIII. Observations on the Use of Opium in the Venereal Disease. By Mr. John Pearson, Surgeon to the Lock Hospital, and to the Public Dispensary.—Mr. Pearson found, that by no means one half of the cases yielded to opium, and it may be still doubted, if in those, where the disease appeared to yield, the cure was permanent. He adds too, what is strictly true, that the inconveniences from this medicine were greater than from mercury. Opium, however, we have reason to think, in its largest doses, lessens the inconveniences of mercury, and adds to its powers.

IX. An Account of the favourable Termination of a Wound of the Stomach. By Mr. William Scott, Surgeon of the Navy.—The immediate consequences of the wound were debility in its highest degree, constant hiccough and vomiting of blood. It was cured pretty easily, and the patient nourished by glysters only for some days. It appears highly probable, as our author hints, that an antiperistaltic motion took place in the intestines, as the glysters, though unusually large, were generally retained.

X. A Case of Suppression of Urine, in which the Puncture of the Bladder in the Regio Pubis was performed with Success. By Mr. James Lucas, Surgeon of the General Infirmary at Leeds.—In this instance, there was an abscess also in the perinæo, through which the urine for some time came. We know not why the attempt to puncture the bladder was not made through the bottom of the abscess, unless it was, that the wound of the bladder would more readily heal above the pubis. But the probability of the urine also finding its way through the abscess, as actually happened, was very great.

XI. The History of a Disease in the Head of the Tibia, with an Account of some remarkable Appearances which presented themselves on the Dissection of the Limb. By Mr. John Pearson, Surgeon of the Lock Hospital, and of the Public

lic Dispensary.—The case is very instructive. The disease was at the head of the tibia, and it was a large abscess, which had corroded the anterior and posterior part of the bone, so that the pulsation of the large vessels was felt through the tumour, and led to the suspicion of an aneurism. Instances of pulsation, communicated to tumours, are not uncommon, and the chance of error should be carefully guarded against.

XII. A Case of *Hernia Femoralis*, with practical Observations. By Mr. Henry Watson, F. R. S. Senior Surgeon of the Westminster Hospital.—In this case, the sphacelated part of the intestine sloughed off, and it united, in the usual way, to the peritoneum. When the spacelus is more complete, our author recommends separating the mortified part, having first tied the mesentery, and uniting the edges of the sound part by some stitches, supported by a solid cylinder of isinglass, previously introduced into the canal. The idea is a bold one; but it has succeeded in an experiment on a dog. Isinglass is preferred, because it will be easily dissolved by the fluids; but we would recommend a small perforation, which, without detracting from its resistance, would facilitate solution and suffer the thinner fluids to pass. It may, after it is cast, be easily bored with a fine awl: but, perhaps, surgeons may be terrified with the apparent boldness of the attempt, and, till actually tried by the author, as he has promised in the first proper instance, will scarcely think it admissible.

XIII. A remarkable Case of Abstinence. By Robert Willan, M. D.—The duration of the abstinence was sixty-one days: the drink was water, from half a pint to a pint each day, with a little juice of orange: two oranges lasted a week. When food had been given gradually, the patient seemed to recover, but five days after the recovery had gone on, he was seized with mania, from which he was relieved, to sink into a fullen state; and he died, seemingly from weakness, about seven days afterwards. In the progress of his abstinence he had one stool, the second day, and no other till the fortieth. He slept very little, and used no exercise. As he wrote much, it appeared that his ideas were soon obscured, and his mind, not long afterwards, confused. Perhaps the whole was a case of mania, repressed only, but not cured, by abstinence.

XIV. Case of a Dropsy of the Ovarium; with Remarks on the Paracentesis of the Abdomen. By Mr. Edward Ford, Surgeon of the Westminster General Dispensary.—In this instance, the most remarkable circumstance is the sudden filling, which, at last, amounted to three pints, three ounces, daily. But, in this respect, as well as in the quantity of water evacuated by tapping, we have seen accounts of patients who have exceeded Mrs. Ann Mason in the rapidity of accumulation,

tion, as well as the quantity of accumulated fluids. During eighteen days, the inhalation amounted to at least 137 pints. The general remarks are judicious and practical. The inconveniences of the operation are properly pointed out, and among these our author mentions the wounding of some branch of the epigastric artery. A little bloody matter following the water is a circumstance, in general, of no importance; and, when a hardness is felt round the former wound, it is not always (perhaps scarcely ever) an indication of cohesion. One instance is mentioned, where a tumefied spleen was wounded by the trocar.

XV. Observations on the Effects of Camphor, applied externally, in some Cases of Retention of Urine. By Mr. John Latham, F. R. S. Surgeon at Dartford.—Camphor, it is well known, is a powerful corrector of irritability or inflammation in the urinary organs; but it was not so well known that its effects were the same, when introduced into the blood by the absorbents. In these instances, however, it was useful when rubbed in at some distance from the organs affected.

XVI. Case of an Injury of the internal Table of the Scull, successfully treated. By Mr. Charles Brandon Trye, Surgeon of the Gloucester Infirmary.—The case is singular. From a blow the internal part of the table of the scull was injured without any apparent injury of the external, and a part of the former was absorbed: the life of both seems to have been destroyed to a certain extent. The symptoms were pain, irritation, chronic inflammation, a thickening of the pericranium, &c. We cannot approve of the language of the remarks, where so much knowledge and design are attributed to nature: the effects in all these circumstances are necessary consequences of the prior change.

XVII. Case of a Rupture of the Corpora Cavernosa Penis. By Mr. Charles Brandon Trye, Surgeon of the Gloucester Infirmary.—The rupture was occasioned by a blow, when the cells were fully distended: the symptoms were not singular, and no inconvenience seems to have followed.

XVIII. Account of a mortified Hand, which was taken off at the Joint of the Wrist. By Mr. John Latham, F. R. S. Surgeon at Dartford in Kent.—This case is in no respect extraordinary.

XIX. Of the different Kinds or Species of Inflammation, and of the Causes to which those Differences may be ascribed. By James Carmichael Smyth, M. D. Fellow of the College of Physicians, and of the Royal Society; and Physician extraordinary to his Majesty.—Dr. Smyth divides inflammations according to their causes, the functions of the parts inflamed, their natural texture, or a texture induced by disease. The

cause certainly occasions an essential and specific difference, for a venereal or ichrophulous ophthalmia is very distinct from one occasioned by cold or irritation. The second distinction our author considers as the least important, though in a practical view, it is of great consequence; for no one would give the purgatives in peripneumony, which are absolutely essential in phrenitis, or the opium in hepatitis, which is so particularly adapted to enteritis. The third division we suspect is not an accurate one. The inflammation of the skin is styled erysipelas, of the cellular membrane phlegmon; the inflammations of the diaphanous membranes, as the pleura, peritoneum, &c, are supposed to be different from those of the mucous membranes, or the muscular fibres. That the erysipelas is a peculiar disease of the skin, may be admitted to a certain extent; but there are inflammations, which in their symptoms come so near to erysipelas, though the seat is different, that by common consent they have obtained the name. Thus, the peritonæal inflammation in puerperal fever, is styled erysipelatous: the peripneumonia typhodes has had a similar appellation. We mean not to assert that this is correct; but those who have attended the progress and termination of these complaints will be prepossessed in its favour. There are, however, facts on the other hand; and a peripneumony, decidedly from cold, has sometimes, under our own eyes, assumed a putrid appearance, when a putrid fomes has been present in the system. The erysipelatous sore throat is on a more certain foundation, though, while the ephelion is a continuation of the skin, it can scarcely be adduced in opposition to our author's system, which we mean not to oppose: we have only suggested these doubts for future elucidation. That erysipelas is always the effect of acrimony, another of the positions which Dr. Smyth opposes, may also occasion some difficulties. Heat and cold will undoubtedly induce it; but restrained or hurried perspiration may be as certainly accounted acrimonious as any poison introduced. In the third article of this volume, erysipelas came on, by the puncture of a tendon; and though we suggested doubts of its cause, we thought, if our recollection was not inaccurate, that other instances of a similar kind might have been adduced. We ought however to add, that, on tracing the supposed facts, we have not been able to discover them; and the instance which occurred to us may have been a solitary one; or symptoms of general irritation, with which the skin will occasionally sympathise, may have been the foundation. That there is generally an acrimony, may be shown from the spreading nature of the disease, and the utility of dry powders. Our author's conclusions, with the answer to one objection, we shall select.

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‘ Do not the preceding facts naturally lead to the following conclusions? 1st. That the erysipelas is an inflammation of the skin only. 2dly. That the peculiarity of this inflammation depends solely on the nature and texture of the skin. 3dly. That acrimony, though a frequent cause, is by no means the only one capable of producing it. And 4thly. That though the difference of the cause cannot in this instance alter the nature, yet it has considerable influence on the appearance and symptoms of the disease.

‘ To the first conclusion it may be objected, that as the erysipelatous inflammation sometimes recedes, or is repelled from the skin, and attacks other parts of the body, particularly the brain and lungs, those parts, as well as the skin, must be subject to this affection. The observation is certainly just, but not the inference. I admit, that the same cause which produced inflammation of the skin may equally excite it any where else: but it does not follow, that those inflammations, though arising from the same cause, should be of a similar nature, when the part affected is so extremely different. I affirm on the contrary, that there is not the smallest resemblance between the symptoms of the erysipelas of the head, and the delirium or comâ which is brought on by this inflammation receding and affecting the brain: nor, to invert the proposition, is the peripneumony occasioned by the retrocession of the measles (an inflammation analogous to the erysipelas) in any respect different from the same disease produced by other causes.’

These cases of retroceding erysipelas are different from the erysipelatous affections we just now mentioned. Dr. Smyth is strictly accurate in his remarks; but it may be questioned how far these instances are truly metastases. We have often seen delirium supervene on erysipelas, as well as peripneumony; but they have either seemed new attacks, accidentally varied, or concomitant affections. In the other parts of the paper our author is sufficiently correct; and, if he fails in explaining the nature of critical abscesses and their connection with fever, he fails with every other pathologist; and no one will succeed, till the nature of fever is better ascertained.—The acute rheumatism is probably not so much a disease of the muscular fibres, as of the *coats of the vessels*.

XX. A Case of Inversion of the Uterus. By Robert Clegghorn, M. D. Professor of Materia Medica in the University of Glasgow.—This unfortunate woman survived the accident, and the uterus remained inversed. Dr. Clegghorn’s remarks on this and similar cases are judicious and practical. His reading on the subject is also extensive. The following circumstances are very properly pointed out, as necessary to be kept in view.

‘ 1st. The quantity of blood discharged. Whenever that is uncommonly copious, especially when the strength sinks speedily,

the patient ought to be examined most carefully without losing a moment.

2dly. The nature and degree of the pains which remain after delivery. Fatigue, distention of parts, and other obvious causes, always do, and always must leave a sensation of soreness after the pains of labour. This sensation, however, which often gives way to a gentle sleep, is not only inferior in degree, but is different in kind from the horrible pangs which accompany the inverted uterus. The back, the loins, the fore-part of the belly and the thighs, are all exquisitely painful, while the uterus is thrown into convulsive contraction, so that the patient imagines she is about to bear a second child, or to lose some part of her bowels. Her strength sinks apace; the extremities grow cold; a clammy sweat bedews the forehead and breast; the pulse stops; excess of fatigue procures no rest; the patient falls into a syncope, from which she is never roused, or roused only by convulsions and delirium.

If, therefore, after the delivery of the placenta, violent expulsive pains, equalling or exceeding in severity those which attended birth, shall attack the patient, she ought to be examined instantly. Such an examination, unless the operator be deficient in skill or tenderness, can do no harm, and it may save life. That it is so frequently neglected in the beginning of such melancholy cases, is unpardonable: for, when the bottom of the uterus at first falls through the os uteri, it can be for the most part easily replaced, if no spasm has come on.

XXI. The History of a Contraction of the Fore-arm and Fingers, with some Remarks and Reflections on Bleeding in the Arm. By Mr. Henry Watson, F. R. S. Senior Surgeon of the Westminster Hospital.—The contraction arose from the irritation of the tendinous fascia, and was removed by dividing the biceps longitudinally, and continuing the division from the flesh into the tendon, below that part where it sends off the fascia. The relief was almost instantaneous.

XXII. A singular Case of Abscess of the Liver which terminated favourably. By George Sandeman, M. D. Physician to the General Dispensary.—The cure was not effected by art: the abscess burst into the intestines or into the ducts, and the matter was discharged by stool. The recovery was rapid and complete. If the application of a blister had occurred, it would have saved much trouble, for, in that way, the matter might have been perhaps drawn off.

XXIII. A Case of a Rupture of the Bladder, from a Fall. By Mr. Charles Montagu, Surgeon of the Western Dispensary.—The accident was occasioned, as the title imports, by a fall, probably when the bladder was distended. It is how-
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ever surprising, that though the rupture would admit the hand to pass through, eight ounces of water were drawn off by the catheter the morning after the accident, and, at another time, a pint of urine of the natural colour.

XXIV. A Case of Hydrophobia. By Mr. John O'Donnel, Apothecary in London.—An instance of a dreadful disease, but in no respect a peculiar one.

XXV. On the Medicinal Properties of the Muriated Barytes. By Adair Crawford, M. D. F. R. S. Physician to St. Thomas's Hospital. — Muriated barytes, probably a metallic salt, in a large dose, is certainly injurious: in a small one, it promotes a flow of urine, warms and apparently stimulates the stomach, and seems to be a powerful alterant. When any fever is present in the system, it is found to be injurious. The best effects were produced by it, in doses of from three to seven drops, in schrophula, incipient cancers, and schirri. In the last stages of cancer, and in consumption, it did no service. Dr. Smyth describes the method of preparing the medicine, and ascertaining its purity; but these directions cannot be given in an abridgment. The barytes of Stronteam in Scotland, seems to be an earth, in some essential respects different from the earth commonly distinguished by this name in chemical authors.

XXVI. A Case of Dropsy, in which the Water has been twice drawn off by tapping the Vagina. By Sir William Bishop, Knt. Surgeon at Maidstone in Kent.—The operation, in the way prescribed, was peculiarly easy, as the vagina was protruded by the weight of the water.

XXVII. Two Letters from John Collins, Esq. of the Island of St. Vincent, addressed to Benjamin Vaughan, Esq. of London, on the Subject of a Species of Angina Maligna, and the Use of Capsicum in that and several other Diseases. —In these instances, as well as in some epidemics, when the disease prevails in Europe, the affection of the throat was the primary complaint. The recipe we shall transcribe :

'Take two table spoonfuls of small red pepper, or three of the common cayenne pepper, and two tea spoonfuls of fine salt, beat them into a paste, and then add to them half a pint of boiling water. Strain off the liquor when cold, and add to it half a pint of very sharp vinegar. Let a table spoonful of this liquor be taken every half hour, as a dose for an adult; diminishing it in proportion for children.'

From the earliest period of our practice we have seen common pepper eaten with great advantage.

XXVIII. Account of an Exfoliation of the internal surface of

of the Tibia, removed by the Application of the Trephine. By Mr. Thomas Whately, Surgeon.—This account is not very singular in any respect, nor does the operator's address deserve any very particular encomium.

XXIX. Some Account of the Invention and Use of the Lever of Roonhuysen. By Robert Bland, M. D.—Dr. Bland's history of the lever is curious, and his directions for the use of this instrument are judicious and proper. It is an unsuitable subject of discussion in a popular work; nor will the directions admit of an analysis. We do not, however, perceive the advantages which Roonhuysen's lever possesses over the single blade of Dr. Leake's forceps.

XXX. An Account of a very uncommon Blindness in the Eyes of newly-born Children. By Mr. Samuel Farar, Surgeon at Deptford.—A singular occurrence, where the three successive children of the same parents were born with the cornea opaque, but gradually acquiring pellucidity. In the last child the recovery was very slow.

XXXI. Three Instances of sudden Death, with the Appearances on Dissection. By James Carmichael Smyth, M. D. Fellow of the College of Physicians, and of the Royal Society; and Physician Extraordinary to his Majesty.—In the first instance, there was an occasional pain of the stomach, though slight: the death was sudden, by the internal coats being corroded, and the peritoneal coat at last bursting in consequence, probably, of the exertion of vomiting. There was an inflammation of the peritonæum seemingly occasioned by the stimulus of the fluids escaping through the wound. In the second case, the sudden death was subsequent to a fever with aphthæ, in which there had been some affection of the lungs: it was owing to a sudden effusion of blood, or of bloody serum, into the lungs: the blood was in a dissolved state, and hæmorrhages after fevers had not been uncommon. The third was an instance of croop, less acute than the usual disease of children, owing to a humour in the back part of the larynx, seemingly of a conglobate gland, which had partially and incompletely suppurated.

XXXII. Of the Danger of wounding the epigastric Artery in the Operation of Tapping for the Ascites. By the same.—The accident of wounding some considerable branch of the epigastric artery seems not be so uncommon as has been supposed. Perhaps the inflammations in the bowels, and other unexpected accidents, which sometimes happen after tapping, may be owing to the artery leaking internally.

XXXIII. Of the Aphonia Spasmodica. By the same.—In the three cases of aphonia spasmodica here related, the two last are seemingly paralytic or apoplectic. That the disease some-

sometimes occurs from spasm, we know; for we have seen more than one case of it following hysteric fits, and, unless they soon go off, they are commonly relieved, as in the first instance related in this paper, by an emetic,

XXXIV. Of the Use of Cantharides, taken in Substance, in certain Diseases of the Bladder. By the same.—In our author's opinion, cantharides are not diuretic. We have had some reasons to form a different opinion; but perhaps it may be doubtful whether they exert any power except on the neck of the bladder. Dr. Smyth gives them in diseases of the bladder from weakness, sometimes appearing as incontinence of urine, and sometimes as an obstruction. In the last disease, we think they are less properly adapted; for their action, we have said, is almost peculiarly on the neck of the bladder. Dr. Smyth thinks the substance will succeed when the tincture has failed, and gives from one to four grains twice a day; generally beginning with the smaller dose, and gradually increasing it.

This volume is illustrated with the necessary plates, well executed; but, in general, as a collection, it does not rise above mediocrity.

Remarks on Forest Scenery, and other Woodland Views (relative chiefly to picturesque Beauty.) Illustrated by the Scenes of New-Forest, in Hampshire. 2 Vols. 8vo. 1l. 16s. Boards. Blamire. 1791.

‘FOREST Scenery’ is the last of Mr. Gilpin’s labours; and it is, on the whole, one of the most entertaining. In every breast, there is a kind of superstitious attachment to the ‘monarchs of the wood.’ A large luxuriant tree is always a pleasing object; and, with the various reflections of dignity, wonder, and utility which it excites, religion mixes occasionally its graver tints, or superstition suggests scenes of sublimer horror. Dodona’s grove, our own Druids, and their sanguinary rites, the scenes which the lively visionary beings of domestic fable have consecrated to fame, recall different ideas in contemplating the leafy ornaments of the forests; nor can imagination always discard their fancied inhabitants, the Dryads and Hamadryads. An habituated attachment adds to the pleasure and the interest; and the trees under which the boyish sports of our younger days have passed, the bark imprinted with our names, become almost our friends; we lose them with deep regret. Such is the attachment which those accustomed to sylvan scenes feel for these distinguished objects of the vegetable kingdom, that they hear with pain of the destruction of woods, and scarcely believe that cultivation, social intercourse, or security, are adequately purchased by their

their loss. In this kingdom we have to lament, from different causes, the loss of our forests; and it is always with particular pleasure that we follow the progressive steps of the Society for the cultivation of Arts, &c. in their encouragements of plantation. We wish the oak was more attended to: it is 'the sole king of forests all.'

To follow Mr. Gilpin, we must consider trees as objects of picturesque beauty only. As we have sometimes looked at them with other views, we cannot always join in his feelings and his opinions. Deformity, disease, and partial death, add perhaps to the variety of the painter's composition; but, to those who do not merely examine the grouping or the colour, they appear what they are, and displease. We mention this, to account for a little deviation which, though we purpose to avoid, may occasionally appear, from our author's opinion. He treats exclusively of picturesque beauty; and these appearances, if they add to it, deserve praise. The first object of attention is single trees. A tree, to be beautiful, must be natural; branched with a pleasing regularity, and its top and branches should be proportioned to its trunk: it must stand also fixed in the ground, or, in our author's language, be well balanced. A tree not well balanced is not beautiful; yet when hanging over a river, from the edge of a rock, or a tree with pliant pendent branches, will appear so. In this case, we rather probably look at the branches, and are pleased with the sweep than consider the tree as a whole. A pollard on which a single branch is left can never be beautiful, unless, as it sometimes happens, the trunk is concealed: the idea of mutilation destroys the effect. We have not, with Mr. Gilpin, included lightness, among the beauties; for this is only comparative, and we hope was not introduced from an aversion to the beech.

The maladies of trees, Mr. Gilpin observes, are subservient to the use of the pencil; and one chapter is destined to shew in what way the blasted branches may be rendered picturesque. We own that, in nature, even the mosses and the parasite plants injure the branches of trees, and we can admit only of the waving hop; in a very few instances, of the ivy or woodbine as ornamental. It is a consciousness perhaps that they injure the tree, which influences our opinion: but this subject we promised to avoid. The following is beautiful only in a picture; it can scarcely be enjoyed in nature:

'The *blasted tree* has often a fine effect both in natural and in artificial landscape. In some scenes it is almost essential. When the dreary heath is spread before the eye, and ideas of wildness and desolation are required, what more suitable accompaniment can

can be imagined than the blasted oak, ragged, scathed, and leafless; shooting its peeled white branches athwart the gathering blackness of some rising storm.'

Moss certainly at times varies the hue, and adds to the beauty; but the trunks of trees, unless eminently beautiful or greatly deformed, do not add to, or detract from, our pleasure. The apple-tree shooting generally at nearly right angles, and covered with moss, is a most displeasing object; yet the oak shooting at right angles and covered with moss is said to be beautiful.

The advantages of the oak are numerous; and, when in leaf, from the shape and colour of the leaves, it is beautiful; some part of its beauty arises undoubtedly from the angles formed by its sprays, because it is by this means rendered less massy. But it must be observed, that the angle of the shoots is then concealed; and when in winter it is no longer covered, the oak yields to the ash, and even to the beech and elm. Our author's description and encomium on the oak, in other respects, deserve great commendation, as executed with equal taste, judgment, and knowledge. The ash presents a trunk, whose natural colour emulates that which is occasioned, on the oak, by mosses and lichens: its sprays rise also at easy angles, and the whole tree should be more frequently intermixed in plantations with the oak. Our author seems eager to find fault with its foliage, decaying in disagreeable colours. This we do not consider as a defect: it is of more consequence to remark, that, in its old age, the easy flowing line of its branches is often bent into harsher forms: in some soils it dies on the top; a disease to which the mountain ash is particularly subject. But we ought to observe, that the ash is chiefly beautiful in composition; for, as a single tree, it is not of magnitude and importance enough to fill the mind. We know no form more displeasing in a vegetable than the weeping ash: the weeping willow bends, seemingly, from its weight, in a soft airy curve; but the weeping ash is forcibly, in appearance, bent to the ground in a sharp, harsh angle, while its sprays appear to make a weak ineffectual effort to rise upward. The weeping willow, as our author suspects, will not always thrive very near water. It requires a strong moist soil rather than a wet one, and we have seen it thrive well in a cold wet clay, where no other tree would vegetate.

If the ash is beautiful only in composition, the beech is a noble single tree: its foliage is massy; and from want of lightness, from its not yielding the chequered shade, Mr. Gilpin seems prejudiced against it. The deep colour of its leaves, the boldness of its shoots, and its general form, render it however very respectable. It stands with great effect in a hollow, where

where, from an adjoining elevation, the various layers of its branches can be seen. The elm our author praises with great judgment and propriety: the vigorous unmutilated elm is a tree of great beauty and effect. The lime we do not admire more than Mr. Gilpin: it has too much uniformity of surface, and does not branch with elegance or boldness. We shall select a specimen of our author's descriptive talents from his account of the birch.

' The birch may have several varieties, with which I am not acquainted. The most common species of it in England are the black and the white. The former is a native of Canada; the latter, of Britain. Of the white birch there is a very beautiful variety, sometimes called the lady-birch, or the weeping-birch. It's spray being slenderer and longer than the common sort, forms an elegant penfille foliage, like the weeping willow; and like it, is put in motion by the least breath of air. When agitated, it is well adapted to characterise a storm; or to perform any office in landscape, which is expected from the weeping willow.

' The stem of the birch is generally marked with brown, yellow, and silvery touches, which is peculiarly picturesque; as they are characteristic objects of imitation for the pencil, and as they contrast agreeably with the dark green hue of the foliage. But only the stem, and larger branches have this varied colouring: the spray is of a deep brown; which is the colour too of the larger branches where the external rind is peeled off. As the birch grows old, it's bark becomes rough and furrowed. It loses all it's varied tints, and assumes a uniform, ferruginous hue.'

All the trees of the forest thus pass in review before our estimator of picturesque beauty. We have already rested too long on this part of the work. In the rest of the examination, if we except a little too great partiality to the pines, and particularly of the Scotch fir, we see scarcely any thing to occasion observation or dispute. Perhaps our own prejudices against the firs may be as unreasonable as our author's partiality in their favour. We shall conclude this part therefore with the curious account of some singular yews:

' Thus much for the utility and dignity of the yew. As to its picturesque perfections, I profess myself (contrary I suppose to general opinion) a great admirer of its form, and foliage. The yew is, of all other trees, the most tinsle. Hence all the indignities it suffers. We every where see it cut and metamorphosed into such a variety of deformities, that we are hardly brought to conceive, it has a natural shape; or the power, which other trees have, of hanging carelessly and negligently. Yet it has this power in a very eminent degree; and in a state of nature, except in exposed situations, is perhaps one of the most beautiful evergreens

greens we have. Indeed, I know not whether, all things considered, it is not superior to the cedar of Lebanon itself—I mean to such meagre representations of that noble plant, as we have in England. The same soil which cramps the cedar, is congenial to the yew.

It is but seldom however that we see the yew in perfection. In New-Forest it formerly abounded: but it is now much scarcer. It does not rank among timber-trees; and being thus in a degree unprivileged, and unprotected by forest-laws, it has often been made booty of by those, who durst not lay violent hands on the oak, or the ash. But still in many parts of the forest, some noble specimens of this tree are left. One I have often visited, which is a tree of peculiar beauty. It immediately divides into several massy limbs, each of which hanging in grand loose foliage, spreads over a large compass of ground, and yet the whole tree forms a close, compact body: that is, it's boughs are not so separated, as to break into distinct parts. It cannot boast the size of the yew-tree at Fotheringal, near Taymouth in Scotland, which measures fifty-six feet and an half in circumference; nor indeed the size of many others on record: but it has sufficient size for all the purposes of landscape, and in point of picturesque beauty it probably equals any of them. It stands not far from the banks of Lymington river, on the left bank as you look towards the sea, between Roydon-farm, and Boldre-church. It occupies a small knoll, surrounded with other trees; some of which are yews; but of inferior beauty. A little stream washes the base of the knoll; and winding round, forms it into a peninsula. If any one should have curiosity to visit it from this description, and by the help of these land-marks, I doubt not but he might find it, at any time, within the space of these two or three centuries, in great perfection, if it suffer no external injury. If such trees were common, they would recover the character of the yew-tree among the admirers of picturesque beauty.'

The histories of remarkable trees are compiled with great industry, and contain some curious anecdotes. Before however we can believe that the oak at Torwood in Stirlingshire was ever the scene of druidical instructions or sacrifices, we must be convinced that the Druids had ever a footing in Scotland: the remains of the tree only now exist; but its diameter must have been, it is said, 11 or 12 feet. Hern's oak is still supposed to exist in Windsor forest; but its age prevents us from thinking it was the same which Shakspeare has immortalized. Mr. Gilpin very properly remarks, that trees, to be the scene of elfen gambols, were usually old ones; though this tree cannot, even at present, be considered as having passed its maturity. We suspected that, in Shakspeare, the tree was represented as hollow; but we cannot find it supported in

in the old editions. In the 4to of 1630, the tree is represented as blasted, by Hern; and the tale of Hern the hunter frequenting that tree, to be so old as to be almost obsolete. In the first 4to of 1619, no tree is mentioned. The groaning tree is a curious phenomenon: the sound of groans was traced to a young vigorous elm. A gentleman called Forbes bored a hole in its trunk, to discover the cause, and the tree ceased groaning. It was cut down, but the cause was not discovered. It seems pretty certain, that the Cadenham oak bursts into leaf about the middle or latter end of December; but these premature shoots are soon cut off. We have now (November 8th) within our view a mountain ash in bloom, uninjured by the frost, which, with the severe cold of an easterly wind, is unexampled within our memory at this early season; and, if trees were more minutely examined, we have little doubt but irregular foliation would be more often observed. Mr. Gilpin is of the same opinion.

The rules for planting clumps with most success, and of laying out park scenery, are given with taste and judgment. The copse wants dignity, and the rules for managing it deserve not much attention. Our author disapproves of a border being left, when the copse is cut, and perhaps with reason. If other circumstances admit, and the scene requires it, we see not why the wood should not be occasionally thinned, and never wholly cut down; the trees are seldom of that magnitude to make it inconvenient to carry them off. A copse, however, as an object of picturesque beauty, may be very safely neglected. The glen, with few natural advantages, is always pleasing: the eye loves to rest on objects at no great distance, to grasp the whole at a glance, and the glen is very advantageous for this comprehensive view. Let us extract some excellent remarks for the conduct of the improver:

‘ In many places you see the glen under the hands of improvement; and when you happen to have a scene of this kind near your house, you cannot well have a more fortunate circumstance. But great care should be taken not to load it with ornament. Such scenes admit little art. Their beauty consists in their natural wildness; and the best rule is to add little; but to be content with removing a few deformities and obstructions. A good walk, or a path, there must be; and the great art will consist in conducting it, in the easiest and most natural way to the spot, where the cascade, the rock, or any other object, which the glen exhibits, may be seen to the best advantage. If a seat or two be thought necessary, let them be of the rudest materials; and their situation no way forced. I have often seen semi-circular areas, on these occasions, adapted to elegant seats, which have been fixed, either

where openings happened to be presented, or were purposely cut through the woods. All this is awkward, and disgusting. Let no formal preparation introduce a view. A parading preface always injures a story. The eye receives more pleasure from the casual objects of its own notice; than from objects perhaps of more real beauty, forced upon it, with parade, and ostentation.'

The open grove, the next object, detains Mr. Gilpin but a little while: he hastens to the forest, which is his principal subject. He examines with peculiar attention, and traces the various sources of picturesque beauty in the arrangement of its woods, the formation of its vistas and paths. As we find it difficult to follow him in a regular analysis, we shall prefer a quotation. The remarks on the influence of the time of the day, and the state of the air, on forest scenery, are particularly valuable, as the latter, at least, is often overlooked: indeed, aerial perspective is by no means sufficiently studied.

'The calm, overcast, soft, day, such as these climates often produce in the beginning of autumn, hazy, mild, and undisturbed, affords a beautiful medium; spreading over the woods a sweet, grey tint, which is especially favourable to their distant appearances. The internal parts of the forest receive little advantages from this hazy medium: but the various tuftings of distant woods, are wonderfully sweetened by it; and many a form, and many a hue, which in the full-glare of sun-shine would be harsh, and discordant, are softened, and melted together in harmony.—We often see the effects of this mode of atmosphere in various species of landscape; but it has no where a better effect, than on the woods of the forest. Nothing appears through mist more beautiful, than trees a little removed from the eye, when they are opposed to trees at hand: for as the foliage of a tree consists of a great number of parts, the contrast is very pleasing between the varied surface of the tree at hand, and the dead, unvaried appearance of the removed one.

'The light-mist is only a greater degree of haziness. Its object is a nearer distance; as a remote one is totally obscured by it.—In this situation of the atmosphere not only all the strong tints of nature are obscured; but all the smaller variations of form are lost. We look only for a general mass of softened harmony; and sober colouring unmarked by any strength of effect. The vivid hues of autumn particularly, appear to great advantage through this medium.—Sometimes these mists are partial; and if they happen to coincide with the composition of the landscape, this partiality is attended with peculiar beauty. I have remarked in other works of this kind, that when some huge promontory emerges from a spreading mist, which hangs over one part of it, it not only receives the advantage of contrast, but it also becomes an ob-

ject of double grandeur. We often see the woods of the forest also with peculiar advantage, emerging through a mist in the same style of greatness.—I have known likewise a nearer distance, strongly illumined, produce a good effect through a light drizzling shower.

‘ Nearly allied to mists is another incidental appearance, that of smoke, which is often attended with peculiar beauty in woody scenes. When we see it spreading in the forest glade, and forming a soft bluish back-ground to the trees, which intercept it; it shews their foliage, and ramification to great advantage.

‘ Sometimes also a good effect arises, when the sky, under the influence of a bleak north-wind, cold and overcast, is hung with blue, or purple clouds lowering over the horizon. If under that part of the atmosphere the distant forest happens to range, it is overspread with a deep blue, or a purple tint from the reflection of the clouds, and makes a very picturesque appearance.—And yet I should be cautious in advising the painter to introduce it with that full strength, in which he may sometimes perhaps observe it. The appearance of blue, and purple trees, unless in very remote distance, offends: and though the artist may have authority from nature for his practice; yet the spectator, who is not versed in such effects, may be displeased.’

The last advice might probably have been spared: the ‘blue and purple trees’ are only tinged with these hues *at a remote distance*; but the principle is judicious. In nature there is much harshness and many peculiar appearances, and the painter would displease, if he copied exactly: no artist could bear to look at the disposition of the clouds, which we have more than once observed, about sun-rising: such harshness Mr. Gilpin might have inserted among the marks which distinguish the rising from the setting sun. It is not, however, a constant criterion; for it will occasionally be observed in the evening. Our author describes the effects of the ‘coming day’ with great taste and accurate discrimination. He speaks too of its beauty; but we own that we have seldom seen it in a conciliating state of mind. The setting sun embellishes almost every landscape. The effect of the seasons is opposite: the coming spring is almost always beautiful, and the tender green peculiarly inviting: the autumn, perhaps, from other considerations influencing our ideas of picturesque beauty, is a scene, though more varied, seldom inviting. Can variety, arising from disease and partial death, be pleasing? And even the ripening corn, though it varies the landscape, does not vary it with pleasing hues: it approaches, in its progressive states, to the fading leaf. This may be prejudice: we mean not to say that it is otherwise; but it is not singular. The first volume concludes with an interest-

interesting forest history, the various descriptions of forests and their inhabitants, with a short account of the different forests in England and Scotland.

The second volume, though not less interesting, will not detain us so long: the descriptive scenery of New Forest is a succession of pleasing views, of which no one is so striking as to demand our peculiar attention, yet the whole is very entertaining. We may perhaps add also, that our author has exhausted, seemingly, his descriptive powers, when treating of single trees, and of their various combinations; so that the most interesting part of this second volume seemed, in our opinion, the description of the animals; of the cottagers, particularly of that dreadful scene of squalid poverty and misery within, where all without spoke contentment and peace; of the fishermen, &c. The whole is introduced with a history of the New Forest from the time of the Conqueror, who probably did little more than appropriate it to his own purposes. The destruction of towns, &c. so much lamented by our early historians, had probably no foundation but in their own prejudices: neither was the soil adapted for such a numerous population; nor was the state of society sufficiently advanced under the Danes and Saxons to render it credible. Shall we not raise a smile, when we prefer transcribing the account of the management of the hogs, in the season, when they are suffered to feed on mast, with little particular attention from the swineherd? We own that we thought it curious, and we believe it to be new.

‘ The first step the swine-herd takes, is to investigate some close sheltered part of the forest, where there is a conveniency of water; and plenty of oak, or beech-mast, the former of which he prefers when he can have it in sufficient abundance. He fixes next on some spreading tree, round the bole of which he wattles a slight, circular fence of the dimensions he wants; and covering it roughly with boughs, and fods, he fills it plentifully with straw, or fern.

‘ Having made this preparation, he collects his colony among the farmers, with whom he commonly agrees for a shilling a head, and will get together perhaps a herd of five or six hundred hogs. Having driven them to their destined habitation, he gives them a plentiful supper of acorns, or beech-mast, which he had already provided, sounding his horn, during the repast. He then turns them into the litter, where, after a long journey, and a hearty meal, they sleep deliciously.

‘ The next morning he lets them look a little around them—shews them the pool, or stream, where they may occasionally drink—leaves them to pick up the offals of the last night’s meal; and as evening draws on, gives them another plentiful repast un-

der the neighbouring trees, which rain acorns upon them for an hour together, at the sound of his horn. He then sends them again to sleep.

‘ The following day he is perhaps at the pains of procuring them another meal, with music playing as usual. He then leaves them a little more to themselves, having an eye however on their evening-hours. But as their bellies are full, they seldom wander far from home, retiring commonly very orderly, and early to bed.

‘ After this, he throws his sky open, and leaves them to cater for themselves; and from hence forward has little more trouble with them, during the whole time of their migration. Now and then, in calm weather, when mast falls sparingly, he calls them perhaps together by the music of his horn to a gratuitous meal; but in general, they need little attention, returning regularly home at night, though they often wander in the day two or three miles from their sky. There are experienced leaders in all herds, which have spent this roving life before; and can instruct their juniors in the method of it. By this management the herd is carried home to their respective owners in such condition, that a little dry meat will soon fatten them.’

‘ The hog is commonly supposed to be an obstinate, head-strong, unmanageable brute: and he may perhaps have a degree of positiveness in his temper. In general, however if he be properly managed, he is an orderly, docile animal. The only difficulty is, to make your meanings, when they are fair, and friendly, intelligible to him. Effect this, and you may lead him with a straw.

‘ Nor is he without his social feelings, when he is at liberty to indulge them. In these forest-migrations, it is commonly observed, that of whatever number the herd consists, they generally separate, in their daily excursions into such little knots, and societies, as have formerly had habits of intimacy together; and in these friendly groups they range the forest; returning home at night, in different parties, some earlier, and some later, as they have been more or less fortunate in the pursuits of the day.

‘ It sounds oddly to affirm the life of a hog to be enviable; and yet there is something uncommonly pleasing in the lives of these emigrants—something at least more desirable, than is to be found in the life of a hog *Epicuri de Grege*. They seem themselves also to enjoy their mode of life. You see them perfectly happy, going about at their ease, and conversing with each other in short, pithy, interrupted sentences, which are no doubt, expressive of their own enjoyments, and of their social feelings.’

The chief reason for transcribing the latter part is to rescue the character of this unpleasing animal from an imputation, which

which is owing to his sagacity alone. No animal suspects treachery sooner, or resists it more obstinately. The following anecdote of a fowler is related with pathos and interest :

‘ Mounted on his mud-pattens, he was traversing one of these mudland-plains in quest of ducks ; and being intent only on his game, he suddenly found the waters, which had been brought forward with uncommon rapidity by some peculiar circumstance of tide, and current, had made an alarming progress around him. Incumbered as his feet were, he could not exert much expedition ; but to whatever part he ran, he found himself completely invested by the tide. In this uncomfortable situation, a thought struck him, as the only hope of safety. He retired to that part of the plain, which seemed the highest from it’s being yet uncovered by water ; and striking the barrel of his gun, (which for the purpose of shooting wild-fowl was very long) deep into the mud, he resolved to hold fast by it, as a support, as well as a security against the waves ; and to wait the ebbing of the tide. A common tide, he had reason to believe, would not, in that place, have reached above his middle ; but as this was a spring-tide, and brought in with so strong a current, he durst hardly expect so favourable a conclusion. In the mean time, the water making a rapid advance, had now reached him. It covered the ground, on which he stood—it rippled over his feet—it gained his knees—his waist—button after button was swallowed up—till at length it advanced over his very shoulders. With a palpitating heart, he gave himself up for lost. Still however he held fast by his anchor. His eye was eagerly in search of some boat, which might accidentally take it’s course that way : but none appeared. A solitary head, floating on the water, and that sometimes covered by a wave, was no object to be descried from the shore, at the distance of half a league : nor could he exert any sounds of distress, that could be heard so far.—While he was thus making up his mind, as the exigence would allow, to the terrors of sudden destruction, his attention was called to a new object. He thought he saw the uppermost button of his coat begin to appear. No mariner, floating on a wreck, could behold a cape at sea, with greater transport, than he did the uppermost button of his coat. But the fluctuation of the water was such, and the turn of the tide so slow, that it was yet some time before he durst venture to assure himself, that the button was fairly above the level of the flood. At length however a second button appearing at intervals, his sensations may rather be conceived, than described ; and his joy gave him spirits and resolution, to support his uneasy situation four or five hours longer, till the waters had fully retired.’

We mean not to insinuate a doubt of the truth of this history ; but the fowler had little invention. He could walk on

the mud, when the water was at his breast, or he might have left his sandals, and trusted to swimming. Mud-pattens are put off with ease, as we well know, for we have often worn them; and we have known by experience too, that in three or four feet of water, the body will not sink very deep, though the mud be soft.

Our author's opposition to what is certainly a mistaken idea, that an extensive distance in miniature will have the same effect on the spectator as if it were painted on the largest scale, is very correct. It arises from neglecting the correction made by the mind in judging of the distance, in consequence of experience, and arguing only from the picture formed on the retina. The remarks too on the horses; on the cruelty as well as absurdity of docking and nicking horses; on the various animals, birds, and insects of the forest, are very entertaining. For these we must refer to the work.

We must not dismiss Mr. Gilpin's last essay on picturesque beauty, without some particular remarks. We have already observed, that the volumes are the most pleasing of his attempts; but we ought to add, that we know not whether they will be generally considered in the same light. They contain a greater variety of subjects; subjects more commonly interesting, and more within the usual circle of knowledge than his former volumes. They are, as usual, written in an elegant and flowing style, enlivened by numerous quotations from the best poets, though perhaps one or two passages, scarcely very apposite or meritorious, have inadvertently crept in; and we sometimes wish that our recollection of the authors had been assisted by a reference. Fastidious critics may however remark, that this variety of subject seems to arise from the paucity of materials; that history, philosophy, and antiquities have been introduced to eke out the descriptions which our author's tour had furnished; and the whole resembles too much the work of a professed book-maker. Mr. Gilpin has perhaps given some foundation for the imputation; but it must be remarked, that every part is very nearly connected with his principal subject; and what is of more importance, every part is so accurately and ably executed, that we should have regretted any omission. The whole may be read with great entertainment and instruction: much of the information on the forest history, and the ancient state of the forest, is derived from Mr. Samber's manuscripts. It remains only to speak of the plates: they are in the usual style of washed etchings, executed nearly with the usual merits. We remember to have seen it observed, (we thought it was in these volumes, though we have searched for it carefully, without success, and it may have occurred in some of the new editions

of

of the former works) that the hue, which we noticed in our Review of Mr. Gilpin's last work with disapprobation, is not designed as an imitation of nature, but to soften the harshness of the graving. If this be true, it ought to take off from the force of our censure, though some part of it will still remain. While some tints are necessary to lessen the hardness, they should certainly be those which do not mislead. Many of the evening scenes may be softened with the brown, which is particularly conspicuous in the landscapes viewed against the brightness of the setting sun; others with the gray tint of the morning, or the glowing blue of the mid day. It is shown, in the plates now before us, which we wish had been more numerous, that particular tints are not inconsistent with those general softening ones. But perhaps we are too nice: we are aware that the art is yet in its infancy, and we may expect too much. To Mr. Gilpin, whom we seem now to have followed for the last time, we can only repeat our commendations and applause. He has taught us to discriminate beauties of nature, not always understood; he has added to our knowledge of varied and distant scenes; and, what is not the least merit, he has cheered the lonely hour with a pleasing and rational amusement. In return, we can only wish that he may never experience that gloom which requires the cheering aid of external scenes, or that distress of mind which may lead him to wish to escape from his own reflections.

Pieces of Ancient Popular Poetry: from authentic Manuscripts and old printed Copies. Adorned with Cuts. 8vo. 4s. Boards. Egertons. 1791.

THE realm of antiquity has many provinces; some fertile, others desert. Among the former may be reckoned history, laws, manners, and poetry; among the latter the minute objects of the mere antiquary, old stones and old rubbish of all kinds. The force and capacity of the mind can hardly be more severely scrutinised than by an antiquarian disquisition or compilation: where a man of taste and genius will throw a golden light (if we may speak poetically in criticising poetry) over the ruins of ancient times, and will plant roses amid the mouldering ivy; from a poorer mind can only proceed a gloomy twilight; from a meaner cultivation, only weeds or noxious plants. To drop all metaphor, it is an object of regret to observe how few books of antiquities are of any value, how seldom taste and good sense occur in this department, how many trifles are elaborately collected and explained, how many important subjects are left in entire neglect. An useless coin, or stone, or riddle, or ballad, is secure of multitudinous illustration;

tions ; while the grand pursuits of a true antiquary lumber in oblivion.

The editor of the present collection, in his remarks on Mr. Warton's History of English Poetry, displayed some uncommon reading, chiefly indeed in romances, and other dull and neglected books. Dr. Percy was the next object of his censure, in the Preface to some Ancient Songs : but Warton and Percy are at last revenged. The petulance of a critic has by degrees evaporated in the insipidity of an editor. If we except William of Cloudesley, already published by Dr. Percy, and which our present editor has exerted all due pains to cloath again in uncouth dullness, there is not one piece in this collection which a man of taste or sense would not be ashamed to publish, or even to say that he had read ; so puerile, so childish are these old rhymes ! Nor has the editor, as might have been expected, shewn any reading in order to illustrate his favourites ; so that whatever may be the truth of the report, that the late Mr. Baynes of Gray's-Inn supplied most of the materials for the remarks on Warton, and the preface to the Ancient Songs, no posterior proof has evinced its fallacy.

The following extract from the Preface, will sufficiently convince the reader of the editor's fine taste and strength of mind :

‘ It might naturally enough excite the surprise of the intelligent reader, that in a professed republication of popular poetry, nothing should occur upon a subject indisputably the most popular of all—the history of our renowned English archer, Robin Hood. Some apology is undoubtedly necessary on this head, as the omission is by no means owing to ignorance or neglect. In fact, the poems, ballads, and historical or miscellaneous matter, in existence, relative to this celebrated outlaw, are sufficient to furnish the contents of even a couple of volumes considerably bulkier than the present ; and fully deserve to appear in a separate publication, “ unmixed with baser matter,

‘ It would be no trifling gratification to the editor of this little volume, and contribute in some degree, he is persuaded, to the amusement of even the literary part of the public, if the present attempt should be productive of others of a similar nature. Many of our old poems, which would even now be of acknowledged excellence, are scarcely known by name. Such, for instance, are, “ The wife lapped in More's skin, or The taming of a shrew,” “ The high way to the spittle house,” “ The schole house of women,” “ The unluckie firmentie,” and some others ; all, or most of which, abound with a harmony, spirit, keenness, and natural humour, little to be expected, perhaps, in compositions of so remote a period, and which would by no means appear to have lost
their

their relish. These pieces, indeed, are not only of much greater length than, but of a very different structure from, those in the following collection, and evidently appear to have been written for the press. The popularity of the two first is evinced by their being mentioned by Lancham (or Langham) in his *Letter signifying the Queen's entertainment at Killingworth Castel, 1575*, along with several others, among which are some of those here printed, as extant in the whimsical, but curious library of captain Cox, a mason of Coventry, who had "great oversight in matters of storie," and appears to have been a wonderful admirer and collector of old poetry, romances, and ballads.'

It is impossible to retain any degree of gravity, when we are told that the refuse of a stall is to be published, 'unmixed with baser matter.' But the degrees of dullness may perhaps be infinite, the right *bathos* may have no bottom, 'a measureless profound!' If our editor proceeds, it is likely he may find such productions to be 'The unlucky firmentie,' and 'The high way to the spittle-house;' but we wish that the effects upon his literary temper may correspond to 'The taming of a shrew.'

The pieces contained in this volume are, 1. Adam Bel, Clym of the Clough, and Willyam of Cloudestle. Published in a superior manner by Dr. Percy.

2. A mery geste of the Frere and the Boyc. Among insipid rhymes this boasts some merit; and is well calculated to excite the laughter of clowns.

3. The King and the Barker. The original of Edward IV. and the Tanner of Tamworth, published by Dr. Percy, but the present piece is written, as our editor well remarks, by 'some provincial rustic.'

4. How a Merchande dyd his wyfe betray.

5. How the wise man taught his son.

6. The Life and Death of Tom Thumbe! A ballad for the nursery.

7. The Lovers' Quarrel, or Cupid's Triumph. A Grubstreet production of last century, concerning lord Phenix and Tom Potts.

At the end there is a Glossary, which, short as it is, displays some errors; as, for instance, the word *among* is interpreted 'at same time,' in a passage where it evidently bears its common meaning.

The wooden cuts, by Bewick, deserve great praise; and we are glad to see this long neglected mode of the early masters revived, as it affords a pleasing variety.

While many of the classics have been published in this country in a slovenly manner, it is with pain we observe that this collec-

58 *Carmichael's Extracts concerning the Peerage of Scotland.*

collection of trash is printed in a superior style, upon excellent woven, or, as the French more properly term it, vellum paper.

Various Tracts concerning the Peerage of Scotland, collected from the Public Records, Original Instruments, and Authentic Manuscripts. To which is annexed an Appendix, containing many original Papers, &c. Edinburgh, 1791. 4to. 7s. 6d. sewed. London. Murray.

THIS useful little work, published by Mr. James Carmichael, contains several interesting memoirs concerning the Scottish nobility. In his introduction the editor observes, that the years 1320 and 1606 are the most memorable in the annals of the peerage of Scotland: the former for their famous letter to the pope, in support of their independency; the latter for the proceedings before the commissioners of James VI. concerning their predecency. At this parallel the reader may perhaps smile, and think that real glory and personal vanity are strangely assorted. A more remarkable epoch, forgotten by Mr. Carmichael, is that of 1488, when the Scottish peers almost unanimously arose against their sovereign, who fell in the contest. The proceedings of 1606 are now published, from the manuscripts of sir James Balfour, lyon king at arms to Charles I. which are preserved in the Advocates' Library at Edinburgh: and the value of this article is encreased by the circumstance, that the records of the privy council for that year are now lost.

The second part of this publication contains notices from the unprinted books of parliament, collected by the same learned antiquary, about the year 1610, a period when the Scottish records were much more perfect than they now are. The appendix is taken from original instruments, from papers written by sir Lewis Stuart, lord advocate under the reign of Charles I. and by the late George Chalmers, writer to the signet; 'men of distinguished abilities, and well known to the learned,' says our editor; but we know not what the idea annexed to the word *learned* in Scotland may be, and are convinced that he must have uncommon learning who has ever heard of these gentlemen.

Mr. Carmichael closes his introduction with a promise, that if the present publication meet with a favourable reception, he shall proceed to offer another, by subscription, containing the continuation of the diplomas of the nobility, appearing on the face of the records (to use his own uncommon expression), with excerpts from Rymer's *Fœdera Angliæ*, so far as concerns Scotland. We do not pretend rightly to understand Mr. Car-

michael's

michael's meaning in this paragraph, but, so far as we can discover, his second work will be a supernumerary toil, whereas that before us has no small pretensions to utility.

In the first part sir James Balfour has collected excerpts from the charters, produced by the several peers, in the noted contest concerning precedency, A. D. 1606; and he has adduced extracts from the records illustrating the subject. The nature of this part will not admit of much quotation, and we shall content ourselves with a small specimen from the beginning.

‘ A N G U S E .

‘ The earle Angus compeirit not.

‘ E X R E G I S T R O .

Georgius, comes de Anguse, pater Isabellæ Douglas comitissæ, de Mar et Garyoch, 9 Novemb. anno Chr. 1398. et 8 ann. regni Roberti III. in rotul. chartarum.

‘ C R A U F U R D .

‘ Compeirit comes Craufordiz. Producit ane infestment gine be the said Robert the III. Dilecto fratri suo Davidi de Lindsay, comiti de Craufurd, of the barony of Craufurd—cum quatuor punctis corona et in liberam regalitatem, 10 Decem. Anno 9. Roberti III. in rotul. chartarum, &c.’

This part closes with the dercee of precedency, issued in 1606.

The second part contains the extracts from the unprinted books of parliament. They commence at the year 1434, and end at the 30th of Oct. 1505. Though this be the most interesting division of the work, its nature will hardly admit of an extract; for, not to mention the uncouth language, its merit, taken in parts, is very minute, while the whole together supplies a mass of useful matter for various purposes of historical and constitutional information.

What Mr. Carmichael terms a third part is so brief, that it had better have formed the first article in the Appendix. It contains a certificate by the lord clerk register, sir James Murray, of Philiphaugh, concerning the ancient rolls of the Scottish parliaments, dated 27th Dec. 1705; mentioning the order in which the peers are arranged in the rolls, from the year 1469 to 1661; and the lords of the articles from 1471 to 1609.

The first article in the appendix is a translation of the spirited letter of the Scottish nobles to the pope in the year 1320. The next is a copy of the first charter of the principality of Scotland by Robert III. in the year 1404; and the third, a charter of the same king, given in the capacity of guardian of the prince. No. IV. in the appendix is a memoir concerning

concerning the principality of Scotland, written in 1752, by the late George Chalmers, improperly divided into other articles, Nos. V. VI. VII. VIII. IX. X. XI. which ought all to have formed only one article. Mr. Chalmers proves very clearly that the principality stands limited to the person of the king's eldest son; and cannot by his death descend to his son, or any other apparent heir of the crown, but returns to the king. The question was occasioned by the death of Frederic prince of Wales.

Nº. XII. or more properly Nº. V. is the contract of marriage between Mary queen of Scots, and the infamous Bothwell, dated 14th May, 1567, from an *original copy*, in the archives of the Scottish admiralty. The next article is a letter from Mary to the laird of Smeiton, dated at Carlisle the 25th day of June, 1568, which being of some curiosity, shall be submitted to the reader in modern language.

‘ Right trusty friend,

‘ We wrote to you lately concerning our proceedings: and ever thank you for your constancy and fidelity to us, and our service, which you shall not repent, with God's grace, not doubting that you will continue therein, without suffering either danger or loss by our enemies. The one we shall remedy very soon, God willing; and the other we shall refund and repay you even to the last penny.

‘ The last messenger, departed from us the 22d inst. and is to get his answer from the queen [Elizabeth] at his by-passing. If she will not assist us, we shall have both men and money from France. We expect an answer very soon, because Middlemore, on whose return from the earl of Murray it was delayed, passed by here *up throw* the 23d inst. We have in the mean time got by chance some writings of our enemies, which discover many things, especially that different persons of the court and council of England promise the earl of Murray all kindness against us. Which writings when the queen sees (for we have sent them to lord Herries for that purpose), we are assured she will be offended; yea, perhaps, forbid them to interfere further in our affairs. Thus referring our service to your faithfulness, we commit you to the protection of God Almighty.’

Nº. XIV. contains diplomas of the nobility, taken from the records by a late deputy keeper, as far as the words of limitation are mentioned in the several patents. The first title is that of the duke of Rothsay; and our editor shews that, according to Buchanan, and sir James Balfour, excerpts from a MS. by whom, dated 1627, are given, the eldest son of the Scotch

tish monarchs was not born, but created, duke of Rothsay. This question, lately agitated with the violence of party, we may have an occasion to examine on a future occasion : at present we shall only observe, that the equality of parties in the last election has occasioned a bold research, whether the prince of Wales had a title to vote, never having received formal investiture of his Scottish honours ; though by some supposed indispensable, not only for that effect, but to prevent his titles of duke of Rothsay, earl of Carrick, lord of the isles, and of Kyle and Cunningham, and baron of Renfrew, from being mere usurpations. The other diplomas are chiefly those of the peers, whose votes were objected to at the last general election. Mr. Carmichael concludes his collection with the roll of the Scottish parliament, A. D. 1706, called the Union Roll.

The editor deserves thanks for this publication, particularly of the parts extracted from the manuscripts of sir James Balfour. We wish that more attention were paid to ancient papers of real merit in Scotland, and recommend the publication of other curious manuscripts in the Advocates' Library : our northern brethren have too long lamented the loss of their records, and, nevertheless, continued to increase that loss by a complete neglect of those that remain.

An Inquiry into the Nature of Zemindary Tenures in the landed Property of Bengal, &c. in two Parts; with an Appendix. With some prefatory Remarks on a late Publication, entitled, a Dissertation concerning the landed Property of Bengal. By James Grant, late Serrishtehdar of Bengal. 2nd. Edition. 4to. 5s. sewed. Debret. 1791.

MR. James Grant, the author of this publication, from his former official situation, and other advantages, is eminently qualified to judge of the present subject, which is interesting in many respects. The matter at issue is, whether the Zemindars are feudal and heritable proprietors of their districts ; or only collectors of the royal revenue from the Ryots, or husbandmen, with a fixed allowance for their labour. As European nations have not yet attained that degree of practical wisdom necessary even to form a just idea of the veneration paid by the Asiatics to those most useful characters in society, the cultivators of the soil, it is no wonder that a sovereign, the sole proprietor of land, as representing the body-politic, and innumerable husbandmen his immediate tenants, presented a group absolutely grotesque, and unexampled, even to the English, accustomed to deeply-rooted aristocratical

or

or rather oligarchical ideas. This observation is not intended to prejudice the question ; but to guard our minds against a prejudice, which might perhaps induce an erroneous decision, from analogy with our own forms of property.

Mr. Grant informs us, in his preface, that he was originally led to this discussion by observing the inconclusive speculative mode of reasoning adopted on this subject in the depending impeachment : and he mentions the idea of a proprietary right in the Zemindars as quite a new doctrine. He then proceeds to offer some remarks on Mr. Rouse's dissertation concerning the landed property of Bengal. This gentleman is supported by the whole force of administration and of opposition, who unite in ascribing proprietary rights to the Zemindars, as consonant to European policy ; and, it may be added, to the influence of a king upon an oligarchy, and of the oligarchy upon the people, which forms the leading mode of European governments : some of which have acted without kings, but none without an oligarchy : and as to the agricultors, or people in general, one might conclude from the forms even of the English government, that none such existed ; the *Populusque Romanus*, or the ΔΗΜΟΣ of the Greeks, being passed in total oblivion, in every public deed or ordinance. When such is the case, perhaps the French alone can form a notion of king and people, familiar to the heroic times of the Greeks, and now supposed to exist but in a different and despotic form in India. ' I have assigned,' says Mr. Grant, ' to the sovereign in India the proprietary rights and functions of a British freeholder ; and have left to the Zemindar all those which belong to him by custom, or grant, being very little more than what fall to the share of a steward of the great estates in this country, as a reward for his trouble and management.' The Ryots, as husbandmen, he computes at four fifths of all the males in the country.

' The policy of acceding to Mr. Rouse's proposition, if it should be unfounded in fact, with all the accompanying reasoning upon it, is a matter of secondary consideration, that may be postponed until the prior question hath first been regularly disposed of ; though it might be remarked in the way of anticipation, that enjoining under parliamentary authority, a strict adherence in Bengal to the existing regulations of the Mogul empire, if found to exclude great intermediate proprietary landholders, yet admitting of landed property as before described in favour of the peasantry universally, would apparently be a measure so far from involving a solecism in politics, that, on the contrary, it must unite the advantages of a necessary despotic government, with all the ease, freedom

freedom, and security of the individual to be found in the most republican states, where known fixed laws of immemorial usage are the highest rational and civil rights of man; at least in matters of property.'

Mr. Grant then proceeds to answer Mr. Rouse's objections, in a manner which appears to be satisfactory.

In the first part of his enquiry our author begins with stating that, in all the native states of Asia, the sovereign is sole universal proprietary lord of the land; and the Ryots, or husbandmen, hold directly of the prince, by immemorial usage, as perpetual tenants *in capite*. To support this grand proposition, he refers to Volney for the Turkish dominions, to Chardin for Persia, to Bernier for Hindostan. It may be observed that little learning is shewn on either side; and that a mass of evidence might surely have been collected, from oriental and European writers, on so important an object. Our limits will not permit us to enter so wide a field; and a few quotations might rather prejudice than instruct, by displaying too confined a view; but the opinion which abides in our memory, after not a little reading to this purpose, is, that Mr. Grant's doctrine is right, and that several exceptions tend to confirm his general rule.

In speaking of the contests concerning the Zemindars, before the courts in India, Mr. Grant gives the following remarks:

' A reference to the terms of a Zemindary Sunnud, (patent, or commission of appointment) would have settled the matter in dispute decisively and at once; but it is a curious fact, that neither party, throughout the whole contest, appear to have thought of producing an instrument, which nevertheless was declared to be essential in establishing the rights of a Zemindar. The truth seems to be, if the nature of a Sunnud was then at all known or understood, that the determination to which it must infallibly lead, whatever that might be, would some way or other militate with the public views and interests of both parties. For if the Zemindar was found to be an officer, it would be the ruin of the whole class of individuals under such description, and prove extremely embarrassing to government; at the same time, with supposed prevention of justice, the expected business of the court would be much diminished, on the idea that no suits could be looked for at the instance of the Zemindars against their superiors in office; and it was already considered as a hardship, that the lawyers had lost a considerable part of their practice in consequence of the measures of the company's administration. On the other hand, if the Zemindar was adjudged to be a proprietary land-holder, in right of his Nancar, greater inconveniences might follow the decision, as well

well to the company in the management of their revenues, as to the officers of the court, in being absolutely and for ever excluded from the larger advantages to be hoped for, in the recovery by forms of English law, of the private debts due from the Zemindars.—The probability, however, of the result, both from the letter and spirit of the terms of a Sunnud, went rather to the former supposed case, which involved the ruin of the Zemindars; and accordingly, the opposition to a process of inquiry for ascertaining the doubtful right of the court's jurisdiction, arose on the part of government, which might not be so successful in parrying, by the interpretation of a single word, pretensions of proprietorship, if legally determined.'

The eastern governments, as Mr. Grant observes, p. 11, rest public prosperity on the ease, freedom, and perpetual leases, of millions of husbandmen, rather than on the civil existence of a few hundreds of great intermediate landed proprietors, essential to preserve the constitution of free states. But we shall only further remark on this first part, that it presents a general progressive view of the subject, and the different lights in which it has been regarded by the English government in India; and that it is closed with the following observations concerning the policy of granting a right of proprietorship to the Zemindars:

* The question to be agitated resolves itself necessarily in policy, as well as in fact, into the four following alternative propositions or heads of inquiry; namely, 1st, Whether the East India company shall assert the validity of their Sunnuds, and avow their right under those deeds to the Zemindary of the twenty four pergunnahs of Calcutta, or entirely divest themselves of that species of territorial jurisdiction, by disclaiming the authority of such grants?—2d, Whether they shall be just to themselves, their creditors, and the English nation, by realizing the legal expedient acquisition of upwards of one million sterling yearly revenue to the state, or suffer the continuance of the dangerous system of allowing so much to be collusively embezzled by numberless intermediate agents—be employed in supporting a refractory spirit, and sometimes open rebellion, ever easy to be instigated in Hindostan, by those who may have hopes of sharing the benefits of plunder and forfeiture, to be expected on suppressing it—or secretly made use of in sapping the foundations of government by a certain application of the means, whenever so afforded, of corrupting individuals in ostensible ministerial power, or possessing invisible influence? 3d. Whether they shall support the authority, real advantage and permanency, or permit the gradual decline and ruin of the British sovereignty in India? 4th, and finally, being the most material point in issue, Whether the Ryots or peasantry,

peasantry, forming the great mass of the people, are henceforth to be secured in liberty and property, as ordained by their own laws, and enjoined by a British act of parliament; or, their interests to be sacrificed in a ten years settlement, or eventually for ever, be wholly given up to the discretion of a few ignorant, merciless despots, as erroneously considered hereditary proprietary land-holders, as they are truly acknowledged to be in most cases the vicious tools of their more-depraved irresponsible dependents; and thus, on the mistaken grounds of the relative situation, rights and uses of three or four hundred Zemindars, in the constitution of Indian society, the British nation be induced virtually to change the condition of millions of the most useful, inoffensive, peaceable subjects in the universe, from a state of actual freedom and legal security in their possessions, to that of the basest inevitable slavery, and most cruel oppression; under the inefficacy of any proposed restraints or formal controul, necessarily devised in ignorance, when militating with the wisest and long-established regulations of past experience, and executed in corruption, when effectively left as they must be, mediately or immediately, to native agency.'

The second part contains a discussion of the great national question of Zemindary rights of property and inheritance in the lands of Bengal, exhibiting all the arguments which have been used for and against their being possessed of such rights, reasoning on the question abstractedly, rather as a matter of speculation than of fact.

Mr. Grant admits that the Hindoo princes had property in the lands, before the Mahometan conquests; but he gives no idea of the extent of their principalities, though essential to the question. The following paragraph is more to the purpose:

'Some offices are hereditary in all civilised governments; nor is the Mogul's, in this respect, an exception. But the office of Zemindar is not, and could never have been properly considered an inheritance; though a selfish expedient policy, perhaps alone applicable to the state of Hindoostan, hath usually disposed of it to one of the children or family of the last occupant; but not so expediently to his natural heir, by rules of primogeniture, as to his confidential son, daughter, wife, relation, friend, or nominee, in whose hands the immediate Zemindary management might chance to fall, together with the secret treasure, or other personal property of the deceased; and who, by such accession of private wealth, superadded to a presumptive proof of official capacity, in being left or found in the vacant public charge, was, in the ordinary course of ministerial favour, always deemed the most eligible person for the succession, as the best enabled to liquidate all

ballances of rent incurred by the former Zemindar, and moreover pay the largest indefinite demands of royal *Peshcush*, *Soubabdary*, *Nuzzeranab*, and *Dewanny* fees, necessarily incident to every new Zemindary Sunnud, in proportion to the known value of the patent employment thus conditionally bestowed.'

At the end is a large Appendix of late papers illustrative of the subject.

Upon the whole, it appears to us that Mr. Grant has proved his position, in an ample and satisfactory manner.

The History of the Town of Taunton, in the County of Somerset. Embellished with Plates. By Joshua Toulmin, A. M. 4to. 7s. 6d. Boards. Johnson. 1791.

WE have always approved of local histories, when they are not permitted to degenerate into frivolous detail; which is the blemish most apt to adhere to productions of this kind. Mr. Toulmin seems to have guarded more against this fault, than several of his predecessors, by copiously intermixing his narrative with national affairs, and thereby rendering it more interesting. Indeed he might seem to have rather exceeded the just proportion of the allotment in this respect, were it not, that his judicious observations, added to the faithful account of public events, may support in the reader a degree of alacrity for the perusal. It cannot, however, be denied, that he sometimes loses sight of Taunton in pursuing more extensive objects; though he always returns to it with emolument in point of local information.

In the first chapter, the author describes the ancient state of the town, its situation, antiquity, and some other circumstances. There is reason, he thinks to suppose, that Taunton was not unknown to the Romans. For in the year 1666, two large earthen pitchers, full of medals, were dug up by labourers, in ploughed fields; one at Lawrence Lydeard, and the other within the parish of Stogumber, or Stoke Gomer, adjoining it. 'This discovery, he observes, has been supposed to authorize the following conclusions: that, after the conquest of other parts of Britain, the Romans came to the Cangi, in Somerset: that, having conquered them, in a valley between Taunton and Withyell, at or near the place now called Conquest, they still continued a legion, or part of one at least, hereabouts, which they paid with such money as was found in the above-mentioned pitchers, to prevent any insurrections by land, or invasions by sea: and that these forces, when called home to relieve the empire, distressed by the interruptions of the northern nations, buried these treasures.'

These observations, he farther remarks, are confirmed by the discovery of Roman coins, and divers other antiquities, in the foundations of an old house near the castle, in 1643; and by a like incident within the memory of man; when, on pulling down a house in St. James's parish, an old Roman coin was found.

It appears sufficiently clear that Taunton was a place of note in the time of the Saxons. Ina, one of the west Saxon kings, as early as the year 700, built a castle here for his residence; and is said to have held the first great council of his kingdom. Our author informs us, that the mode of succession, in the manor of Taunton-Dean, is singular, and is sometimes productive of very serious evils to families: for estates, according to the custom of it, descend to the widow of a man, though a second or third wife, to the prejudice of the issue under a prior marriage, who are totally precluded, though the lands were the ancient inheritance of their father. Another peculiarity, with respect to the right of succession, is that the younger son inherits before the elder; a custom which this tenure has in common with Borough-English.

In the second chapter, the author gives the plan of the town and public structures; St. Mary Magdalen's church; the appointment of the vicarage; St. James's church; with dissenting meeting-houses, the grammar-school, and other public buildings.

The third chapter treats of the civil constitution of the town; the fourth, of its trade, manufactures, and navigation; the fifth, of the political transactions and revolutions, in which Taunton has been the scene of action; and the sixth, of the present state of the town, with the modern improvements and population.

It appears from the following account, that within a period of nearly half a century, Taunton has experienced a great revolution in its trade. 'The trade of Taunton, says our author,

'Is now reduced to a low ebb. Houses in the suburbs have fallen into ruins and been destroyed: and the number of inhabitants greatly decreased: while the woollen manufactory, in other places, and in the north particularly, has flourished. The decay of it, here, must be therefore sought in causes, that have had a local operation. Contested elections, by no means friendly to industry, must have proved particularly prejudicial to a trade, which, at times, could admit of no delay, in the execution of orders for goods, that must be ready for the sailing of ships, and the seasons of foreign fairs. The mischief of their influence, in this respect, was particularly felt in the continued and violent opposition of the year 1754. The demand for its goods was then great; but through

the idleness and debauchery of the season it could not be answered. The orders being returned to the merchants, were sent, for execution, to other towns; with which, the intercourse, being thus opened, was continued. The high price of labour affixed to some particular articles, at the first invention, though then an encouragement to ingenuity and industry, eventually has operated to the general detriment of trade. It furnished some of the more careful and provident labourers with the means of becoming manufacturers themselves; and of setting up looms in their own houses: and the number of competitors was greatly multiplied: who, not having capitals, that would enable them to give credit, and to carry on business with ease, were obliged, by abatements on the price, to procure a speedy return for their goods. The value of the articles being thus reduced at market, a reduction of wages necessarily followed. This could not be effected without warm struggles between the different classes of manufacturers: nor, when carried, without bringing on a corruption of the quality of goods, which must sink their estimation in foreign markets. The taste of those markets has also changed; and a preference, at them, is given, to woollen goods of a different kind; or rather to the various articles of the cotton manufactory. But the decline of the Taunton trade must be also ascribed, in a great degree, to the advantage which the manufacturers in the north have derived; over us, from the introduction and use of spinning machines: which would have been peculiarly useful here, not only to secure the exact and true execution of this part of the trade, but to supply the wants of hands for conducting it, which, for a number of years, was very sensibly felt.

To these causes it is conceived, may be traced the decline of the trade of this town. Some of them, at least, will, sooner or later, affect other places and other manufactories. Whether the wisdom and activity of any spirited persons can do away their effects on Taunton, must be left for time to shew.

It is, however, a pleasure to one who feels an attachment to its interest, to reflect, that, though its woollen manufactories have declined, the town has not wholly lost its weight and importance, as a town of trade. The populousness and fertility of the country around it must continue to keep up its markets, and to preserve its internal commerce. And some new sources of trade have also opened in it.

Mr. Toulmin seems to have conceived a just opinion of the usefulness of local history, and has pursued his idea to the best advantage. Even a person not particularly interested in the town of Taunton, will derive more satisfaction from the present work, than is usual in productions of the kind; an effect which is owing to a judicious selection of materials, and the connecting the progress of the borough with the public transactions of the kingdom.

Aristarchus;

Aristarchus; or, the Principles of Composition. Containing a methodical Arrangement of the Improperities frequent in Writing and Conversation, with select Rules for attaining to Purity and Elegance of Expression. Second Edition. 8vo, 6s. 6d. Boards. Ridgway. 1791.

THE author, we apprehend, is beyond the reach of praise or censure; not to be soothed by the one, nor pained by the other. His motely performance may therefore receive its proper tribute, and the puerility, the absurdity, and the ingenuity of his remarks be freely pointed out. We must not, however, be too copious, and discriminate the value of each page; but give a view of the whole by a careful selection of those parts which will best ascertain the real character of the work.

The Introduction is on the superior excellence of mental acquisitions, and the first section on speech; the advantages of speaking with elegance and correctness. We wanted not, however, so many authorities. The first part is on accuracy of language, and the various inelegancies and errors of colloquial intercourse, or some occasionally met with in authors of credit. The instances are, in general, well chosen: Aristarchus, however, is not always, even in this plain path, free from error. He does not, for instance, see the force of the first ‘could’ in the eleventh example. *I could* wish him dead, means certainly the provocation is so great as to justify any revenge on my side: *I could* wish him dead if it were not a crime. Our author, in a subsequent example, does not advert to the difficulty of distinguishing in conversation in’t from an’t. In a subsequent section, he does not distinguish between the force of the nouns of multitude, which may undoubtedly be used with a verb either singular or plural. He is equally erroneous in his observation on the force of those nouns, which have no singular: when multitude is not implied in these, the verb may be singular. In the instance adduced, ‘the wages of sin *is* death,’ we think to be good English. The subject and the predicate are undoubtedly convertible, in many instances; but a skilful writer will vary his phrase, and not wound the ear. Again: ‘not to believe rashly *is* the sinews of wisdom,’ is accurate but unpleasing. What answers to the nominative case is singular, and we are only hurt from being sensible that the predicate may change places with the subject. If ‘foundation’ or ‘force’ was placed instead of sinews the inconvenience would be avoided. When our author opposes the position of Mr. Harris, just mentioned, he errs against the first rules of logic, by adducing as examples a genus and a species; it was never contended, that in these instances, the sub-

ject and the predicate were convertible. Of the vulgarisms we shall select an entertaining specimen.

‘ I got on horseback within ten minutes after I received your letter. When I got to Canterbury, I got a chaise for town. But I got wet through before I got to Canterbury, and I have got such a cold as I shall not be able to get rid of in a hurry. I got to the treasury about noon, but first of all I got shaved and dressed. I soon got into the secret of getting a memorial before the board, but I could not get an answer then, however I got intelligence from the messenger that I should most likely get one the next morning. As soon as I got back to my Inn, I got my supper, and got to bed, it was not long before I got to sleep. When I got up in the morning, I got my breakfast, and then got myself dressed, that I might get out in time, to get an answer to my memorial. As soon as I got it, I got into the chaise, and got to Canterbury by three: and about tea time, I got home. I have got nothing particular for you, and so adieu.

‘ Every phrase in this extract is in popular and perpetual use ; and it is far from my wish, to deprive the vulgar, and the wealthy illiterate of so convenient an abridgement of terms. On the contrary, I recommend it to the pious care of Dr. — to compose a history of the world, on this elegant plan of abbreviation. All the events, from the birth of time to his Majesty’s journey to Cheltenham, may be detailed without the aid of a single verb in the English language, the omnipotent—*get*—excepted.

‘ This verb is of Saxon origin ; arrival at the place of destination, the primitive idea ; hence *acquisition* ; and hence possession. With the latter idea, the illiterate use it in construction with—have—I have got ; in other words, *I have have*. E. g.

‘ *I have got a father ninety years old.*

‘ For obvious reasons, *I have got a father* must be restricted to—I possess ; consequently, it is absurd to prefix—have—I have possess !!

‘ It may, therefore, be advanced as a general rule,—when possession is implied, it is vulgar to use—have—in construction with got.

‘ Permit me to add, our ancestors have furnished us with innumerable terms to express all the ideas which the vulgar affix to their *Fac totum*—got.

‘ Are you in quest of any thing ? Do not exclaim with the illiterate—I have got it. But say—I have found it, or I have it—Here it is, &c.

‘ Again. *I mounted my horse, or I was on horseback* within ten minutes after I received your letter : as soon as I arrived at Canterbury, I engaged (or hired) (or stepped into) a post chaise for town. I was wet through before I reached Canterbury, and I have

have (or *I have taken*) such a cold as I shall not easily remove (or cure.)

' *I arrived* at the treasury about noon, being previously shaved and dressed. I soon *discovered* the secret of introducing a memorial to the board; I could not, however, *obtain* an immediate answer; but the messenger told me, that I probably should *receive* one, next morning. *I returned* to my Inn, *just*, *went* to bed, and *sleep* well. *I rose* early, and *dressed* immediately after breakfast that I might be in time for the answer to my memorial. As soon as I *received* it, *I took* post chaise, *reached* Canterbury by three, and my home about tea time. *I have* nothing particular to add. Adieu.'

' It was not my design to paraphrase the extract in terms of elegance: I only wished to prove, that men of common education might express the usual occurrences of life, without the aid of —*get*—and *got*—and *I have got*, &c.'

The general sense of *get*, or that nearest to its original signification, is to obtain, and this idea will be found to pervade every part of the example. 'Do you see' is another vulgarity, which our author does not ridicule with equal success. Will and shall, so often misplaced by our neighbours, and the numerous inelegancies of Dr. Blair, which we formerly noticed, in our review of his Lectures, furnish copious subjects of pleasantry and remark to Aristarchus. We are surprised that he should not have adverted to the Latin idiom, when he notices the impropriety of the term *enjoy* bad health. The signification of *gaudeo* is very extensive, and it pervades, we say not with how much propriety, many parts of our language. *Expect* is a word that Aristarchus might have noticed, as applied often very inaccurately: lord Barrington, for instance, is said to have replied to an officer, who during the American war applied for leave of absence: it is impossible, sir—I *expect* the French to land every minute.

The principal part of our author's work relates to the analysis of sounds, and the formation of language. In this, as we have already remarked, he mixes errors and absurdities, with ingenious remarks and just reflections. He is very unjustly severe on lord Monboddo, whose work on the Origin and Progress of Language, though disgraced by many faults, is, on the whole, an excellent one. The great error of Aristarchus, which pervades all his reasoning, is his idea that the forms of letters are explicable on philosophical principles, and that the cyphers are of a very early date, beyond probably written records.

' *The art of speaking* I conceive to be coeval with man.

' *The art of writing*, I mean the present mode of writing, originated in the symbols of the Chaldean priesthood.

‘ It is not an unreasonable postulate that Noah himself possessed the art of recording events, and of communicating instructions by symbols. But we have no satisfactory evidence of the fact, and it is inconsistent with my system of reasoning to deduce arguments from gratuitous assumptions.

‘ It is also probable, *a priori*, that religious disputes soon arose among Noah’s descendants.

‘ This probability is realized by the sacred historian; for in the days of Nimrod, that powerful enemy to the transmitted creed of the faithful, the people were distracted with heresies; and the ancient symbols confounded.

‘ By the intolerant spirit of Nimrod, multitudes were dispersed in every direction. They carried with them such symbols as they approved, and superadded such as were necessary to complete the credenda of the sect.’

This is tracing the subject too far; nor is Aristarchus more correct in his theory of the early invention of symbolical speech, for he considers children in a state of nature, and then supposes them to frame sounds for abstract ideas, before they have attained sensible ones. Symbolical speech could never be applied in the infancy of cultivation to the first expressions, for they would be either arbitrary, or imitative sounds; and these, to be sufficiently expressive, are always accompanied, in the savage state, by action. The primitive letters are, in our author’s opinion, fourteen, and he is ‘*fully persuaded*, (we could wish the foundation of his persuasion had been adduced) that they were in use before the deluge. They are A, B, C, D, E, I, L, M, N, O, R, S, U. From B are derived P, F, V; from C—G, K, Q, X. From D—T, and the Greek Θ. From E, Eta, and H. The O, Circle, or Cypher is, according to Aristarchus, the mark of 10. and the one before it only means one ten, in opposition to 2, 3, or 4 tens. But, in this subject, he confounds the ideas of numerical notation with multiplication and addition. We shall return to the letters, and select a curious instance from our author’s account of the conversion of letters.

‘ C—Symbolical. G—K—Q—Derivatives.

‘ Soon after the Trojan war, the Greeks began to regulate their alphabet by the prevailing distinction in sounds. X and T were appointed to succeed C in the beginning of words; and C confined to the middle, either alone as in ΔΗΜΟCΘΕΝΗC, or combined with the Sigma, as in *ρεξω*.

‘ The Gothic and the Saxon alphabets have the essential form of—C—in perfection.

‘ I proceed

‘ I proceed to demonſtrate that C was antiently uſed where we employ G.

LE CIO PUCNANDOD ECFOCIONT.

Legio pugnando effugient.

CONIVCI ET FILIO VENE MERENTIBUS.

Conjugi et filio bene merentibus.

‘ In Spaniſh, digo for dico. Segundo for ſecundo.

‘ ¶ As to K, it is even denied a place in many alphabets antient, and modern. Latin, Armoric, Iriſh, Portugueſe, Italian, French.

‘ It was ſeldom uſed by the Saxons; but often by the Goths and Grecians, and the Romans copied the latter for a ſhort ſpace.

‘ ¶ Q. Is not in Hebrew, Greek, Iſlandic, Saxon, Runic, antient Iriſh, nor Corniſh. It is compounded of C and a vowel.*

The Saxon e and o — the Gothic **AE i & x n** are,

in our author’s opinion, the moſt ancient ſymbols in the world.

So far as the ſyſtem of original and ſymbolic letter goes, it is probably correct. The human voice acquires the uſe of various and minute inflections only by degrees, and the words, when more numerous, render this acquisition neceſſary for the purpoſe of diſtinction. It is, in this way, that the early words are undoubtedly long, for what, in the more perfect languages is ſtyled the radix, grammarians find, in ages long ſubſequent to the original formation of the word, and generally in conſequence of abſtraction. Strangers, for inſtance, a word of Grecian derivation, muſt have been formed, ſince it was a term neceſſarily employed, long before the language had acquired its prepoſition *et*—extra, though this is now conſidered as its radix.

When to each ſymbolic mark our author fixes a peculiar meaning, and traces it in the form of the letter, his abſurdities are numerous, though ſometimes entertaining. We ſhall add the ſignification of the ſymbols, and one ſpecimen of the obſervations.

‘ A. MOTIVE *.—B. INHABITATION.—C. CAUSE †.—D. COMPLETION ‡.—E. ENERGY §.—I. EXTENT ||.—L. EXTENT ¶.—M. MIGHT.—N. PRODUCTION.—O. INDIVIDUAL OR WHOLE.—R. MOTION.—S. EXISTENCE.’

‘ Give me leave to apprize you that in very remote antiquity innumerable words began with B, which are now ſpelt with it’s derivatives F. P. V, eſpecially when uſed imperatively, for as B

* * Causing motion, *Ab. Ad.*—† Cause, *instrumental.*—‡ Cause, *total.*—§ Cause *efficient.* E. Energy or *effect* proceeding.—|| *Indefinite.*—¶ *Longitudinal and indirect.*

signifies *inhabit, seize, occupy*—it was prefixed to what grammarians are pleased to denominate *verbs*, in the same manner as it is now prefixed to other parts of speech. B—*gone* means be in *motion*. B—*good* means be in *goodness*. In the revolution of ages, polite writers declined it's services. The popoface indeed have so strong an attachment to this antient mode of diction that they B—spatter and B—sprinkle all the verbs in the language. Dr. Johnson has retained several in his dictionary which are obsolete in elegant life.

‘ B—C. That is—*Be the Cause*. Abbreviated. B—*Cause*. E. G. *FaC sciam Be the Cause* of my knowing—B—*Cause* my knowing—, or *cause* me to know.

‘ The—A—is incidental: in the preterite it makes *fieri*; in compounds *ficio*—merely for distinction of sounds.

‘ ¶ To all symbols expressive of energy or motion, the antients postfixed —D—to indicate the completion of such energy or motion. Hence we have—T—at the end of *fact, act, &c.*

‘ I leave it to the learned to determine whether this is a consequence of the rude simplicity of primitive diction, or of philosophical refinement. The fact is indisputable. E. G.

‘ *Sci quis Hemonem leiberom sciens dui D, Parricida D esto D.*

‘ *In alto D Mari D puenando D.* Duilian pillar.

‘ Were I permitted to speak in the schools, I might add—C is a cause in *Potentia*; *act* is a cause in *esse*.

‘ When you speak imperatively, you excite the dormant *power*; and the obedient person acts. When he has finished, he has act—ED the part allotted him.

‘ Now the symbol—D—indicates action completed. It is a—C—closed with a line—D. And in this it differs from—O—For the circle is *essentially* complete; the semicircle *essentially* imperfect.

‘ ¶ It is remarkable that in the *Islandic* tongue—D—is named the *Tyr*: that is the *closer*. In *Armoric* to *tei* is to close, thatch, or complete.

‘ C—signifies that the recipient is *open* to action. *Open* to inquiry. D—that the action is *completed*, the inquiry *closed*. Literally the *conclusion* of the energy—E—. How natural! how elegant!’

We must now leave Aristarchus, whose ingenuity we have commended, and whose errors have pleased and instructed us, for they are the errors of genius; they are faults much more interesting than the level accuracy of many works which pass through our hands, where, though we cannot blame, we sometimes are inclined to sleep. With less haste, and in better circumstances, our author might been a pleasing and accurate instructor.

The

The Freedom of Human Action explained and vindicated: in which the Opinions of Dr. Priestley on the Subject are particularly considered. 2vo. 4s. Boards. Nicol. 1791.

THIS celebrated question will probably never be decided: the consciousness of possessing the power to choose, to reject what is disagreeable or hurtful, and to select what is pleasing or salutary, as it at once influences the unlearned or unenquiring, biases in a more imperceptible degree, the rational enquirer. It requires much time and frequent examination to discover that our internal, as well as external senses, are fallacious; that much of what we see is visionary, that our clearest perceptions are often unreal. Our present author engages in the question, apparently without prejudice; but he soon prevents us from implicitly trusting his reasoning, by a want of accuracy in his distinctions, and some obvious errors in his remarks. The early distinction of active and passive, as well as the peculiar excellence of each, not accurately perceived in the material world, and applied too harshly to the mental functions, are instances of this kind. The confusion of desires and motives, often considered as synonymous, is another error which pervades the whole reasoning: we cannot, for these and similar reasons, trust our author's conclusions; and it would involve us in endless disputes to follow him very minutely in his arguments. We shall select his propositions:

Proposition 1. That the nature of the will, or whether it be free or necessary, must be determined solely from an examination into its qualities, as an inherent cause, and not from its connexion with motives.

Proposition 2. That the will possesses an active power of a sort very different from that of any other faculty of the mind, and which is the basis of free-agency.

Proposition 3. That the will also possesses a power, by which it is enabled (through the medium of certain auxiliary motives, if they be wanted) to form a volition in favour of any assigned motive of the number, which may exist in a case of deliberation and choice. Or, in other words, that the will is endowed with a property of so varying and fixing its volitions, as entitles it to be deemed strictly free.

Proposition 4. That, whether the will be free, or not free, a definite volition will always be formed in definite circumstances. Or, that from the truth of a definite volition being formed in definite circumstances, no proof can be drawn either that the will is free or necessary.

The first and third propositions are the most decisive ones in this question. The meaning of the first, if we rightly comprehend

prehend it, is, that the will, acted on by motives, is *so far* passive; and this is what our author calls (we think illogically) an 'inherent cause,' without meaning to imply that it may not become active in its turn. But to decide the question, it is necessary, he informs us, to enquire *how* the will follows motives; whether it be 'in a way that may be deemed free, or in one that ought to be deemed necessary.'—This is followed up in the third proposition, by the author's attempt to show that the will may vary, and fix its volitions. We mean not to quibble with words, or to ask how the will appears, but in its action of volition, or how volition can fix volition? The author means, perhaps, that motives appear, at different times, in views variously forcible, and what may influence at one time will cease to influence at another; so that the *mind* seems free in selecting those objects, to obtain which, the motive is sufficiently strong, and the volition sufficiently powerful to be drawn out in action. Even if this is the idea it seems to be fallacious. The influence of every material cause is modified by the state of the body acted on, even when the action is most necessary; and the influence of mental causes must be the same. If, for instance, the sight of meat necessarily induces the sensation of hunger, when the stomach is well, the motive is sufficiently powerful to counteract the inclination to pursue other business; but when the stomach is disordered, it no longer excites the wish to eat in preference to another engagement. These are connections partly material, but purely necessary, where there is scarcely any vestige of freedom of action. If however on the contrary, the mind is deeply engaged in any deep investigation, the motive of eating will scarcely excite volition on the sight of food. The whole of our author's reasoning proves nothing more than that motives act in different circumstances, with different degrees of force: it does not prove that, in given circumstances, the influence of motives is not necessarily connected with the suitable actions; 'in other words, the will is *not* endowed with a property (our author should have said power) of so varying and fixing its volitions, as entitles it to be deemed strictly free.' The will is influenced by motives which vary in their power of drawing it into motion, according to the different states and conditions of the mind; but which, in given circumstances, are always followed by similar actions.

In the subsequent parts of the volume, where our author pursues the subject in some collateral and less direct views, we perceive, we think, similar inaccuracy. The following passage is more correct: we have, in our review of Mr. Cooper's *Essays*, glanced at the subject; and may, at a future time, resume it. It is only necessary at present to repeat, that the arguments which

which convince us 'that definite actions are connected with definite motives,' cannot, in any respect, apply to the deity. Motives can only influence actions, with a view to some end; and if to assume the strongest ground, the deity be supposed incapable of acting inconsistent with his attributes, his faculties and powers are still unlimited, and the same motives may be pursued to the same ends by an infinite number of different methods. Is he limited in the end? They are the limits with which he has confined himself, and prove only that 'God cannot be the author of evil, but of good.'—Let us attend, however, to our author.

'In conclusion of these remarks I shall just observe, that if (as the necessitarians urge as a leading principle of their doctrine) nothing can be free, that is not independent of all influence and connexion, then it is evident the deity cannot be free, as his actions are doubtless under the influence of motives, and somehow connected with something that precedes. This, indeed, these sectaries have of late not scrupled to grant. The inference is an unpleasing one, to say no worse of it. But is there not danger of its being made more so, by carrying the deduction a step farther? The deity, we allow, exists necessarily, and if he do not possess freedom, (to separate his actions, as it were, from the ground of his being) must we not conclude, that every thing we know, or can conceive; all existence, and every occurrence respecting both time and eternity, is grounded upon necessity in one form or other? Necessity thus becomes all in all; and how we honour God in the conception, is not easy to make out. Surely, then, these inferences, in so very mysterious a province of inquiry, should, at once, strike the principles which produce them from every modest and well-informed mind; and if imagination's guilt (as the poet calls it) may enter into our speculations, where can it be more clearly seen, than in fabricating systems of theology, of which these principles make a part?'

Though we cannot highly compliment our author as an accurate metaphysician, he appears through every page of his work to be a truly pious and a good man. These are qualities, without which, learning and science are lighter than air, and more insignificant than the motes in the sun-beams.

*An Exposition of the Beginning of Genesis.—An Exposition of the Epistle to the Romans.—The Doctrine of Baptism.—*ΜΟΡΦΗ ΘΕΟΥ, or the Form of God. By W. Lewelyn. 4 Vols. 8vo. 10s. 6d. *stwed.* Evans. 1791.

THERE is a certain set of men who delight to involve every thing they treat of in mystery and confusion. From the simplest facts they draw the most unaccountable conclusions; and

and deviate from the plain road of reason and probability into the unlimited regions of fancy and conjecture. We will not say of this extraordinary writer that too much learning, but probably that too much reading, not sufficiently digested, hath made him mad. Mr. L. may be very sane upon all ordinary subjects, but on the present he is wrapt into the clouds of inexplicable nonsense. The whole is a rhapsodical effusion, that in many places borders upon blasphemy. It has no preface, nor other preamble, but simply the following *Dedication* :

‘ TO THE READER.

‘ A spark may either wholly cease

Or soon create its own increase :

And am his well-wisher,

W. LEWELYN.’

An idea of Mr. L.’s talent and performance may be collected from his Introduction.

‘ God flowed into his own bosom ; was at home in his own mind, and joy sprung up within himself in perfect effusion from the excellency of his being. He was his own theatre and prospect, and needed no *landskip* without to take his eye. He was *so-ciable within himself, and a complete companion* :’ alias, *good company*.’

In this frantic style does Mr. L. describe the phenomena of the Mosaic creation, through a series of 195 pages ; *clearly demonstrating* the doctrine of a Trinity, the prodigious learning of the ante-diluvians, and the almost divine excellencies of Adam, near whom the Creator is declared to have

—‘ stood *with a critical design*, and heard him define and delineate the intricate and complicated works of infinite wisdom, with the same accuracy and brevity *as himself would have done* ; and to have declared that no difficulty could entangle him, no depth could puzzle him, no mystery could make him hang down his head, nor put him to a minute stand. His penetration was irresistible, his understanding measured all depths, and laid open all mysteries ; no chain or complication of difficulties could entangle his intellects.’

Again,

‘ O Adam, great was thy day ! how vast thy mind ! there was no searching of thy understanding : THY CREATOR TRIED TO PUZZLE THEE, AND FAILED !’

————— *Quousquam abutere*
patientia nostra ?

Exposition.

Exposition of the Epistle to the Romans.

After the specimen given in the preceding article, much illumination cannot be expected from an exposition by Mr. L. of the abstruse epistle to the Romans. It is in truth such a far-rago, we will not call it composition, as might be predicted. What St. Paul left obscure, Mr. L. renders completely dark; what was difficult, becomes unintelligible. On the plainest subjects, Mr. L. has the faculty of enveloping himself in confusion: when he traverses the mysterious paths of predestination, free-will, and the divine prescience, he is totally incomprehensible. To treat Mr. L. with a simile in his own familiar way, he is like a mole, which, though put on the plainest ground, will work its way out of sight in a moment.

Doctrine of Baptism.

In the account of baptism Mr. L. is less eccentric than in his former productions. He is occasionally sedate and even judicious. The reason may be, that it is a solemn declaration of his principles; which, it seems, his enemies had called in question, by asserting that in his heart he favoured the doctrine of adult immersion. From this charge he laboriously, and perhaps somewhat uncharitably, exculpates himself; affirming that he knows not any step that can be taken more effectually to secure perdition, than the practice alluded to. This is, on the whole, no mean collection of the chief arguments in behalf of pædo-baptism; and displays with some force the objections against the opposite doctrine.

ΜΟΡΦΗ ΘΕΟΥ.

On this mysterious subject we may reasonably expect to find Mr. L. quite *at home*; and he begins with the extraordinary assertion, that before we can truly worship God, we must have an idea of *his personal form*, and set before our minds a *delineated object*. It would have been but a reasonable condescension, if Mr. L. had imparted *his* idea of God's *personal form*, as well as his *real* ideas of the divine essence: for in this latter respect, he is much at variance with himself. Having in vol. i. expressly maintained the doctrine of the Trinity, and asserted that 'God is one in three, and three in one; God is truly and numerically one; and truly and numerically three, and they make one person as truly and numerically as if there existed but one only;' he observes in the present volume that, 'the doctrine of Athanasius is dreadful in nature.'

'The distance and disparity between the persons, renders the idea of personal oneness, or unity, a thing altogether inadmissible and injurious to the mind. It crowds with ill-proportioned compounds, unnatural connections, and alliances, things irreconcilable, unparrelled,

unparalleled, diverse, out of the ways. So that the mind mustre-
fuge to a jumble of conjunctions altogether foreign to natural ideas.*

It is difficult, amidst all Mr. L.'s confessions and declarations, to ascertain exactly what is his creed. He is not an Athanasian, a Socinian, nor an Arian; and yet he is each of them by turns. He makes no scruple of demolishing his adversary; and then, like the eastern magician, transfuses his own soul into the deceased body, and exhibits the very same appearance himself.

A Charge intended to have been delivered to the Clergy of Norwich, at the Primary Visitation of George, Lord Bishop of that Diocese. 4to. 1s. Robinsons. 1791.

OUR very able, intelligent, and respectable prelate, though confined to the bed of sickness*, is unwilling to omit any opportunity of being useful, and has consequently published the Charge that he intended to deliver. His instructions to his clergy relate to the nature of God and of man, the saving principle of faith, the importance and use of the church, the obedience due to civil government, the necessity of a pure life and a holy conversation.

On each of these subjects the bishop enlarges, and displays a rational, calm, unaffected piety, much good sense, and a sound judgment. In one or two points he seems to go rather farther than experience may warrant in the present times; but the awful situation in which he is placed may render this to him a mean insufficient consideration.

The first subject, 'the Nature of God,' leads him to an enquiry of which we shall have occasion hereafter to speak more at large; but we cannot resist transcribing his sentiments on this point:

'How often hath it been urged, that we ought not to receive the faith which the first fathers of the church, and the succeeding fathers of the reformation, have delivered to us, because we are of late years so far advanced above them in knowledge? But I have never seen the connection pointed out between any modern improvements in science, and the new doctrines of reformers in theology. We are certainly much improved, for instance, in the art of making time-keepers, above those who lived an hundred years ago; but no man will say that we thence derive any advantage for numbering our days more wisely; or that we have any clearer ideas of eternity than we had before. An eminent artist in this way may doubt of the Apostles Creed; but then there is no visible relation between his art and his unbelief. The conceit of superior learning has always had an ill effect upon christianity; and is

* The bishop died the 17th inst. since this critique was written.

frequently found in those who have no great matters to value themselves upon. We may be as learned as we can make ourselves, and yet continue good christians; because true learning and true religion were never yet at variance; but the moment we are vain of our learning, we begin to be in danger, and some folly or other is not far off.

It is justly and properly remarked by Dr. Horne, that mathematical quantities and qualities are incommensurate; that many of the difficulties complained of result from confounding the reasoning on these very dissimilar subjects.

The 'Nature of Man' has been, in the bishop's opinion, equally mistaken; and if we were not dead in sin, Christ died in vain. 'The saving principle of Faith' is the next object, and Dr. Horne agrees fully with Dr. Horsley, that divines have too much neglected the doctrines of religion in their preaching. Natural religion as a system is, in his opinion, a new phenomenon, a showy meteor, transitory, and with little support. The 'Constitution of the Church of Christ' leads our venerable author to some positions which we must hesitate in commending, without a little reserve. That ecclesiastical history has been corrupted by the prejudices of historians, we can easily believe; but the necessity of secession in the episcopal office, on the ground alledged by our author, would form a general principle, which on *other occasions* we might find inconvenient. The doctrines respecting the state are very judicious; and the remarks, in opposition to modern refiners, able and convincing. The last part, respecting the conduct of life, particularly applied to the lives and manners of the clergy, demand our fullest and most unreserved commendation. On the whole, if the event which is so much feared, and will be so generally regretted, should happen, the bishop may, with the most heartfelt happiness, reflect, that his last work has not disgraced his former ones; and that his life has been, without exception, dedicated to the glory of God, and to the promoting the best interests and the general happiness of mankind.

A Charge delivered to the Clergy of the Diocese of Llandaff, June, 1791. By R. Watton, D. D. Lord Bishop of Llandaff.
4to. 1s. sewed. Evans.

THE substance of this Charge has been circulated in manuscript; and from the little inaccuracies which must necessarily attend copies made from recollection, it has acquired a celebrity and importance that it would not probably have otherwise attained. In the publication there is not the least suspicion that any thing has been softened or altered; and our respect for Dr. Watton, as well as the accidental cir-

Crit. Rev. N. AR. (IV.) Jan. 1792. G cum-

cumstances which have rendered this address important, will excuse our enlarging farther on it than we have usually done on similar works.

The liberality of Dr. Watson's sentiments are sufficiently known; and if we were to change the term, and style it a too fervile complaisance to visionary refinements and innovations, we should not, in the opinion of some, employ language too harsh. In reality, Dr. Watson, with great and extensive views, seems in some instances to have yielded too far, and to have countenanced with his approbation and example, changes, which, though at first apparently harmless, may be ultimately dangerous. We have little doubt that he apprehends no danger from these submissions to popular prejudice; and thinks that, under the projected alterations, both the church and state would be fully secured.—He begins with mentioning the late revolution in France, on the propriety of which he professes himself incapable of deciding. As a friend to civil freedom, he approves of it; as leading to democratic licentiousness, he hesitates: at all events, he thinks, by this struggle, the French will obtain an habeas corpus act, trial by jury, and an impartial administration of public justice. In this part, his lordship's opinions deserve our most unreserved commendation. In our situation, he remarks, there may be some things which require a reform; but he adds, that we are a happy people, and would do well to be jealous of any violent attempts to amend either the civil or ecclesiastical constitution. He seems, however, to doubt, in the Note, whether he who attempts to reform the rotten parts of a constitution, may not be a greater friend to it than he who wishes religiously to restrain any attempt at reformation. In this general form the question will scarcely admit of discussion: it will be varied in its appearance by the particular circumstances of its different parts.

The changes in the ecclesiastical constitution of France he adverts to more particularly, and observes, that the church of France is still richer than the church of England, for the revenue of the former amounts to six millions sterling; but that of the latter falls short of two: the proportion of people he supposes to be that of 8 to 24; but the true proportion should be the number of ecclesiastics. As it is, we think the church of France is *not* richer, for the number is (at least *was*) certainly more than 24 millions. The suppression of monasteries, every reflecting person will join with the bishop of Landaff in commending.

The great question, however, that of universal toleration, remains. When Dr. Watson uses this language, we are persuaded

suaded he means not to mislead; but universal, or even complete, *toleration*, seems to be short of what the Dissenters wish: for, to remove every barrier, would be levelling all distinctions; and if one was not superior, it could no longer *tolerate*. Let us attend, however, to the author's reasoning.

‘ A question, however, here arises—Whether it be the duty of the magistrate to provide, at the public expence, teachers of one sect of Christians (for I speak not now of Pagan or Mahometan magistrates, but confine my consideration to a Christian magistrate), or teachers of every sect into which his society may happen to be divided. This is a question which cannot perhaps be easily decided by those who seriously consider it: I must not, on this occasion, undertake to discuss it; I will rather assume as a principle to be admitted, that the morals of the community will be better secured by an exclusive establishment at the public expence of the teachers of one sect, than by a co-establishment of the teachers of different sects of Christians. Yet I can never admit that it is agreeable either to the principle on which civil society is formed, or useful to the attainment of the ends men have in view in forming such society, that those who differ from the religion of the magistrate should, on account of that difference alone, be subject to persecution; and an exclusion from civil offices is persecution: it is not indeed the persecution of the Inquisition or of Smithfield; it differs from them in degree, but it resembles them in kind. I have argued myself into this opinion in the following manner:—Punishment for religious opinions is persecution, and evil of any kind, inflicted by the authority of the civil magistrate, is punishment. This evil may respect a man's person, or liberty, or property, or character. Civil incapacity, brought upon men by law, is an evil affecting their property and their character: their character, as it exposes them to the imputation of being bad citizens; their property, as it takes from them the possibility of acquiring advantages attendant on certain civil offices. These advantages, whether they consist of wealth, power, influence, or honour, are worth something; their value may be variously appreciated; yet being worth something, the possibility of acquiring them is worth something, and the taking away from any man that possibility on account of his religion, is persecution †. The law indeed does not permit every man to be a clergyman, a lawyer, or a physician; but the ground of this prohibition

† An objection to this manner of arguing has occurred to me, and I have no inclination to conceal it.—The supreme magistrate in every civil community has a right to take from the individuals composing that community, any portion of their *actual* property which he may judge requisite for promoting the public good, for securing the public safety. This principle, I believe, is

bition is quite different from that by which men of integrity and ability, and every way qualified for the discharge of their duties, are hindered from executing civil offices on account of their religious opinions.'

On this subject we need only remark, that the alliance between church and state, generally considered, is a jargon. It has only a meaning, when the principles of any particular church are inimical to those of the state: this has been the case with the Papists, and is at present with the Dissenters, who are generally attached to republican doctrines, as they seem to have shown in their resolutions, and late publications. In a political view, an observation of Dr. Watson is certainly of importance. The Dissenters are now united by a common cause: if this cause of union were removed, their real differences of opinion would be sufficiently powerful to prevent any danger from their union. We know not, however, whether a sufficient bond might not remain, at least to occasion anarchy and disturbances.—We shall conclude our account of this very candid address by the following passages, in the close of the Charge: we must leave the comment to our readers.

'The gospel of Christ has been polluted by the craft of men; it has suffered this pollution from the earliest ages of the church to the present times; and nothing, under God's providence, seems more fitted to restore it to its original purity than the sober zeal of learned and unprejudiced inquiries after truth. Statesmen in general, and, I am sorry to add, too many churchmen, are enemies to free inquiry. It is a maxim with many of both denominations, that the religion which is established in a country must be maintained; and they are disposed to calumniate and to punish those who would call in question any of its doctrines. This principle originates, probably, in the churchman, from an apprehension of the mischief which may attend innovation: and it originates, probably, in the statesman, either from a confined knowledge

not universally admitted; it appears, however, to me to be just, and this principle being admitted, does it not follow that the magistrate has at least an equal right to use, for the same ends, the *contingent* property of individuals, attendant on their eligibility to certain offices? May he not justly say to such individuals,—The majority of the persons constituting the civil society of which you are members, is of opinion, that the public safety will be better secured by your being deprived of the property appertaining to certain offices, than by your being possessed of it. You, the minority, are of a different opinion; and there is no common judge to determine which is in the right. You are at liberty to form another civil society; but whilst you continue members of this, you ought to acquiesce in the judgment of the majority.—This objection is not so strong as that nothing can be said to invalidate it; nor is it so weak as that nothing can be urged in its support: I am satisfied with having impartially stated it.

of the Christian system, or from a belief that one mode of religion may answer the purpose of government as well as another, and that all religions are but state contrivances, to assist the impotency, and to enlarge the extent of human laws. Whilst this principle remains in the heart of any man, free inquiry in religious concerns will, as far as his influence reaches, be checked; and if the temper of the times does not controul the temper of the man, pains and penalties will be inflicted on all those, who, in conscience, differ from the doctrines of the state.

‘The divine doctrines of our holy religion want not the aid of human laws for their support. When Christian magistrates assume to themselves the right of interpreting doubtful passages of scripture in a definite sense, they pollute the altar of the Lord, though with a view, perhaps, of adorning and defending it, and often sanctify error by the authority of civil laws. The history of the church, from the time of its civil establishment, affords a thousand proofs of the truth of this remark. Examine the acts of the councils, convened by imperial or royal authority in different parts of the Christian world, from the council of Nice to the council of Trent, and you will find, that in many of them such doctrines were established as we protestants believe to be absolute errors. Examine the confessions of faith of the different protestant churches now subsisting in Europe, and you will observe in many of them such a diversity of doctrine as will make you wish that none of them had assumed any portion of that infallibility which they properly denied to the church of Rome.

‘In fine, my brethren, you, perhaps, will think it to be your duty, and I am convinced that it is mine, to endeavour to secure the protection of God in another world, by propagating the pure gospel of his son in this: and the purity of that gospel can by no mean be so well ascertained as by a modest and sincere inquiry into what has been written by the evangelists and apostles, rather than into what has been delivered by Calvin or Arminius, by Sabellius or Socinus.’

The Nature, Extent, and Province of Human Reason considered.
12mo. 3s. Boards. Edwards. 1791.

THE great fundamental argument of the modern refining theologians is, that reasonable and accountable creatures cannot be expected to believe what is contrary to reason; for, if they are accountable because they are rational beings, their reason must be designed to assist their comprehension and belief. This argument, specious and plausible as it is, cannot be admitted without some discussion. The terms are not properly

perly limited, and the province of reason is mistaken. Perhaps reason is solely and exclusively employed in estimating and ascertaining the relation of material objects, or the ideas derived from them : it appears capable of doing no more, and is, in general, limited in its excursions, by our comprehension. The mathematician compares length, extent, and solidity ; and, from the relation, draws his conclusions : but he evolves rather than discovers, and only sees with more clearness, in his conclusion, what was more involved in his theorem. The moral philosopher argues on virtue, and shows its relation to human happiness, by pointing out its expedience, and its utility in promoting the good of the whole. But his argument, in an abstract form, is scarcely less sensible. He generalises only the idea of the virtuous man, and of a happy community, in consequence of the benefits arising, by his conduct and example, to the group of individuals. Nor does he more than the mathematician add to our knowledge, or introduce ideas not involved in his principles. He only analyses the happiness, shewing its source and its consequences. When we go beyond the province of reason, we are soon lost in confusion, or our conclusion terminates in an absurdity ; and this is usually the case, when we depart from a foundation laid on the ideas borrowed from our senses. The principle or the reasoning is consequently wrong, and it is of consequence to enquire in what particular we first deviate from our stable ground. If we examine the reasoning of those who contend that every thing in the world is material, or of those who are equally confident that we have no evidence of matter existing, we shall find that the error, in the first step, has produced the uncertainty. Berkley's first principle led him astray, for he saw action without a material cause ; and believing that it may in any case be produced without a material agent, none was, in any case, required. The opposite sect was equally in error : they found the ideas of resistance fallacious in some cases, and concluded that it probably was so in every other.

If then the province of reason is only to examine the relations of material objects, and when we step beyond this, we are lost in confusion and error, is it to be expected that we can fathom the councils of the Almighty, or estimate the propriety and the judgments of his works ? Even in those of his works, which are more purely material, our investigation goes but a little way, and we soon find ourselves perplexed. When we ascend to a superior scale of beings, and attempt to investigate the extent of superior intelligence, our enquiry ends in words only. Are we then to suppose, that, while in successive gradations, we see animal life descending to bodies inanimate and inorganic, that there are no gradations 'above us' ? Is the power

power of the Almighty limited by the human race? and are we his chiefest works? Yet we must believe, if reason is our only guide; for we have no ideas of any thing beyond the talents and qualifications of humanity.

After having thus very briefly stated the question in a way, that we think unprejudiced and dispassionate, let us attend to the authors before us, for they are many. The late bishop of St. David's Charge, in which he recommends to the preachers the choice not only of moral subjects, but those of divinity also; not the doctrines of the second table exclusively, but some of the peculiar tenets of christianity, occasioned a conversation between some clergymen of his diocese, the result of which is now before us; and, without engaging to defend every passage, or to approve of every kind of argument, we may add, that we think this 'Consideration' able and judicious.

In the first chapter, the authors enquire whether there be any thing in the nature and condition of man, to oblige him to think that his own reason is to be the judge of doctrines revealed from God. If we admit the principles just stated, it will appear, that man is so far from being obliged to entertain this opinion, that he is wholly incapable of it; and to exact this duty would be nearly as unreasonable as to require of a blind man to assert, in their varying successive shades, different coloured cloths. But, in all this enquiry, we should perhaps substitute comprehension for reason. We think, for instance, that the divinity of Christ is expressly pointed out in the gospel. How can we conceive, objects an unitarian, that the Divine Being put on humanity, and become a man? It is contrary to reason. This is incorrect language: we cannot conceive it; and therefore it is not an object of our reason. It relates to principles different from matter, which we are totally unacquainted with, and of course whose relations we cannot know. Those who think the trinity is with equal certainty taught by the Evangelists, may make the same reply: the doctrine is in no respect the object of our reasoning faculty, and cannot therefore be styled reasonable or unreasonable. Our authors pursue the subject in a different train of reasoning, and prove their position very satisfactorily.

'Every other instance of vanity, every degree of personal pride, and self-esteem, may be a pardonable weakness in comparison of this. For, how small is that pride, which only makes us prefer our personal beauty or merit to that of our fellow-creatures, when compared with a self-confiding reason, which is too haughty to adore any thing in the divine counsels, which it cannot fully comprehend; or to submit to any directions from God, but such as its own wisdom could prescribe, or approve?

Thus much it is certain, that there can be no medium in this matter. The claiming this authority to our own reason, must either be a very great duty, or amongst the greatest of sins.

‘ If it be a sin, to admit of any secrets in divine providence—If it be a crime, to ascribe wisdom and goodness to God in things we cannot comprehend—If it be a baseness and meanness of spirit, to believe that God can teach us better, or more than we can teach ourselves—If it be a shameful apostacy from the dignity of our nature, to be humble in the hands of God, to submit to any mysterious providence over us, to comply with any other methods of homage and adoration of him, than such as we could of ourselves contrive and justify, then it is certainly a great duty to assert and maintain this authority of our own reason.

‘ On the other hand ; If the profoundest humility towards God, be the highest instance of piety—If every thing within us and without us, if every thing we know of God, every thing we know of ourselves, preach humility to us, as the foundation of every virtue, as the life and soul of all holiness—If sin had its beginning from pride, and hell be the effect of it ; if devils are what they are through spiritual pride and self conceit, then, we have great reason to believe, that the claiming this authority to our reason, in opposition to the revealed wisdom of God, is not a frailty of flesh and blood, but that same spiritual pride, which turned angels into apostate spirits.

‘ Since therefore this appealing to our own reason, as the absolutely perfect measure and rule of all that ought to pass between God and man, has an appearance of a pride of the worst kind, and such as unites us both in temper and conduct with the fallen spirits of the kingdom of darkness, it highly concerns every pleader on that side, to consider what grounds he proceeds upon ; and to ask himself, what there is in the state and condition of human nature, to oblige him to think that nothing can be divine, or holy, or necessary, in religion, but what human reason dictates.’

Those who contend that the relations of things, and the fitness resulting from them, must be the rule of God’s actions, and that these relations are within our reach, afford an instance of still more pride ; for we can see so little of the relations of every part, that it is arrogantly estimating the length of the chain, which would reach from earth to heaven, by surveying only the nearest links. The little that we know of the works of God, even in those subjects immediately before us, is very properly urged as a convincing argument against rash pretensions of this kind ; and the reasoning is very properly pursued, by showing how improbable it is that our reason can fathom subjects of a still more intricate nature. But the objections

jections and the arguments are too numerous to allow of our following them minutely.

The second chapter is designed to show that, from the state and relation between God and man, human reason cannot possibly be a competent judge of the fitness and reasonableness of God's proceedings with mankind, in any thing that respects external revelation. In this part of the argument the reasoning is not always correct, nor are our authors always aware of the seeming contradiction between the external foreknowledge of God, and the freedom of the human will. The answers to the objections against miracles are by much the best parts of this chapter; but this ground has been repeatedly trodden, though we may be allowed to hint, that we want a clearer and a fuller answer to Mr. Hume's scepticism in this point than we have yet seen: unfortunately divines, in their contests with infidels, generally rest their arguments on ground which infidels deny.

The chapter on the state and nature of reason, and its application to subjects of religion, is in many respects illogical. The authors confound reason sometimes with comprehension, and sometimes with judgment. In the conclusion, chapter fifth, they contend, that all the excentricities of the heart, as displayed in the passions, tempers, and affections, as well as of the mind, shown by absurd and contradictory opinions, arise from the same or similar errors and absurdities of human reason. When the principle is erroneous, the consequences cannot be correct: we think it more probable, as we have formerly stated, that they arise from applying human reason to subjects for which it is not adapted, or attempting to employ it without proper guidance, experience, or discretion. Let us select a specimen, in which though the authors sometimes confound the reasoning faculty, with the conclusions drawn from reasoning, or the dictates of experience, there is much good sense and just reasoning.

‘ All virtue is nothing else, but reason acting in a certain manner; and all vice is nothing else, but reason acting in a certain contrary manner. All the difference is in the actions, and none at all in the agent.

‘ And to say, that reason acts in our virtues, and passion acts in our vices, is absurd as to say the contrary, that passion is the agent in our virtues, and reason the agent in our vices. For the action or power of reason is as much required to make any thing vicious, as to make any thing virtuous.

‘ Every thing therefore that is chosen, whether it be good or bad, is the express act and operation of reason.

‘ Reason therefore is certainly the worst, as well as the best faculty

culty that we have : as it is the only principle of virtue, so it is, as certainly, the sole cause of all that is base, horrid, and shameful in human life. As it alone can discover truth, so it alone leads us into the grossest errors.

‘ It was as truly reason that made Medea kill her children, that made Cato kill himself, that made Pagans offer human sacrifices to idols ; that made Epicurus deny a providence, Mahomet pretend a revelation ; that made some men sceptics, others bigots ; some enthusiasts, others profane ; that made Hobbes assert all religion to be human invention, and Spinoza to declare trees, and stones, and animals, to be parts of God ; that makes free-thinkers deny freedom of will, and fatalists exhort to a reformation of manners ; that made Vaux a conspirator, and Ludlow a regicide ; that made Muggleton a fanatic, and Rochester a libertine : it was as truly human reason that did all these things, as it is human reason that demonstrates mathematical propositions.

‘ For as all mistakes in speculation are as much the acts and operation of reason, as true conclusions ; so all errors in duty, whether civil or religious, are as much the acts of our reason, as the exercise of the most solid virtues.’

By this absolute and indiscriminate use of reason, our authors form another faculty of the human mind, similar to the moral sense of some metaphysicians. On the whole, however, we think this a very able defence against those who object to some of the tenets, which we think are inculcated in the Gospel, on the grounds of their seeming unreasonableness. If we have endeavoured to put the question, respecting the use of reason in these Enquiries, on a different ground, it is only to avoid some little errors, which leave the work before us open to a reply. We have only been able to give a sketch of the argument, which others who have more leisure may probably fill up.

A Commiserating Epistle to James Lowther, Earl of Lonsdale and Lowther. By Peter Pindar, Esq. 4to. 2s. sewed. Evans. 1791.

THE great descendant of the Theban bard should not stoop to notice the petty law-suits occasioned by accident from a coal-mine, or to scatter personal invectives. The eagle condescends not to catch flies, and the lion spares the petty prey which chances to fall within his power. Reviewers were a nobler game : they partake of majesty, by their significant ‘ We’, and borrow some dignity, like Eastern despots, from their obscurity. Mr. John Nichols was a still nobler theme, *Ἀναξ ἀνδρῶν Ἀγαμέμνων* ; the ruler of those who ruled the world. Mr. Bruce, the associate of kings and queens, might also deserve

serve the lay; but, after the most careful examination into *all* the subjects of *all* the lyrics, we can find nothing which resembles a law-suit, a coal-mine, or a Cumberland peer.

If we look at the poem, we shall find it rise above its subject. The Pindaric sparks glitter in the obscurity of coal-mines and Whitehaven, but they never rise into a flame: they are casual corrufcations, temporary meteors, the fire of genius sparkling through the heavy weight of a dull subject. The following simile is well expressed:

‘ See yon proud oak, whose dark’ning branches spread
High o’er the rills that course the pebbled bed!
With what humility those rills salute,
And trembling wind around his rugged root;
Like busy slaves, their little stock afford,
And creeping, kissing, feed their frowning lord!
Mark, too, around that oak’s majestic pride,
The pismires crawling up his channell’d side;
And mark his shelt’ring limbs, support of fowl,
The wren, the hawk, the cuckoo, and the owl.
Say, Lonsdale, can’st thou not resemblance see,
Resemblance strong between that oak and thee?
Why be a willow then, and meanly bend?’

‘ Say, does Repentance wound thee? — ’tis a driv’ler.
Despise that thing called Meekness — ’tis a sniv’ler
With pious sentiments, forsooth, who glows,
And kisses the vile hand that deals her blows.
Spurn at Forgiveness, that e’en fears to chide,
And keep again the company of Pride.’

The following lines, with which we must conclude, are truly picturesque:

‘ To India’s hist’ry turn thy happy eyes,
And bid a second scene of horrors rise.
By Britons led, did Famine’s spectre train
Pour devastation on the fair domain.
What humbled victims sunk beneath the strife!
What thousands, tott’ring, snatch’d at parting life!
Nought could, alas! their suppliant hands avail:
In vain each feature told a starving tale;
On those rich heaps that rose beneath their care,
Their eye-balls fast’ning in a deadly glare.
Their had’st thou seen the fallow Babe distressed,
Hard clinging to a dying Mother’s breast;
Beating that breast with little, peevish cry,
Its plumpness wither’d, and its fountain dry.’

The

FOREIGN ARTICLES.

Globus Cælestis Cusico-Arabicus Veliterni Musei Borgiani, a Simone Assemano, Linguarum Orientalium in Seminario Patavino Professore, & Academiarum Patavinæ & Volscorum Socio, illustratus; præmissa ejusdem de Arabum Astronomia Dissertatione, &c. Patavii. 4to. Edwards. London. 1790.

IN the preface to this curious work, the learned author gives some account of the celebrated museum of cardinal Borgia at Velletri, collected at a great expence from various parts of the world: and as this museum has of late engaged a considerable share of attention, we shall lay before our readers an abstract of professor Assemani's account.

The Egyptian class contains 386 pieces, and no small number of gems, besides the coins which Zoega has published in his learned work, *Numi Ægyptii præstantes in Museo Borgiano Velitris. Romæ 1787, 4to.* To this class likewise belong many fragments of Coptic and Thebaic MSS. written upon vellum, or papyrus. The charter on papyrus, published by Schow, is the most ancient yet discovered, as shown in his work, which is intituled *Charta Papyracea Græce scripta Musei Borgiani Velitris, qua series incolarum Ptolemaidis Arsinoiticæ in aggeribus & fossis operantium exhibetur, &c. Romæ 1788, 4to.* From the same class father Georgi published at Rome in 1782 his *Sancti Coluthi A'ia, Velitris asservata*; and in 1789 his Fragment of the Gospel of St. John, &c. reviewed in our last Appendix.

The Volscian class contains a figured plate of brass, and several embossed pieces of earthen-ware: Becchetti has illustrated some of the latter in his book intituled *Bassi-relievi Volsci in terra cotta, dipinti a vari colori, trovati nella città di Velletri, Roma 1785.* These Volscian monuments are all found at Velletri, the birth-place and residence of the cardinal.

The Etruscan class abounds in dishes, vases, urns, coins, and inscriptions. Lanzi has explained the Etruscan inscriptions in his *Saggio di Lingua Etrusca, &c. Roma 1790.* A *patera*, representing the birth of Bacchus, is illustrated by Heeren in his *Expositio fragmenti Tabulæ Marmoreæ, &c. Romæ 1786*; and by Ennio Visconti, in the fourth volume of his *Museum Pio-Clementinum.*

The Greek class contains brazen statues, marble bas-reliefs, and many coins of towns and of kings.

The Roman class produces many brazen statues, bas-reliefs, instruments, seals, weights, animals, and inscriptions engraved on marble and brass; and a great number of imperial coins in all the three metals.

The

The Sacred class presents crosses, vases, leaden seals, paintings, and inscriptions.

The Asiatic class has many curious monuments, idols, and coins.

Of the Cufic class the cardinal was the first great collector in Europe. The Cufic coins have been published by Adler at Rome, 1782, being the first numismatic work of that nature. Professor Assemani expresses his surprize at the long neglect in which the Cufic monuments have lain, though they be the remains of the Saracens or Arabs, a people who overturned the Persian empire, and contributed to the fall of the Grecian; and who, after spreading their conquests from the Indus to the Pyrenees, cultivated most arts and sciences with distinguished success. He adds, that Nani, a Venetian senator, has a great collection of Cufic coins, which have been illustrated by Assemani himself in the *Museo Cufico Naniano*, &c. Padova, 1787. Besides the 101 coins of this class published by Adler, there are 500 more in the Borgian Museum unexplained. To this division also belong a *patera*, on which the noted temple of the Caaba appears engraven, an idol of the Druses, a seal, and four gems, all published by Adler in the work above-mentioned; besides twenty other *pateræ*, some vases with various figures and Cufic inscriptions, and eighty gems, inscribed plates of lead and other metals, a monumental marble with Cufic letters, a complete astrolabe in fine preservation, and the globe now illustrated. Add Cufic manuscripts, and it will appear that the Borgian Museum is not a little opulent in this uncommon class.

The learned author then proceeds to mention that the globe, about to be described, was constructed by an astronomer named Caissar, or Cæsar, the son of Abi Alcasem Alabraki, at the command of Muhammed Alkamel VI. king of Egypt, in the year of the Hegira 622, or of the Christian æra 1225, as appears from an inscription on it.

Our learned professor then gives us a Dissertation on the Astronomy of the Arabs, a people addicted to this science from very early times. Golius has observed that the Arabian names of stars are mostly derived from pastoral life, and from the cattle and flocks ever before the eyes of the first inventors. Some names of constellations are given in the book of Job, who, according to our author, and many other writers, was an Arab. But concerning the Arabian astronomy, prior to the age of Mohammed their prophet, no authentic intelligence remains.

When the Abbassides ascended the throne of the east, Arabian science began to flourish. Most of the Greek works in philosophy, mathematics, and medicine, were translated into the

the Arabic language. In a short time, every city under the power of the Arabs began not only to boast of schools, colleges, and academies, but of men eminently skilled in the sciences. The calif who contributed most to the cultivation of astronomy was Almamon, who began to reign A. D. 813: during his reign several astronomical tables were published, and those of Ptolemy were reduced into a more exact order. We shall not follow our author in his anecdotes of Arabian astronomy and astronomers, but must not omit to mention his defence of the Arabs against Brucker, who, in his Critical History of Philosophy, asserts that this nation added nothing to the astronomical observations of the Greeks, but, on the contrary, much depraved them; an opinion before confuted by Andres, in his book *De Origine & Progressu omnis Literaturæ*, Parmæ, 1782, p. 146, &c. Professor Assemani remarks, that Albatani, or Albategni, alone added considerably to astronomy: 1. he established that the fixed stars move towards the east on the poles of the ecliptic, one degree in seventy years; whereas Ptolemy allowed one hundred, and his estimation is far nearer the truth than that of Ptolemy; 2. he discovered the motion of the sun's apogee, which was before thought immoveable; 3. he corrected the errors of Ptolemy concerning the motion of the planets; 4. as he perceived that Ptolemy's canons differed from the real state of the heavens in his time, he composed new tables. This astronomer flourished A. D. 920. Halley terms him a wonderful author for the time; in the *Phil. Trans.* 1693, n. 204. The inventions of the Arabs in the mathematics, and their astronomical observations and instruments, are afterwards illustrated.

But we hasten to give the description of the remarkable celestial globe, which forms the subject of this treatise, as drawn up by the cardinal Borgia himself.

This globe is composed of a yellow metal, and so divided that one half may be put into the other. It is supported by four feet, of which two, opposite to each other, are quadrants of a vertical circle. The whole height of the machine is nineteen Roman inches and three quarters: the diameter of the globe about a Roman palm. The breadth of the two circles of the horizon and meridian is exactly given in the first plate, which also presents a smaller view of the whole machine.

The figures of the constellations are engraven in double lines, between which is drawn a vein of *smalto rosso*, red cement, or enamel. The stars are indented silver, as are the names of the chief stars and constellations, and two Cufic inscriptions. Of the smaller stars the names also appear, but without ornament: nor has the horizontal circle, the meridian, or the other circles, any decoration. Yet the whole machine is so skilfully fabricated,

bricated, and with such minute art, that it is worthy of the royal use for which it was designed.

The several constellations are afterwards described, and compared with those of Ptolemy: many of the names are Greek.

This curious work is illustrated with three good plates, presenting a minute and complete view of the several parts of this uncommon globe.

Dictionnaire, Grammaires, & Dialogues Tartares-Mantchoux François, redigés, & publiés avec des Additions considerables, par L. Langlès, Auteur de l'Alphabet Tartare-Mantchou. 4 Vols. 4to. Didot. Paris. 1791.

THIS work, which at first appears to be of a very confined nature, and only adapted to the curiosity of a few literati, acquires a general importance from the information that the last and the present emperors of China, themselves Mantchous, have ordered all the best books in the Chinese language to be translated into the Mantchou-Tartaric: and as the latter speech is not written with hieroglyphic characters, like the Chinese, but with an alphabet on the common model, the study of this dialect will afford a complete key to the Chinese literature.

In giving some account of this publication we shall chiefly follow the Prospectus of M. Langlès. The Mantchou, he observes, is now the most learned and perfect of the Tartaric tongues, not excepting the sacred dialect of Tibet, or Tangu: for the latter he regards as a Tartaric speech, as he does the Sanskrit or ancient language of Hindostan. The Tibetan dialect is celebrated as comprising the sacred books of Boudh, or Beddha, founder of Sabeism or Schamanism; the Sanskrit presents those of Brahma, who only altered the dogmas, and appropriated to himself the ideas of the former: in a word, according to Mr. Langlès, Brahma was only a Sabeian heretic, and consequently posterior to Boudh, whose sacred impostures may be regarded as the most ancient of all those which now exercise human credulity. But when Mr. L. proceeds to say that Boudh is the Fo of the Chinese, &c. he shews a strong propensity to that common error of antiquaries and etymologists, the reference of all objects to one favourite notion: and when he adds that Boudh is the Woden of the Goths, and the Torus of the Laplanders, he seems ignorant that the latter is only the Thor of the Gothic nations, a very different personage from Woden, and borrowed by the Laplanders from their Norwegian neighbours.

Alike

Alike unfortunate, their fate is such,
They prove too little, or they prove too much. POPE.

To return from this digression : the formation of the Mantchou dialect is not very ancient, and it possessed no appropriated letters till the time of the fifth ancestor of the present reigning dynasty in China. This prince, who reigned over the Mantchous about the year 1600, ordered some learned men to design characters after those of the Monguls: they only rectified the form of the latter, and added certain signs to express peculiar sounds. The Mongul letters are nearly the same with those of the Ouighours, which are clearly derived from the Stranghels, or ancient Syriac. The successor of this prince ordered, in 1634, a translation of some Chinese works, and the composition of a code of laws for all the people subject to the Mantchou government. In 1641, a man of learning and genius, called Tahai, retouched the letters, and gave them a degree of perfection of which one would not have believed them capable.

Chun-tche, the first Chinese emperor of the Mantchou race, caused continue the translation of Chinese books, and compose dictionaries of both languages.

The celebrated Kan-hi established a tribunal of literati, equally versed in the Chinese, and in the Tartaric: some laboured particularly in the translation of classical or historical works; others were occupied in a general dictionary, which was entitled *The Mirror of the Mantchou-Tartaric Language*, and in which no labour nor expence was spared. Old men were interrogated concerning doubtful words; and rewards were proposed to any one who discovered an obsolete expression, worthy of a place in the dictionary, which is disposed in the order of subjects. This work forms twenty-five volumes: and several copies of it are in the library of the French king.

Kien-long, who has reigned in China for these fifty-six years, has not shewn less regard than his predecessors to the useful labours of the tribunal of translators; and, by the indefatigable cares of many learned men, pensioned more than a century by the above-mentioned sovereigns, there is hardly at present one good work in the Chinese language which has not been translated, with the utmost skill and attention, into the Mantchou. These numerous and excellent translations form a collection the more valuable, as it is very difficult even for natives, and almost impossible for foreigners, to peruse the originals, written in a hieroglyphic character, the knowledge of which is hardly attainable in a life-time, whereas the Mantchou, which partakes of our European languages, has its method

Method and rules, and, in a word, is of clear intelligence. A studious person may in five or six years be in a condition to read with ease all the books written in this language. Since the end of last century, the French missionaries have, of course, devoted a particular attention to the Mantchou, which furnishes a long wished-for key to the whole treasure of Chinese literature.

The fathers Gerbillon and Domenge long since invited different French literati to study the Mantchou, and sent them the necessary guides; but of which no use was then made. The former composed in Latin, an excellent grammar, intitled *Elementa Linguae Tartaricae*, printed, but without Tartaric characters, in Thevenot's Collection of Voyages: the latter composed for the use of M. de Fourmont an Essay upon the Method of learning the Language of the Mantchous, which Mr. L. procured from a gentleman in whose hands the manuscript was. But a Mantchou and Latin dictionary by father Verbiest, has as yet escaped his researches.

M. Amyot, who is so well known by his learned labours on the sciences and literature of the Chinese, has not been disheartened by the failure of the attempts of his predecessors. He sent to the minister, charged with the Chinese correspondence, a *syllabary*, a grammar, and a dictionary of the Mantchou language. M. Langlès was desired to examine these manuscripts, in order to form a judgment concerning their utility. The desire of contributing to the progress of learning, and the glory of introducing a learned language into Europe, induced him to an enterprise which might have appeared rash, and he dared to attempt to learn alone the Mantchou, by the assistance of the elementary works which had been entrusted to him.

Upon opening the grammar, instead of an alphabet, he beheld with surprise a *syllabary* of 1500 groups; but, reflecting that these groups could only be composed of letters, he endeavoured to analyse them: and from this operation, not yet undertaken by the Mantchous themselves, there resulted a complete alphabet of twenty-nine letters, most of which have three forms, accordingly as they are placed at the beginning, middle, or end of a word.

These letters, thus simplified, facilitated the perusal of the Tartaric speech, and it became easy to cause engrave puncheons, which were reducible to a very small number. This enterprise appeared the more useful, as the minister of the royal household had just put in order the superb founts of oriental characters belonging to the king's press, which had been buried in dust for a century: an event which happened in the year 1787, and which was announced to the public by M. de

CRIT. REV. N. AR. (IV.) Jan. 1792. H Guignes,

Guignes, in his essay prefixt to the extracts from the French king's manuscripts, but who is mistaken in supposing that these fine characters were executed in the Levant, for they are the work of Stephen Paulini of Rome, as M. Langlés shews.

The celebrated Firmin Didot, known by his excellence in the engraving of types, made the first Mantchou puncheons which had ever been executed. Without injuring the forms prescribed by Mr. L. this ingenious artist gave them a grace and delicacy, unknown to the best editions printed in the palace of the Chinese emperor. They were first employed by Mr. L. in his *Alphabet Tartaric-Mantchou* 1787, 4to

These different toils did not prevent M. Langlés from proceeding with his present great work, of which the two first volumes appeared in the year 1789. Half of another volume, as completing the dictionary, was published in 1790. The grammars being reserved for the fourth volume, the remainder of the third consists of the following pieces.

1. A general table of all the Mantchou words in the dictionary, with a reference to the pages where they are found, and a short Latin explanation, forming a Mantchou and Latin vocabulary for the use of such literati as may not understand French. This table also comprises an Appendix of new words, and significations, omitted by M. Amyot.

2. A small geographical dictionary of Tartary, the countries of the Monguls, and Calmuks, Tibet, Corea, &c. in which the names of places are given in Mantchou characters.

3. A table of all the Chinese words which have been adopted into the Tartaric.

The fourth volume contains four Mantchou grammars, along with dialogues by different authors.

The grammar of M. Amyot deservedly obtains the first place: and is preceded by the enormous syllabary whence M. Langlés derived his Mantchou alphabet. The *Elementa Linguae Tartaricæ* of Gerbillon follow; and in this, as in the preceding work of Amyot, the original characters omitted in the printed copies, now very rare, are given. This last work will be useful to those literati for whom is destined the Mantchou-Latin dictionary.

Next occurs the Essay of Domenge, with excellent dialogues and grammatical notes, by the same learned man. These dialogues are printed in double columns, of which the one contains the Mantchou text, composed as it is pronounced; the other the same pronunciation and a French translation. As to the grammatical notes, which are pretty considerable, they are placed at the bottom of each page, and are easily distinguishable from those which M. Langlés has added to the different

sent grammars, in order to establish a kind of concordance between them and the dictionary.

The fourth grammar has been lately sent to Mr. L. from China, by M. Raux, a missionary, and is intitled a Method to learn the Characters and Language of the Mantchou Tartars, extracted from the Chinese grammar of that language.

It is not improper to observe that M. Amyot, though he highly approves the labours of M. Langles, yet seems to wish that he had retained the Mantchou manner of writing perpendicularly, from the top to the bottom, instead of horizontally, as his new characters run. But for learners the plan of Mr. L. appears the best in many respects; and it will be afterwards easy for the student to peruse the original manuscripts in their native manner.

M. Langles has published many other pieces of oriental literature; among which his *Tales and Fables from the Persian and Arabic*, with a discourse on eastern learning, and the analysis of the Poems of Ferdousi, 1788, 12mo; and his *Indian Fables and Tales*, with a preliminary discourse, and notes on the religion, literature, and manners of the Hindoos, 1790, 8vo. deserve particular mention.

FOREIGN LITERARY INTELLIGENCE.

ON resuming our account of the labours of philosophers on the continent, it was with regret we observed that the improvements were few, and the subjects by no means numerous. In this situation, scarcely attracted by the superior importance of any one additional attempt, the last preliminary discourse of M. de la Metherie engaged our attention. This author, the editor of the *Journal de Physique*, introduces each year's labours by an abstract of the improvements made in the former year; and, in his last discourse, unable to fill up, perhaps, the destined space, by new discoveries, he has indulged some speculations more purely his own, which we think it right to notice and to condemn. Philosophy has been considered as the school of atheism; but it is that philosophy only, which, proceeding but a little way, traces the connection of a few links of the general chain. The whole, considered in its fullest extent, displays a degree of wisdom and contrivance, which cannot be the effect of chance, and which human intellect could scarcely conceive, much less have dictated. It leads to one great cause of all, which must be infinitely wise and powerful, and which we must look up to, in much astonishment and silent admiration. In short, whatever may be material in this world, and even in ourselves, there must be a cause,

which is purely intellectual, all-wise, unchangeable, omnipotent, and supreme.

It has been the business of philosophers in every age to form systems of the creation, either in subservience to the Mosaic account, or, disdaining assistance, in opposition to the narrative of the Jewish legislator. It is enough for us to observe, that no principle of religion induces us to believe implicitly his narrative in its minutest circumstances: we must believe that this world is the work of an almighty hand, and not older, *as an habitable globe*, than the Mosaic æra: that it existed in a ruder, or in a chaotic state, for many ages previous to that time, is not denied by Moses, or contradicted by phenomena. There was a time probably, when the water, earth, and air were intimately blended, because we perceive effects of the former union, and marks of their separation: but it is our business to follow M. Methérie more closely, and our own opinions will be sufficiently clear from our observations on his accounts.

It is our author's first position, that all the different parts of the earth are crystallised; and this implies, he adds, that the different bodies have been dissolved in water. He consequently calculates the great height of the water necessary to cover the summits of the Alps and Andes, while he adds to his difficulties, by not knowing how to dispose of this vast quantity of fluid. It is, however, not true that all the strata are crystallised: there is no evidence that the crystals which occur were ever in a state of solution; that the mountains, in their present state, were ever covered. The vast horizontal calcareous strata, for instance, are mere depositions: the granites are raised on their edges, and, though not in strata, end generally in one side abruptly; and the crystals of granite are rather confused depositions, than formed from a regular crystallization. It was remarked, with great propriety, by M. Morveau, that we know not the effects of combined menstrua. Though much water is required to dissolve quartz and felt spar, yet water, loaded with other ingredients, might, and probably would dissolve them easily. We know too, that the fluor acid air, combining with water, deposits or forms flint. When the earth, air, and water were combined, the solution probably was easy, and the air separating to form new compounds, or to be a constituent part of the atmosphere, would leave the different ingredients of granite in the confused state in which we see them. This is the idea that the examination of granites suggests: they are familiar to our eyes; we see them every hour, and there is not a single fact, which an authentic enquiry can afford, that is inconsistent with this view. In this
gradual

gradual deposition, a crust was probably first formed on the surface, and the separation of the air going on more slowly in the bowels of the earth, would burst this crust in different places, and give the abrupt appearance to the granite rocks that we see. The water would, in part, form air, and in part combine with other minerals: our author knows that this element is a copious ingredient in every crystal, except those of granite, and of the marmor metallicum. M. de la Metherie's system of the formation of mountains is in itself ridiculous and inconsistent with facts: he supposes, that as crystals are above the fluid in which they form, so the mountains rise above the water which contained their ingredients. But why do crystals rise above the fluid? Because the water rises in the interstices between the crystals, and from that fluid fresh crystals are formed. The crystals too, according to his own account rise above the fluid, and yet a vast quantity of water is supposed to exist, sufficient to rise above the hills in their present state!—In short, these suppositions are introduced to justify the conclusions, which, in the beginning of this account, we have so severely condemned.

'It follows, says our author, from the different facts adduced, that the surface of this globe was formerly covered with water, as the Egyptians perceived. The matters which compose the great chain of mountains were dissolved in the water, and crystalised in it, some in masses, as in the granites, and some in strata, as the calcareous earths. The waters then decreased: the tops of the mountains were discovered; marshes and lakes were formed, whose waters corrupted, and then, for the first time, appeared organised beings, by a spontaneous generation.'—In true philosophy we see nothing, says the editor, but matter and motion. Whence come then these beings, but by matter put in motion, and we see every day *bissus* and *conserves* produced by the putrefaction of water. Such is the abstract of our author's reasoning, of which we can only say, that it shows views so limited, and knowledge so imperfect, as to have disgraced a much meaner name. Life may be said, in one view, to be matter in motion; but, if this were the only circumstance, motion must soon end. The motion is continued independent of foreign aid: it is communicated to other matter, and continued in a series of beings of similar organs, possessing the same powers and functions. Besides, what does the argument imply? that water is itself a living being, or contains the essence of life, and requires only to be put in motion. If either of these qualities did not exist, corruption could not convey them. Why does not the life appear when attenuated to air? Why cannot it be revived, after the fluid has been im-

prisoned for ages in crystals : it is still susceptible of motion, and it is still matter : let us add that life is a state of, or an adjunct to, matter peculiarly organised ; the same probably in the mite as in the elephant ; in the biffus as in the oak ; nor can we, on this system, deny that man is formed daily from the earth, or the whale from the waters of the ocean.

Let us select another instance of this pernicious philosophy ; we shall still be progressive in our account of the labours of foreign philosophers. We have formerly observed, that M. Necker (the botanist and not the ex-minister), in his *Treatise on Micitology*, supposed that mushrooms were not plants ; that they were produced without seeds, and were not distinguished by sexes. This opinion was defended, as in our successive accounts we have more fully explained, by M. M. Medicus and Reynier, who supposed that mushrooms were produced by a true crystallization of organic particles, without any previous preparation by a parent plant, like other vegetables, chiefly because they seem to proceed from other organised bodies in a decomposed state. These arguments were satisfactorily answered by M. Beauvois, whose memoir we have also noticed, and the subject is now brought forward again by the editor, though beyond the period of the year, which is the subject of his remarks to introduce his favourite doctrine.

M. de la Metherie allows, that analogy is in favour of their vegetable nature ; that, though the sexual organs and the seeds have not been discovered, analogy makes us presume that they have both. In this there is a degree of disingenuity that is worse than inconclusive reasoning. He knows that peculiar organs have been discovered by Hedwig, which are most probably sexual, and grains that are most probably seeds. He knows too, that the specific difference of mushrooms are as distinct and constant as of other plants, that deviations are still less frequent, that in the mushroom-beds, when one species is sown, the result, with a very few exceptions, which arise evidently from the dung employed, is a crop of the same species only. Yet this author speaks only of analogy ! — ‘ On the other hand, he adds, analogies are often deceitful, and must yield to facts and observations. The philosopher must always be ready to receive truth when she offers, and the question must be discussed by the learned. Science will gain by the contest of opinions, when it is sustained by observations, by facts and experiments. This is perfectly just ; but we must give a different character to what follows. ‘ It is certain, that spontaneous generation, rejected for some time with so much disdain by a certain class of philosophers, *must be admitted by every enlightened enquirer, if it were only to explain the first origin of organized beings.* It is, in my opinion, certain, that

ge-

generation is a true crystallization. The question then is reduced to this problem:—can the liquors capable of forming an organised being by crystallization be prepared only by other organised beings. This is the most common process of nature at this time, though, at the first beginning, she may have followed a different plan. It is then demonstrated that she may still employ it, and observation can only decide, whether she has entirely renounced it.*

The inconclusiveness of the above reasoning is too obvious to require refutation. It is only necessary to remark, that spontaneous generation, in our author's language, is very different from the same system of the earlier English philosophers, who possessed equal ability, judgment, and piety. They supposed that the Almighty had originally created matter with distinct properties, capable, in given situations, of producing beings without his immediate interposition; nor was it, in their opinion, at all derogatory from his honour to suppose him capable of forming a vast system, where each distinct part had a power of repairing its own defects, or its gradual decay. It is obvious, that the system of M. de la Metherie is very different.

If we were to examine some other part of this author's theory, we should find it equally defective: in that passage, particularly of his theory of the earth, for instance, where he contends, that metallic veins are coeval with the rocks in which they are contained, because if a cavity had been originally left, the weight above would have crushed the superincumbent part. A little reflection would have shown him, that it is not necessary a hollow should have been originally in that spot, and that the resistance from the cohesion or the arched form might have been sufficient to have preserved it. We know that there are vast cavities in the earth, whose roofs are supported by these means.

A curious phenomenon in the natural history of the earth, which has occasioned much discussion, and continues still the subject of enquiry, is the regularly formed basaltæ. It was almost decided that it was a rock melted and crystallized in this peculiar form, when two German chemists, M. M. Werner and Wedenman, discovered a mass of basaltæ resting on coal*. This the editor of the *Journal de Physique* explains,

* In another memoir of M. Werner, which we have seen since writing the above, he mentions an argument of somewhat more force, viz. his having observed a basaltic rock resting on clay, sand, and wache. From this also he concludes, that basaltæ are the production of water. But it is well known that a part of the basaltic mountain in the north of Ireland rests on a calcareous stratum, and this proves only that basaltæ is a production, posterior to the formation of strata in consequence of deposition from water.

by supposing that water is essential to the formation of basalt, and consequently the cooling may have been too sudden to admit of the destruction of the coal. This answer we cannot admit, for a *regular* crystallisation is in every instance inconsistent with *rapid* cooling. It is more probable, allowing the fact, which is not, however, very clearly stated, or unexceptionably supported, that lava falling in a melted state on a bed of coal, and immediately excluding the air, would affect the coal only to a certain distance, whose ashes would combine with the lower lamina of the melted mass. Or it may have happened, that the coal was formed subsequent to the basalt, as baron Born found veins of coal in the retractions of a common lava.

M. Dolomieu has considered this subject in general, instead of answering the German mineralogists more particularly, and his memoir deserves attention, as it contains some very important observations on basalt. It is introduced by a description of what has been called the Egyptian basalt, a stone very hard, black, and greatly prized for its durable nature, and the high polish of which it was capable. It was the substance of many ancient works in statuary, and was brought from Ethiopia: it is styled by Strabo and Herodotus lapis Ethiopicus, and it is said to equal iron in hardness. Many works in this stone remain, which M. Dolomieu, after a careful examination, thinks are not volcanic, with the exception of a single statue of the Villa-Borghese, covered with hieroglyphics, and formed of a black lava pierced with numerous little pores. The other black stones belong to the trapps, the schorls in mass, rarely finely grained, but often of a scaly texture, like the hornblend.

The most frequent of these black stones are granites, in which the black scaly schorl predominates so much as to give them their particular colour, while the white spar is united so sparingly, and in such minute threads, with the rest of the mass, or in such transparent particles, as to be almost invisible. In reality, he adds, the black compact lavas resemble so closely the trapps, and the natural horn-stones, as to be indistinguishable by external characters, and even by analysis: a careful and scientific examination of the surrounding country is often alone able to determine the difference; 'for lavas often preserve the grain, colour, texture, and other external characters of the rocks from which they are formed,' without any addition or diminution; resembling rather the fusion of metals than any other effect of fire. It was our author's opinion in his former work, his Description of the Pontic Insulæ, that basalt was the effects of the lava being cooled by water, or as he paradoxically expresses himself, the regular retraction of the

the prisms is the effect of the sudden cooling. The trapp, or the schorl in mass, is not, he thinks, the only earth which in cooling assumes this form, as every kind of lava is occasionally crystallised in the same way; and earth crystallising from a watery solution, as the volcanic tufa of the Campagna of Rome, will occasionally assume the prismatic form. On the whole, he concludes, that basalt is a vague indeterminate term, leading to no certain conclusion; that the appellations should be prismatic and globular lavas, while the regularity of form, though most commonly depending on a crystallization, in consequence of fusion, may sometimes happen when the fluidity is occasioned by solution; and in neither instance is the form connected with stones of a peculiar nature.

Such are M. Dolomieu's ideas; and as he has attended closely to the effects of fire in volcanic countries, his observations deserve much attention. Long before the publication of his work on the *Insulæ Ponticæ*, we suggested the suspicion, that the similarity of the trapps to the basalt is arose from the fusion taking place in the bowels of the earth, and the little change that could in such a situation take place in the ingredients. But that the *regular* crystallization can be owing to the *rapid* cooling, is repugnant to every other chemical fact, and it is repugnant to observation, which shows that basaltic columns are often found where water could not probably have been at the period of their formation. In short, though the different facts recorded add to our knowledge of nature, and the changes that have taken place on the globe, they scarcely improve the philosophy of this branch of natural history.

There is one part of this subject which, if well founded, will materially influence the systems of cosmogony; and it is a fact which we have formerly alluded to, viz. the reduction of some of the earths to a metallic state, which were supposed not to have the slightest connection with metals. We sometime ago mentioned that the calcareous earth, magnesia, and the earth of alum, had been apparently reduced, and we added soon afterwards, that the experiment was found to be fallacious. In fact, M. Klaproth asserted, that the pretended reguli were only siderite, formed by phosphoric acid in the charcoal, joining with some iron on the Hessian crucible. He challenged the authors M.M. Tondi and Riprecht to the trial: they accepted the challenge; no earth was added, and no regulus was produced. M. Klaproth was seemingly defeated. Since that time, chemists have been divided in opinion, but the best appeared to lean to the system of M. M. Tondi and Ruprecht. In this situation we shall give the result of experiments made to a greater extent, and with a more exact attention. From a view of these, there

there will be little necessity of *our* deciding either in favour of, or against their authenticity.

The author of the memoir, whose steps we shall follow in this account, is M. Tihaufsky, first lieutenant of the imperial founderies, who introduces his observations by remarking, that the apparent utility of this discovery, and the natural desire of extending his knowledge, led him to repeat M. Tondi's experiments: that chemist had himself repeated the experiments before M. Tihaufsky, in the public laboratory at Vienna. The first objects of our present author's researches were the tungsten and molybdæna: but on these subjects he has added nothing new. Our principal attention must be directed to the pretended reduction of the simple earths.

The calcareous earth was put into a *Hessian* crucible, after being formed into a paste with linseed oil and charcoal, covered with bones well calcined and washed, to prevent the access of air. The fire was raised to the greatest height, and continued above half an hour. The metal obtained, in colour and brilliancy resembled platina. Its texture was granulated, and when broken appeared like steel. The line which it formed on the touchstone resembled, in its grey whiteness, that made by platina. It was brittle, susceptible of a beautiful polish, and magnetic only, when broken down to a powder. Four grains and a half of metal were produced from 100 of pure earth, and its specific gravity was 6.571. M. Tondi called it *parthenium*.

The metal obtained from magnesia, treated in the same manner, was of a cinereous colour, resembling martial platina: it in other respects resembled the *parthenium*: from 100 grains of earth 3 of metal were only procured, of a specific gravity equal to 7.380. This M. Tondi called *austrum*.

From the barytic earth in a very pure state, treated in the same way, a metal very similar to the *austrum* was procured. From 100 grains of earth 4 grains of a metal of a specific gravity equal to 6.744 was produced, which was styled *borbonium*.

The metal obtained from earth of alum resembled steel in colour, with reddish spots. Its texture was also granulated, and it broke with the greyish colour of steel. In other respects it resembled the former metals, affording 7 grains from 100 of the earth, of the specific gravity of 6.184.

From these facts it will appear, that the new metals greatly resemble each other, which leads us to think that they are produced from one common substance. It is remarkable also, that no metal is produced if all communication of air is taken away; and in a larger crucible or a less violent fire, those portions of earth contiguous to the crucible are only reduced. Besides, all the metal procured, not magnetic, was in so minute a quantity,

tity, and with such different appearances, as plainly to indicate some other source; and in the scorizæ glass was almost always found, resembling that which is, in other operations, procured from the same earths. To this it may be added, that, as in all these experiments the metal in the crucible, at least on its internal substance, must be reduced, the metal found in these processes should, in every instance, be a mixed one. This led our author to a series of experiments, in which he discovered that the crucible alone afforded iron; but when the process was conducted with powdered bone, the metal was only magnetic in its divided state. The results then in these different experiments was truly siderite: the appearances which we have mentioned support this resemblance, and the chemical qualities which, to shorten our account we have not noticed, are those of siderite only. The earth of borax, also, which was reduced in M. Tondi's experiments, resembled these metals which we have described; and as calcined bones were essential to the success of the process, we must suppose the source was the same.

There has been a more recent discovery in Cornwall of an earth apparently metallic, of which we can only give an imperfect account from a foreign Journal. It is with regret that we perceive no work in this kingdom which conveys an early account of such discoveries, or that our offer of consigning a few pages of this Journal for the purpose has been overlooked. Mr. W. Gregor is said to have found an earth at Menackanite in Cornwall, resembling gunpowder. It dissolves in the vitriolic acid, and the solution is yellow. If bright iron is added it assumes a reddish colour resembling amethysts. Phlogisticated alkali added to this martial amethystine solution precipitates a yellow white powder; and tincture of galls gives the same solution an orange colour. If the nitrous acid is added to the amethystine solution, and to the solution changed by the galls, the first assumes a blue colour, and the second a black. Manganese produces nearly the same effects on these two liquors.

(To be continued occasionally.)

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

The Meaning which the Word Mystery bears in the New Testament, considered and applied, in a Sermon preached to an Assembly of Ministers. By J. Toulmin, M. A. 8vo. 1s. Johnson. 1791.

IT is Mr. Toulmin's object to show, that, in the New Testament, what has been concealed, and is afterwards explained, is usually called a mystery; and his chief conclusion is, that no incom-

incomprehensible doctrine, no dogma, superior to or unfathomable by reason, is inculcated under this term in the Gospel of Christ. We fully agree with him as far as regards the more essential truths of the Gospel, and its moral doctrines; but we think that we perceive, in the New Testament, doctrines which reason cannot comprehend, or human ingenuity explain,

Aries slain, and Socinus mortally wounded; by scripturally proving a Plurality of Persons in the Godhead, &c. &c. Addressed to J. Priestley, LL. D. F. R. S. By an Old Seaman. 8vo. Jordan. 1792.

The Old Seaman is a zealous Calvinist; perhaps, but we speak it not contemptuously, one of the sect of Methodists. His arguments, though seldom new, are sometimes urged with peculiar force, and his whole tract is written with shrewdness and *seaman-like* humour. The principal defect is, that he has collected without much discernment, and has introduced arguments, satisfactorily confuted, and observations which have been justly opposed.

The Assembly's Catechism abridged, for the Use of Children, particularly in the Sunday Schools. 12mo. 4d. Parsons. 1791.

The Assembly's Catechism is on the Calvinistic plan, and in many respects too abstruse for children. In the present form, it is more familiar; but what idea can a child have of the following answer, which he is to give to the question, 'What is sanctification?'

'Sanctification is the work of God's Spirit, whereby we are renewed after the image of God unto righteousness and good works.'

The Condemnation pronounced against all mere Pretences of Religion. A Sermon, preached at the Annual Visitation of the Right Rev. the Bishop of Winchester, at Basingstoke, Sept. 14, 1789. By John Duncan, D. D. Second Edition. 8vo. 1s. Cadell. 1791.

Though it is not common to notice the second edition of sermons, the numerous additions to this calm, rational, and seasonable address, demand not only our notice, but our unreserved commendation.

A Syllabus of Christian Doctrines and Duties, in the Catechetical Form, By S. Newton. 8vo. 1s. Dilly. 1791.

Mr. Newton, to whom, we suspect, we were indebted for the New Theory of Redemption, has reduced the Christian doctrines to a familiar form. The doctrines are similar to those of the new theory, which we cannot approve of in their whole extent, and they are in many respects too abstruse for the younger enquirers. This our author seems to have suspected, from the caution premised in his Address.

A par-

A particular Attention to the Instruction of the Young recommended, in a Discourse delivered at the Gravel-Pit Meeting in Hackney, Dec. 4, 1791, on entering on the Office of Pastor to the Congregation of Protestant Dissenters. By Jos. Priestley, LL.D. 8vo. 1s. Johnson. 1791.

This introductory Sermon, which Dr. Priestley delivered to his congregation, might have been very properly the subject of a private conversation. It relates to the plan which he followed in instructing the young men at Birmingham, and which he proposes to continue at Hackney. The plan is judicious and proper: it may indeed be supposed, as he observes, that he shall inculcate his own peculiar doctrines; but this can be no objection to a congregation that has chosen him for their pastor, and who may be supposed to approve of tenets to which they cannot possibly be strangers.

Sermons for Sunday Schools. By a Layman. 12mo. 1s. Walter. 1791.

The language of these short moral lessons is clear and perspicuous: the substance judicious and salutary. The Layman deserves the thanks of every friend of morality and religion.

An Essay on Ecclesiastical Establishments on Religion, &c. &c. 8vo. 1791.

Mr. Christie is averse to ecclesiastical establishments of every kind, and thinks them inconsistent with reason, and with the principles of true Christianity. These opinions he pursues with some able, though violent, argument, and historical enquiries.

The discourses are expositions on the 14th chapter of the Revelations. Among other discoveries, we find, that it was the wine of the wrath of Babylon that destroyed Dr. Priestley's house, library, and apparatus. We trust that churchmen will be no longer blamed.

The Duty of Forgiveness of Injuries: a Discourse intended to be delivered soon after the Riots at Birmingham. By J. Priestley, LL.D. F. R. S. 8vo. 1s. Johnson. 1791.

The most eager friend of Dr. Priestley cannot disapprove or lament the late riots at Birmingham more than we do. But we cannot avoid remarking, that, if forgiveness of injuries is a Christian duty, Dr. Priestley is, in the present instance, deficient in that duty. Forgiveness is in his mouth, but some publications lie before us, in which we find the most unqualified accusations of churchmen for exciting the riots, and continuing the persecuting spirit: he more than insinuates that his life was decidedly and purposely aimed at. These accusations are not in the spirit of his text, 'Father forgive them, &c.': they are not countenanced by the example of his

his blessed master; by common candour, or impartial justice. We allow the injuries Dr. Priestley has received to be immense and irreparable: his complaints we should have heard with pity, and an earnest wish that the injuries might, where it was possible, have been compensated by pecuniary remuneration, his distresses we would have soothed with commiseration and condolence; but when, under the cloak of Christian charity, feelings, of a different kind, betray themselves, our own opinions can no longer remain the same. We may resume this subject on another occasion, and probably give our opinions more explicitly.

A genuine Letter, as written in the English Language, by a Native of Indostan, belonging to the Tribe, or Cast, of Malabar. Addressed to a Protestant Missionary resident at Cuddalore. 8vo. 1s. Ridgway. 1791.

The authenticity of this Letter is suspicious from the title: it is no longer equivocal from the contents. The whole is the crambo-recocta of the flimsy criticisms of Voltaire, and his disciples, on the Old and New Testament, seasoned with their sneers at religion in general.

P O E T I C A L.

The Festival of Beauty: a Poem, in Two Cantos. And, the Enthusiasm of Genius; an Ode. 4to. 2s. 6d. Robinsons. 1791.

The poems before us are almost purely descriptive; and, from the warmth of our author's language, the fire of his images, such as 'youthful poets fancy when they love,' we suspect these to be juvenile performances. In early youth we too have indulged

'The flow of our impassion'd song.'

A fastidious critic might discover minuter errors, where the fire of genius, or the more lambent flame of luxuriant description, has hurried the poet too far from the sober bounds of reason. In the following lines there is much merit, but we have marked with Italics two little errors.

'In robe of varying tints array'd,
While Morning, dewy-tressed maid,
Begins her airy track to strow
With roses of ethereal glow;
Along the incense breathing meads,
Shaking their myrtle-wreathed heads,
In all the pomp of beauty move
The rosy-bosom'd Choir of Love.
Darting the soul-enchancing wiles
Of roguish eye and dimpling smiles,
With bloom celestial sweetly glow'd
The features of their charming God:

A golden quiver grac'd his side,
 With plumes of orient hues supplied ;
 And from his winged shoulder hung
 A bow, in careless pride, unstrung.
 As on he roves, the flowers assume
 A fresher green, a brighter bloom :
 Or, swelling from the leafy stems,
 Spontaneous burst luxuriant gems :
 Flaming with azure, green, and gold,
 The warblers of the shade unfold
 Their robes of glossy-varying light,
 And to connubial joys invite
 Their flutt'ring mates ; while from the bowers
 Their soul-dissolving rapture pours
 Enchanting melody, the Dove
 With melting passion fills each grove,
 And in his nook of foliage green
 The vernal Cuckow *coos* unseen :
 Warm on young Beauty's conscious cheek
 Brighter the living blushes break ;
 Her lips confess a deeper hue,
 Like roses bath'd in morning dew ;
 With softer radiance Extacy
 Smiles in her passion-beaming eye ;
 New joys her virgin-bosom move,
 " And all her yielding soul is love."

The song of the cuckoo, which is far from pleasing, and borrows the whole of its attraction from association, seems to have taken an early and deep root in our author's mind. He mentions again, in an 'Ode on the Return of Spring, written in early life,' 'the cuckoo's vernal lay.' — There are many passages, superior in poetic fire and elegance to that which we have transcribed, but we preferred it because it gave a more adequate idea of the merits and defects of the poem, than any other passage of equal length.

The Enthusiasm of Genius, an ode, was a title which led us to recollect the waxen wings of Icarus, in Horace's description of the imitators of Pindar. Our author, indeed, soars aloft, and the wings seem sometimes to melt, but, on the whole, he alights in tolerable safety. We shall conclude with an extract from the Ode.

' Spectres avault !—Where deep'ning sighs
 Sink in the victor's thriller cries,
 And blood-embrazed banners fly ;
 Terrific in his scythed car,
 See, see the radiant Lord of war,
 With flaming spear and stern indignant eye,
 Trampling

Trampling the Victor on the vanquish'd Foe,
Thro' yon deep cloud of gore in thund'ring triumph go!

' Now awful silence reigns around ;

With crimson carnage streams the ground :

Of madding eye a Nymph appears

Wild wand'ring o'er the hills of Death

To kiss her Lover's wounds, and bathe

His mangled relics in a tide of tears.

Piteous her mien ; and o'er her bosom bare,

Throbbing with anguish, waves her black dishevell'd hair.'

Monody written at Mallock, OE. 1791. By the Rev. W. L. Bowles:

4to. 1s: 6d. Dilly.

This poem is written in irregular stanzas, and is shaded by a tender melancholly, suggested, seemingly, by the deepening hues of autumn. The bard

————— his penfive theme

Pours sad yet pleasing —————

We shall select a short specimen of the imagery, and Mr. Bowles' descriptive talents:

' When first young Hope, a golden-tressed boy,
Most musical his early madrigal
Sings to the whispering waters as they fall,
Breathing fresh airs of fragrance and of joy—
The wild woods gently wave—the morning sheds
Her rising radiance on the mountain-heads—
Strew'd with green isles appears old Ocean's reign;
And seen at distance rays of resting light
Silver the farthest promontory's height :
' Then hush'd is the long murmur of the main,
Whilst silent o'er the slowly-crisping tides,
Bound to some beaming-spot, the bark of pleasure rides.'

—————
' Yet yonder cliffs on high,
Around whose lofty craggs, with ceaseless coil,
And still returning flight, the ravens toil,
Heed not the winged seasons as they fly,
Nor Spring nor Autumn : but their hoary brow
Lift high, and ages past, as in this Now,
The same deep trenches unsubdued have worn,
The same majestic look that seems to scorn
The beating Winters, and the hand of Time,
Whose with'ring touch scarce frets their front sublime.'

To this Monody is added a short eclogue, styled, the African ; the speech of the sable slaves to their countryman, just dying, filled with a pleasing description of the pleasures he will meet with on his

his return home. It is well known, that they suppose death only changes the scene, without varying the wishes, the objects, of the enjoyment. Some lines, in the tender pensive strain of the Monody, 'on leaving a Place of Residence,' concludes this elegant little collection.

The Female Geniad; a Poem. Inscribed to Mrs. Crespigny. By Eliz. Ogilvy Benger; written at the Age of Thirteen. 4to. 2s. Hookham and Carpenter. 1791.

Young authors admire too much: they know not, or do not recollect the 'nil admirari,' but every glittering tinsel is gold; its splendor is admired, and its brilliancy held up to view. What specimen shall we select? Will Mrs. Griffiths know herself in the following mirror?

'Of learning Griffiths is, and wit, posselt *;
Her genius heaven with gifts peculiar blest;
A polish'd elegance her language smoothes,
While pure morality the mind improves;
Nor only wit and elegance combine,
The taste to please and manners to refine:
Just satire, wisdom, erudition join,
The unborn age (and far and foreign climes)
May view the present in her comic Times;
And as they ridicule their parent's days,
Charm'd critics shall resound the author's praise;
Vice to correct and virtue to engage,
To lash our follies, dares bright Griffiths's page.'

We wish that we could praise this poem more; but scribbling is an idle trade. Leave it, my dear! Moderate poetry (we could give the line in Latin, if it would be more forcible) will never render any author famous.

An Imitation of the Prayer of Abel. In the Style of eastern Poetry. 4to. 1s. Nicol. 1791.

The substance of Abel's Prayer, in measured prose, divided into verses. The work is indeed magnificently printed; but what advantage is gained from its new form, we are not told, and cannot discover.

Bagatella; or, the Bath Anniversary. A Poem. 8vo. 1s. 6d. Harrison and Co. 1791.

This tale may have local humour, which, at a distance, we can neither understand nor relish. The place cannot render it poeti-

* Mrs. Griffiths has been long an admired dramatic writer; The School for Rakes, and The Times, received universal applause. She likewise wrote a very learned book on Shakspeare; the celebrated Letters of Henry and Frances were the productions of Mr. and Mrs. Griffiths; they have produced several novels. The other lady alluded to, on Shakspeare, is Mrs. Montague, mentioned in the first canto.

cal; for Anstey has monopolised the Helicon of Somersetshire, and numerous inaccuracies would show that, at least, our author has been churlishly denied one drop. There are some imitations from the classics, if not notoriously incorrect, shamefully lame. 'Fired with lubricity,' can be only apologised for by recollecting 'Nimium lubricus aspicit,' and the apology will be generally considered as insufficient. The English of 'ducere' is undoubtedly to lead; but is the following line a translation of *vivos ducunt de mare more vultus!*

'O'er the pale marble living features lead.'

NOVELS.

Iphigenia, a Novel. 3 Vols. 12mo. 9s. Lane. 1791.

This Novel is the work of an author unhackneyed in the ways of men or of authorship. The tale is perplexed without interest, and the plot unravelled without pathos. She, for we suspect it is the work of a female pen, knows as little *what* to conceal, as in what manner the concealment should be discovered. In short, it is in every view a trifling and improbable story.

The History of Sir Geoffry Restless, and his Brother Charles. By the Author of the Trifler. 2 Vols. 12mo. 6s. Lowndes. 1791.

We were pleased with the Trifler; but no prepossession in favour of an author can render personal satire agreeable. In every other view also the History of Sir Geoffry Restless is contemptible.

Wanley Penfon; or, The Melancholy Man. A Miscellaneous History. 3 Vols. 12mo. 9s. Kearney.

This work will not be generally interesting, nor often called for by the readers of circulating libraries. Yet it is not void of merit: but its peculiar nature; the various digressions; some of which at least are not very entertaining; a story frequently interrupted, without any artificial contexture of adventures, will not please the million. In its form it resembles the 'Fool of Quality;' and the introduction of Moravian tenets, with an artful defence of this test, the justice of which we need not now investigate, renders the resemblance more close. In the abruptness of the occasional introductions, and in the tender sensibility of Penfon, we perceive that the author had also in his view the 'Man of Feeling.' Though we are not highly pleased with this work as a whole, the different parts are interesting and entertaining. The early tenderness of Penfon for his Emmy is well described; the haughty and cruel insolence of Old Snell's oppressor is delineated with a masterly pencil. Tom Snell's story, though the manner, as well as the adventures, are too evidently borrowed.

rowed, is interesting and entertaining. The death of Mahud is a short sketch, but in a very superior style, and displays the apprehension of detection, the triumph of seeming security, a mind habitually wicked and ungrateful, most admirably. Perhaps the great defect of this work is a want of originality: the images are too often borrowed, and the feelings are more weakly affected, because the impression has lost the force and the zest of novelty.

M E D I C A L.

On Electricity: with occasional Observations on Magnetism. By E. Peart, M. D. 8vo. 2s. 6d. Miller. 1791.

Dr. Peart, with some propriety and accuracy, though not in every view satisfactorily, endeavours to confute the common system of positive and negative electricity. He thinks that electrics per se have an atmosphere of a fluid composed of æther and phlogiston, in a peculiar state of attraction. When rubbed, or brought within the atmosphere of an excited body, the union is destroyed, and the external atmosphere consists of æther or phlogiston, according as the atmosphere of the approaching body is either phlogiston or æther; thus substituting two fluids instead of the positive and negative electricity. The same system he extends to coated plates of glass and jars. By these terms, however, he neither means the fluid of Stahl nor of Newton; and he seems to guard us against supposing that he employs them in any other view than as the indefinite letters in an algebraic calculus; but by afterwards referring to his former work, 'the Elementary Principles of Nature,' he seems to have something more appropriated and specific in his view. Until, however, this be more distinctly ascertained, he does not make any considerable progress: he has scarcely done more than substitute words for words. The different kinds of magnetism he also refers to two distinct fluids occasionally united, and in the magnetic state separated.

An Analysis of the Medicinal Waters of Tunbridge Wells. 8vo. 1s. Murray. 1791.

We cannot recommend this Analysis as very scientifically accurate, nor does it add much to our knowledge. Of the aerial fluids, fixed air is in the largest proportion; of the solids, muriated magnesia. But the former scarcely amounts to eleven cubic inches in a wine pint, and the latter to two grains and a quarter: the calx of iron in this quantity is not more than half a grain.

M I S C E L L A N E O U S.

Juvenile Excursions in Literature and Criticism. By W. Tisdal, A. M. 12mo. 2s. 6d. Robinsens. 1791.

In this elegant little volume we find some judicious observations
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and remarks, which display both taste and erudition. They are scattered, however, with little order, and are rather the first organic molecules of a work, than the dissecti membra poetæ. Some of them are perhaps too concise even for this form of publication, and a few too trifling and unimportant: the observations on music, on Theocritus, Homer, and Milton, are by far the most interesting. Through the whole, Mr. Tindal appears a man of judgment and learning, an able defender of religion, and a friend to mankind.

The Arithmetical Preceptor; or, Practical Assistant. By R. Arnold. 12mo. 2s. Rivingtons. 1791.

We have many assistants of this kind, and we cannot find any considerable superiority in Mr. Arnold's method over those of his competitors. His principal variation consists in giving first a general view of all the rules of arithmetic, before he proceeds to examples; but introducing too many novelties to the student at once, is more likely to confuse his mind than to render his ideas more clear.

An Appeal to the Humanity and Equity of the Nation: and especially to those whom it more immediately concerns, on the Execution of Criminals. By S. Neely. 8vo. 1s. Debrett. 1791.

The subject of this Appeal is a trite one: it is on the indiscriminate adjudication of capital punishments, and the frequent executions in this kingdom. The author's humanity deserves our praise; but he has not engaged in the examination with such able and comprehensive views as to permit us to pay him any other compliment.

The Blind Child; or, Anecdotes of the Wyndham Family. By a Lady. 12mo. 2s. Newbery. 1791.

This is a pleasing and instructive little story. We mean not to be fallacious, but we know not whether the mind may not be forced forward too fast, and, like a tender plant, lose in strength what it gains in apparent maturity. Reflection is the last effort of the mind in its maturest state: if hastened on, it may produce sententiousness, but not judgment. We know these observations are unfashionable; but we have hazarded them as a subject of future reflection, and we think parents ought to be on their guard against pretensions to affected refinement.

The Miscellaneous Works of A. McDonald, including the Tragedy of Vionda, and all those Productions which have appeared under the Signature of M. Bramble, Esq. 8vo. 6s. Boards. Murray. 1791.

When *Velina* and the *Independent*, a novel, first occurred to us, we perceived marks of poetry and genius, from which we formed

formed a favourable estimation of this author's future works. Our prophecy, however, was not true, or it has been counteracted by a more malignant and powerful spirit. In these miscellaneous Poems, we see occasional gleams of genius and of wit; but the imitations of Peter Pindar are too close, and the attempted witicism too often falls short of its destined mark. The probationary odes are greatly below those formerly published under this title, and the plays scarcely rise above mediocrity. In short, 'chill penury' seems to have repressed his rising spirit; or, compelled to write hastily, he has seldom written with his former powers.

Sketches of Female Education, partly original, and partly selected from the most approved Authors, for the Instruction and Amusement of Young Ladies, both in public Seminaries and private Families. By Thomas Broom. 12mo. 3s. Law and Son. 1791.

These little Sketches cannot be charged with abstruseness: they are rather childishly familiar, and contemptuously perspicuous. That, however, may be no fault; and the instructions in general, which scarcely soar beyond the merest elements, are seldom erroneous. We only regret that, according to the present system, it is necessary to give females the semblance of science: it inspires a forward confidence, but it can never proceed so far as greatly to improve the mind.

Précis de l'Histoire de France, depuis l'Etablissement de la Monarchie jusqu'à nos jours. — A concise History of France, from the first Establishment of the Monarchy to the present Time, extracted from the best Writers. By M. des Carrieres. Vol. II. 8vo. 7s. Boards. Cadell. 1791.

We formerly gave some account of our author's first volume. The second displays equal care, judgment, and impartiality: on the subject of a professed compilation we cannot be more full. This second volume was to have comprehended the whole, but the materials were too numerous, and a third may consequently be expected in due time, including an account of the revolution: at present it concludes with the reign of Louis XIV.

A View of the Naval Force of Great Britain, &c. &c. To which are added Observations and Hints for the Improvement of the Naval Service. By an Officer of Rank. 8vo. 5s. Boards. Sewell. 1791.

This work is a very valuable one, not so much in the line which its title points out, as in the accidental observations on various branches of the sea-service, which seem to require regulation, and on the growth of timber, which demands attention and encouragement. Our author's remarks, on the registering of seamen,

men, deserve particular regard, as he seems to write from an intimate knowledge of the subject; neither vaguely nor theoretically. It is only because the objects of this work do not properly admit of discussion in a literary Journal, that we pass it over so cursorily: we mean to recommend the subject, and the manner in which it is treated, as highly important and meritorious.

Isagoge, five Janua Tusculana, for the Use of Grammar Schools. By the Rev. R. Lyne. New Edition. 8vo. 2s. Haydon and Son. Plymouth. 1791.

Mr. Lyne's object is to avoid giving the learner too much assistance, and facilitating the acquisition of the language to so great a degree, as to leave him ignorant of its nature and construction, while he endeavours with equal care to prevent his wasting time in obtaining, with much trouble, rules that may be easily taught. Between these difficulties he steers with some success; but bred in the larger schools, we have adopted perhaps some predilection for their methods, and we still think that what is easily attained does not always make sufficient impression on the mind. Those things which we learn with difficulty, we generally retain most firmly.

Interesting Anecdotes of Henry IV. of France, containing sublime Traits and lively sallies of Wit of that Monarch. Translated from the French. 2 Vols. 12mo. 6s. sewed. Debrett. 1791.

Henry IV. is the idol of the French, and luckily for Louis XV. was his ancestor and a Bourbon. The historian, the patriot, the collector of anecdotes, and the compiler of secret memoirs, are consequently busy in their different departments, to collect what history or tradition has retained, and to invent what will probably fascinate the eager attention of the public on this subject. Among these is our present author. His anecdotes are selected from different writers, strung together chronologically; but they are not told advantageously, nor very accurately, unless some little inadvertences, as we suspect, may be attributed to the translator.

A Letter from Percival Stockdale to G. Sharp, Esq. suggested to the Author, by the present Insurrection of the Negroes, on the Island of St. Domingo. 8vo. 1s. Clarke. 1791.

The late insurrection at St. Domingo has induced our author to retail hackneyed arguments against the slave-trade and slavery. This event might have inspired different thoughts, and shown that, even in doing good, eager zeal may become highly injurious.

An Ac-

An Account of the System of Education, used at a Seminary for the Admission of Pupils on a liberal and extensive Plan. By the Rev. R. Turner. 8vo. 6d. Williams. 1791.

It is remarkable that, in this account, there is no mention of the place where this seminary is situated. The design is to instruct boys, who are only admitted from five to ten years of age, preparatory to their going to public schools. The termination of the stay at the seminary seems intended to be about the age of fourteen; but this will probably be at the option of the parents, and there appears more to be learnt than the generality of boys can attain at that time. Chronology, history, French, and geography, have also their share; and perhaps too much is crowded into this short space, to be distinctly acquired. In other respects, the plan seems judicious and useful.

Reflections on Duelling, and on the most efficacious Means for preventing it. 8vo. 1s. Sewell. 1791.

Our author is an able and strenuous enemy to duelling. He argues with great force and judgment. But, as we have very lately, in reviewing the treatise annexed to Mr. Moor's work on Suicide, had occasion to give some remarks on this subject, we need not resume it.

Trial between Henry Martin, Esq. of the County of Galway, in Ireland, and John Petrie, Esq. of the County of Essex, for criminal Conversation with the Plaintiff's Wife. 8vo. 1s. 6d. Ridgway. 1791.

These examples of unprincipled profligacy are unpleasant. The pecuniary damages are trifling: contempt and infamy ought to be the future lot of those who so grossly offend the moral law and social duty.

An Abstract of the Evidence delivered before a Select Committee of the House of Commons in the Years 1770, and 1791; on the Part of the Petitioners for the Abolition of the Slave-Trade. 12mo. 2s. Philips. 1791.

A dismal tale of woe, and scenes that require reformation. But the 'ense recidendum' is calculated only for desperate maladies: the present, we hope, will succeed under a more lenient treatment.

A second Letter addressed to the Inhabitants of Warwick, in Reply to the Remarks upon the first Letter, &c. By W. Field. 8vo. 1s. Johnson. 1791.

We are sorry to see a continuance of this altercation, and should be

be much more so, if such actions as Mr. Miller and his friend are accused of, could with justice be ascribed to the ministers of any sect of Christians.

CORRESPONDENCE.

WE have received Mr. Belsham's letter, alluding to the complaint of his first volume not being treated with sufficient respect; and it is, as may be expected, candid and judicious. We were very certain that it came from eager and inconsiderate friends; but it first appeared in a news-paper, and was afterwards circulated pretty currently in private conversation. We mentioned the report with a design of being enabled to contradict it; for mean and despicable would be the critic who suffered a difference of opinion to prejudice him against real knowledge, judgment, and learning. As on some political subjects we differ from Mr. Belsham, without an explanation, our characters might have suffered in this way.

THE complaint of Benevolus is, we think, without sufficient foundation; but we well know, that when an author is in possession of an idea, he is apt to forget that his readers are not equally informed. We shall, however, in future avoid every appearance of error. The remarks of correspondents so judicious and candid as those of Benevolus, we always receive with gratitude.



T H E

CRITICAL REVIEW.

For F E B R U A R Y, 1792.

The History of Philosophy, from the earliest Times to the Beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ. (Continued from Vol. III. New Ar. p. 467.)

PHILOSOPHY assumed a consistent and alluring form in Greece, a country where polished taste and refined manners gave to whatever it borrowed a peculiar grace, and distinguished its own inventions by their elegance and their utility. The former we cannot now separate from the latter; nor is it of importance, for the accuracy of discrimination, the solidity of judgment, the force of mind, and the correctness of taste which the Grecians, in the greater number of instances, displayed, show that they were subtle, ingenious and refined. A nation, so peculiarly distinguished by natural talents, and by works of such singular merit in every department, it may seem of consequence to trace, and we own that, in this enquiry, with a view to the present article, we have employed no little time and care. The disquisition would, however, be too disproportionate and extensive, for we have found reason to differ from the greater number of authors. It is sufficient to observe, that what may be called the continent of Greece seems to have obtained its inhabitants from Thrace and Illyria, the islands from the Phœnician colonies, though this idea ought probably to be confined to the southern islands, and particularly to Crete. In no respect is this country indebted to Egypt for its inhabitants, and in a very remote, probably only in a secondary way, to Assyria. Its earliest benefactors, or those who first reduced the savage and piratical hordes to order and reason, were Minos in the south, and Orpheus in the northern parts. The latter was certainly a Thracian, and the former we have much reason to think a Phœnician; nor does this idea greatly militate against the opinion we have expressed respecting the intellectual attainments of the Phœnicians, when we consider their extensive voyages, the varied information they must have obtained, and compare it with the real merit of Minos and his boasted legislative code. Of Orpheus we have

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few accounts, and those not to be depended on. Like the Zoroaster of the Persians, and the first Hermes of the Egyptians, his name has only descended to us; and his writings, if we give them their full share of merit, are but the imperfect recollections of his scholars, more probably the fictions of a later age*.

If we look beyond the immediate source of the population of Greece, it will be probable that Thrace and Illyria furnished two different races, a Scythian and a Celtic. That the Grecians were in general Scythians is highly probable, but there are many arguments to show that the western regions were of a different religion, and of different manners, and probably at first had a different language. In manners and in religion, the Cretans also differed from the rest of the Greeks; but the superior genius of the Scythian race gradually assimilated the others nearer to itself. The oak of Dodona in the west; the Egyptian fable of Tartarus in the south, and the worship of Telus in the east, are superstitions of distant countries and a dissimilar nature. They were at last brought together, and formed a system gross and immoral in its foundation, but specious, elegant, and fascinating in its form. It is time, however, to leave these general details, and to proceed to the history of philosophy.

Prometheus, Linus, and Orpheus are the three early benefactors of Greece, of whom we know little except what this fabling nation invented, respecting them, in subsequent ages. To these succeeded Musæus, Amphion, and Hesiod, who to their musical and poetical merit added the cosmogony, that they had learned from the east, perhaps from the school of Moses, or at least from the same fountain. Their system is wholly that of the Hindoos; and, from them also, as we have lately learnt, they probably derived the opinion, that the great benefactors of mankind possessed some portion of the divine nature, and deserved peculiar honours after death. The very singular work, *Sacontalâ*, or the Fatal Ring, of which we gave a full account, instructs us in this, as well as many other points of the early doctrines of Indostan.

Epimenides, who succeeded these poets and philosophers, was a Cretan, and from his country he borrowed the farce of superstition as well as his affected trances. Solon, from the testimony of Plutarch, has taught us to consider him as an impostor. Homer is next mentioned, who, in the opinion of his ad-

* When Dr. Enfield tells us, from Brucker, that Cicero quoted Aristotle to prove that Orpheus never existed, he might have added, that in the passage, *Poetam* Orpheum seems emphatical, and alludes only to a poet of this name, whose existence he denies. Fabricius has already noticed this explanation.

mirers, more properly his idolaters, is considered as a philosopher, a divine and a poet.

The political philosophy of the Greeks is the next object of attention, but we are now stepping from the fallacious ground of fable to that of real history. If we except Triptolemus, (the reputed pupil of Ceres) Draco, Solon, and Lycurgus are names familiar to us, and their institutions well known. The seven wise men of Greece, who attained that title for the pithy sententiousness of their tenets, are also noticed with due respect. Thales alone, the founder of the Ionic school, is reserved for a more particular account. Of Æsop, the supposed Phrygian, our author says little but what is already known, or begins to be doubted. If such a person really existed, he was the copyist only of the author of some eastern apologues.

The philosophy of Greece, considered as a system, commenced with Thales of Miletus, of Phœnician extraction, who, as usual in that time, travelled into Egypt to obtain the knowledge which Europe was yet ignorant of. That Thales or Pythagoras remained in Egypt is uncertain; that they could not acquire their knowledge from the Egyptians is by no means doubtful. Thales, in particular, taught them to measure the height of the Pyramids by the shadow they cast, and was acquainted with the obliquity of the ecliptic; subjects which the Egyptians scarcely ever heard of, and whose boasted philosophy only consisted in measuring the height of the Nile, and whose acquisitions were almost wholly confined to the records of the events which followed the different heights. That we may finish this subject at once, we must observe, that the priests of Egypt, to whom the philosophers of Greece were so much indebted, must either have acquired their knowledge in other countries, or travellers must have gone beyond this celebrated region. The acquisitions of Thales render this subject more clear. It is certain that he travelled to Egypt for knowledge, and that he attained what the Egyptians were ignorant of: he must consequently have proceeded farther, or have had other tutors. From the vicinity of the Red Sea, and the certainty of its being freely navigated, the access to India was easy, and from India or Assyria only could he at that period have obtained the peculiar knowledge of mathematics and astronomy, which he first taught the Grecians.

The foundation of his philosophy has occasioned some discussion; water is the first principle of every thing. What was the *υ̐ρον* of Thales has been doubted: some suppose it to be the Chaos, the principle of all before every thing was created; but, when we advert to the source of his philosophy among the Bramins, we shall no longer look for an allegorical meaning,

ing, but take in a simple sense, what, perhaps, is equally true in a philosophical one. Let us select, however, our author's account :

‘ Thales held, that the first principle of natural bodies, or the first simple substance from which all things in this world ~~are~~ formed, is water. By this he could not mean to assert that water is the efficient cause of the formation of bodies ; but merely, that this is the element from which they are produced. It is probable, that by the term *Water*, Thales meant to express the same idea which the cosmogonists expressed by the word *Chaos*, the notion annexed to which was, as we have shewn, a turbid and muddy mass, from which all things were produced. Concerning the grounds of his opinion we have no satisfactory information. The reasons which have been given, such as that all animals and plants are produced and supported by moisture, and the sun and other celestial fires are nourished by vapours, are mere conjectures, which were perhaps never thought of by Thales.

‘ It has been a subject of much debate, whether Thales, besides the passive principle in nature, which he called *Water*, admitted an intelligent, efficient cause. They who have maintained the affirmative have rested their opinion upon sundry aphorisms concerning God, which are ascribed by ancient writers to this philosopher, particularly the following : that God is the most ancient being, who has neither beginning nor end ; that all things are full of God, and that the world is the beautiful work of God. They also lay great stress upon the testimony of Cicero, who says, that Thales taught, that water is the first principle of all things, and that God is that mind which formed all things out of water. They who are of the contrary opinion urge, that the ancients (and among these Cicero himself, though not very consistently), ascribe to Anaxagoras the honour of having first represented God as the intelligent cause of the universe ; and add, that the evidence in favour of Thales rests only upon traditional testimony, which may be opposed by other authorities. Perhaps the truth is this ; that Thales, though he did not expressly maintain an independent mind as the efficient cause of nature, admitted the ancient doctrine concerning God, as the animating principle or soul of the world. This supposition perfectly agrees with the language ascribed to him concerning the Deity, particularly that the world is animated, *ψυχον* ; and that all things are full of God. And this is not inconsistent with the notion, that water is the first principle in nature, if by the term principle we understand, not the agency which framed the world, but the first matter from which it was produced. A principle of motion, wherever it exists, is, according to Thales, mind. Hence he taught that the magnet, and amber, are endued with a soul, which is the cause of their attracting

attracting powers. The soul, in all beings (as Aristotle represents his doctrine) is a moving power, having the cause of motion within itself, and is always in action. It was one of his tenets, that all nature is full of demons, or intelligences proceeding from God. It is easy to conceive, that these opinions might have been derived from the notion, that the deity is the soul of the world, and the source of all motion and intelligence.

‘Concerning the material world, Thales taught, that night existed before day; a doctrine which he probably borrowed from the Grecian theogonie, which placed Night, or Chaos, among the first divinities. He held, that the stars are fiery bodies; that the moon is an opaque body illuminated by the sun, and that the earth is a spherical body placed in the middle of the universe.’

It is a little singular that his tenets respecting demons, and the night preceding the day, should not have suggested to the historian the eastern source of his doctrines. The latter occurs in the Mosaic cosmogony, ‘and the evening and the morning were the first day.’

Anaximander, a scholar of Thales, and a Milesian also, added little to his master's philosophy, and seems to have corrupted his astronomical knowledge by visionary fancies. Later authors have differed about the meaning of his *ἄπειρον*, which Cicero has rendered by infinitas. Brucker seems inclined to admit, that it was almost synonymous with the *ύρον* of Thales, and all the ancient philosophers concluded it to be matter. There is, however, little doubt that he intended by this term to express the Almighty power; nor is Brucker correct in saying that Anaximenes, his scholar, considered the *ἄπειρον* as air, for Diogenes Laertius expressly says, lib. ii. sect. iii. *ὁυτος (Αναξίμενης) ἀρχὴν αἶρα ἔειπε, καὶ τὸ ἄπειρον*. Lactantius was equally in an error, when he supposed that Cleanthes adopted the doctrine of Anaximenes in the following line:

Tum pater omnipotens fecundis imbris æther.

That Jupiter was synonymous with the air was a common tenet of ancient philosophy, nor is there the least evidence that it was derived from Anaximenes. The air, the heavens, and the God of heaven were, with the Pagans almost in every age, synonymous. Anaxagoras understood the *ἄπειρον* better, and explained it more judiciously. But we cannot stay to trace all the variations of the different philosophers of the same school.

Socrates was at first a follower of the Ionic philosophers; but, leaving the empty disquisitions respecting the origin of things, he endeavoured to improve the minds of men, to inculcate the social duties, and, in every respect, to make mankind happier and better. The whole of the account before us

is, however, a studied panegyric, which carries its own refutation, and which even the usual caprice of the Athenians can scarcely render credible. It would require a volume to consider this subject fully, and we shall only remark that, with the utmost veneration for the character and the precepts of Socrates, we do not think his life was irreproachable, nor his last scene entirely consistent. Of the opinions of Socrates we can only notice his idea of subordinate agents, which no one ought rashly and hastily to despise; for, while we see the Almighty act in this world by second causes, who can say of what nature these causes are. It is one of those subjects, which we have had occasion to observe, mocks the investigation of the human reason, and leads us, when pursued, to confusion or absurdity.

After mentioning Xenophon, Æschines, Simon, and Cebes, followers of Socrates, who did not distinguish themselves by founding sects, Brucker proceeds to trace the different schools which arose from the doctrines of Socrates. The sects of lesser fame were the Cyrenaic, the Megaric, and the Æliac: those of greater celebrity were, the Academic and the Cynic; branching respectively into the Peripatetic and the Stoic. The principal philosopher, and the chief support of the sect established at Cyrene, was Aristippus, a zealous disciple of Socrates, a man of polished manners, an accommodating disposition, and an easy familiarity: some of his tenets, as less known, we shall transcribe:

‘Perceptions alone are certain; of the external objects which produce them, we know nothing. No one can be assured, that the perception excited in his mind by any external object is similar to that which is excited by the same object in the mind of another person. Human nature is subject to two contrary affections, pain and pleasure, the one a harsh, the other a gentle emotion. The emotions of pleasure, though they may differ in degree, or in the object which excites them, are the same in all animals, and universally create desire. Those of pain are, in like manner, essentially the same, and universally create aversion. Happiness consists not in tranquillity or indolence, but in a pleasing agitation of the mind, or active enjoyment. Pleasure is the ultimate object of human pursuit; it is only in subserviency to this, that fame, friendship, and even virtue, are to be desired. All crimes are venial, because never committed but through the immediate impulse of passion. Nothing is just or unjust by nature, but by custom and law. The business of philosophy is to regulate the senses, in that manner which will render them most productive of pleasure. Since pleasure is to be derived, not from the past or the future, but the present, a wise man will take care to enjoy the present hour, and will be indifferent to life or death.’

His successors were few, and of inconsiderable credit, for the distance of Cyrene from Athens neither rendered a sect famous, nor followers numerous. The Megaric sect, whose chief was Euclid of Megara, and one of whose ornaments was the famous Diodorus, who by the well known syllogism denied the existence of motion, were merely Sophists: yet, in some points, Stilpo of Megara deserved a better title. The philosophers of the school of Elis, and afterwards of Eretria, were more legitimate followers of Socrates in opinions, though scarcely, if we can trust the appellations of Menedemus, who was often called cur and madman, in manner. These, however, we must leave to attend to the more important sects; the first of which is the Academic.

The Academic sect was founded by Plato, and supported by his credit. On this part of the history we shall be concise, for we cannot estimate fully the character of the founder of the Academic sect, nor trace with propriety the influence of his opinions, till we have paid more attention to Pythagoras. We ought not to blame Dr. Enfield for following the arrangement of his professed prototype Brucker, nor the German historian, for pursuing the steps of his predecessors. If we were, however, to examine the subject fully, as we may perhaps be tempted to do, we could show, that to pursue the narrative in accounts of different schools, is rather to detail the history of philosophers than to relate that of the science. The error is particularly conspicuous in the part of the history now before us. The philosophy of Plato was a mixture, often an improper and heterogeneous one, of the doctrines of Pythagoras and Socrates; so that, as we have said, it is difficult to estimate this author's merit properly, till we have considered the very intricate subject of the Pythagorean system. It is enough, in the present instance, to remark that the life of Plato is related with precision and propriety, and the character of the philosopher vindicated from some of the aspersions thrown on it. There is undoubtedly in Plato an air of mysticism and refinement which perplexes or disgusts; but, in his moral dialogues, where he is chiefly a Socratic, his wisdom flows in language so clear and elegant, his doctrines are so strictly and unexceptionably moral, that, if estimated by these qualities alone, we almost admit what the idolatry of his followers has often insisted on, that he was inspired. His works are, however, unequal: he sometimes struggles to convey a meaning, and the whole evaporates in words. He refines on his subject, till the substance is lost; and clouds his opinion by a pomp of language, a cloud which almost seems designedly raised to obscure the poverty of the idea. That Plato had drawn from the

cred fountain has sometimes been supposed, and it may be necessary to extract the comprehensive view of the question in the work before us.

• The opinion, that Plato derived his philosophy originally from the Hebrews, and consequently from divine revelation, was commonly embraced by the fathers of the Christian church, and has been adopted by many learned divines. The chief grounds, upon which this opinion rests, are 1. The authority of the Jewish writers, Josephus and Aristobulus, and of the Christian fathers, Justin Martyr, Clemens Alexandrinus, Eusebius, Cyril of Alexandria, Theodoret, Ambrose, and others; 2. The opinion that a Greek version of the Hebrew scriptures appeared in Egypt before the time of Plato, which he might have seen and read, as Clemens Alexandrinus and Eusebius, on the testimony of Aristobulus, assert; 3. The presumption, that the Egyptians borrowed many of their tenets from the Israelites, and communicated them to Plato; and 4. The agreement of the doctrines of Plato with those of the Hebrews. But these arguments will not, we apprehend, appear satisfactory to those who are not inclined to pay implicit respect to ancient authority. For, 1. The testimony of the Christian fathers is, in the present question, of little value: for they had recourse to no authentic memorials or impartial witnesses; but gave credit to the suggestions of certain Jewish writers, who, several centuries after the time of Plato, to gratify their own vanity, and that of their countrymen, pretended that all Gentile wisdom had been originally derived from Moses; and particularly, that Plato, during his residence in Egypt, had been instructed in the Hebrew school. This notion was eagerly embraced by several learned Platonists, who, in the second century were converted to Christianity, but still retained an attachment to their former master: and from this time it became a common practice, among those who affected the credit of Greek erudition, to maintain, that whatever opinions Plato and his followers held, similar to the doctrines of revelation, had been borrowed either from the Hebrews or the Christians. 2. A Greek version of the Hebrew scriptures, prior to the time of Alexander, never existed, but in the brain of Aristobulus, as will more fully appear when we come to treat of the Jewish philosophy. Neither the author, nor the occasion, of this version can be produced; nor does any such work appear to those who might have been acquainted with it, and whose interest it would have been to have read it. Separated as the Jews were, before the time of Alexander, from all intercourse with other nations, and carefully as they concealed the mysteries and sacred books from gentile strangers; it is not easy to conceive how such a version could have been made; not to urge, that Greek literature was first introduced into Egypt
by

by Alexander. 3. Equally unsupported is the assertion, that the Egyptians, and even Plato himself, conversed with the Jews on theological subjects. Upon this question, learned men have confounded the time, when the Greeks possessed Egypt, with a preceding period, in which it would not be easy to prove, that any such intercourse took place between the Egyptians and Jews. Nor is it at all probable, that the small remnant of the Jewish nation, who after the captivity went with Jeremiah into Egypt, would appear of so much consequence, as to engage the attention of all Egypt and Greece to their religious customs and tenets. Lastly, no proof of the point in question can arise from the supposed agreement between the Mosaic and Platonic doctrines: for either the agreement is imaginary, or, it consists in such particulars as might easily be discovered by the light of reason. Besides, it has not been sufficiently attended to, that the true doctrine of Plato was, in the Alexandrian school, so far adulterated, and blended with other systems, that those fathers of the Christian church, who had studied Platonism in this school, might easily imagine a greater harmony between the Platonic doctrine and their own creed than in reality existed. The Christian fathers seem to have thought the supposition, that heathen philosophy had been the result of the natural powers of the human mind, derogatory to the honour of revelation. But its grounds and principles are now too well understood, to render it necessary to borrow any part of its credit and authority from Plato.'

From the school of Megara he is said to have borrowed his Dialectics: the principles of natural philosophy our author supposes that he learnt from Hermogenes and Cratylus in the Eleatic school; mathematics and astronomy from that of Cyrene; from Socrates and Pythagoras the purity of his moral doctrines, and the visionary fancies which pervade the greater part of his system. From the misfortunes of Socrates, from his residence at the court of the suspicious Dionysius, and from the esoteric system of Pythagoras, he learned probably the art of concealment, and he has wonderfully improved it, by seeming to explain every thing, and fully teaching only those doctrines which are less dangerous. The doctrines of Plato were supported with undiminished splendor by his successors in the old academy, particularly by Xenocrates, whose calm, steady meditation, and amiable temper, were admirably qualified to connect and arrange the wilder fancies of Plato, and to render them more generally pleasing. Notwithstanding he was the successful antagonist of Aristotle, a man in whom every mental faculty was probably more perfect than in any other person previous to the Christian æra, he must challenge the esteem of every rational enquirer, and hold a distinguished rank in the history

history of philosophy, though no one improvement can be fairly attributed to him.

The first schism in the school of Plato was occasioned by a circumstance which forms a remarkable æra in the history of philosophy, and should have been noticed more particularly. The fallacy of judging from the senses was early known, and the distinction of popular and concealed doctrines always kept in view. The attempts of Socrates to employ philosophy in the service of morality were only for a time popular; and Plato, in his eclectic system, revived the opinion of the fallacious judgment of the senses, and taught that ideas were the only objects of science. Two new sects soon after his time arose, the Pyrrhonic, which taught that every thing was uncertain; and that of Zeno, which rested on the absolute certainty of human knowledge. Arcefilaus, at that time in the chair of Plato, distracted probably by contending tenets, and unwilling to displease either party, was particularly cautious and reserved in speaking of these very doubtful points, and, in the excess of his caution, verged almost to the Pyrrhonic philosophy, by teaching that, though there is a real certainty in the nature of things, every thing is uncertain to the human understanding. In this very doubtful state the academy remained, an object of reproach to philosophers, and of suspicion to government, as these tenets might render even the foundations of virtue and policy uncertain, when the popular and more conciliating talents of Carneades produced a revolution of doctrines and of terms: the school of Plato was then styled the new academy.

‘ It was the doctrine of the new academy, that the senses, the understanding, and the imagination, frequently deceive us, and therefore cannot be infallible judges of truth; but that, from the impressions which we perceive to be produced on the mind, by means of the senses, we infer appearances of truth, or probabilities. These impressions Carneades called phantasies or images. He maintained, that they do not always correspond to the real nature of things, and that there is no infallible method of determining when they are true or false, and consequently that they afford no certain criterion of truth. Nevertheless, with respect to the conduct of life, and the pursuit of happiness, Carneades held, that probable appearances are a sufficient guide, because it is unreasonable not to allow some degree of credit to those witnesses who commonly give a true report. Probabilities he divided into three classes; simple, uncontradicted, and, confirmed by accurate examination. The lowest degree of probability takes place, where the mind, in the casual occurrence of any single image, perceives in it nothing contrary to truth and nature; the second degree of probability arises, when, contemplating any object

ject in connection with all the circumstances associated with it, we discover no appearance of inconsistency or incongruity, to lead us to suspect, that our senses have given a false report; as, when we conclude, from comparing the image of any individual man, with our remembrance of that man, that he is the person we supposed him to be. The highest degree of probability is produced, when, after an accurate examination of every circumstance, which might be supposed to create uncertainty, we are able to discover no fallacy in the report of our senses. The judgments arising from this operation of the mind are, according to the doctrine of the new academy, not science, but opinion, which is all the knowledge that the human mind is capable of attaining.

‘ This doctrine of Carneades, concerning truth, may serve to shew, in what sense we are to understand an assertion, which has been advanced respecting this philosopher and his sect, that they would not allow it to be certain, that things which are equal or similar to the same thing, are equal or similar to one another. They did not, probably, deny this axiom, considered as an abstract truth; but merely maintained, that in its application to any particular case, some uncertainty must arise, from our imperfect knowledge of the things which are brought into comparison, so that it is impossible to prove the absolute equality of any two things to a third, or to one another. It appears, moreover, that the chief point of difference between Arcefilaus and Carneades, or between the middle and the new academy was, that the latter taught the doctrine of uncertainty, in less exceptionable terms than the former. Arcefilaus, through his earnest desire of overturning all other sects, gave his opponents some pretence for charging him with having undermined the whole foundation of morals; Carneades, by leaving the human understanding in possession of probability, afforded sufficient scope for the use of practical principles of conduct. Arcefilaus was chiefly employed in opposing the doctrines of other philosophers in logic and physics, and paid little attention to ethics: Carneades, at the same time that he taught the necessity of suspense in speculative researches, prescribed rules for the direction of life and manners.’

The school of the Peripatetics was founded by Aristotle, a name singularly and deservedly famous. Aristotle was a follower of Plato, but disgusted that Xenocrates had succeeded this venerable philosopher, he became the author of a new sect; and, as he taught in the Lyceum, a grove in the suburbs of Athens, discoursing with his disciples in his walks, the philosophy has been styled the peripatetic. Aristotle possessed a comprehension peculiarly acute and accurate: in his hands, dialectics was no longer a contest of words, but an admirable clue to conduct the mind, by the accuracy of its distinctions,
through

through the most intricate investigations. A comprehension so just and lively, regulated by the most exact reasoning, could not fail to detect errors in Plato, and to extend human knowledge in other subjects, so far as the uninspired intellect could probably penetrate; and, if he had held the station of Xenocrates, he would probably have produced the same revolutions in philosophy, which he effected in the Lyceum. The events of his life are sufficiently known: it is said, that he retired to Colchis where he died, to avoid the persecution and fatal end of Socrates, which he is supposed to have provoked by his doctrines on fate.

His works have reached us in a very imperfect state, from various causes, among which, we have had occasion to observe, may be reckoned probably, a designed obscurity. Those which we possess lead us, however, severely to lament those that are lost; for even at this time, when idolatry and blind admiration are no more, it may be said that, on each subject treated of, if we except only the operations and productions of nature, Aristotle has scarcely left any thing to be added. Both on account of his reasoning and his observations, it were well if he were more generally studied by modern authors. We must not, however, be blind to his faults: they are, in this history, exaggerated and multiplied: but the studied obscurity of his own doctrines, an eagerness too often displayed, and sometimes disingenuously pursued, to detract from the merits of his predecessors, and the apparently unfinished state of some of his writings, are errors which his admirers must wish to diminish, or inattentions which they must regret. Aristotle believed in one great author and mover of the universe; an opinion that his followers, Strato and Dearchus, professedly excluded from their systems. A very short and imperfect abstract of Aristotle's opinions is added. Demetrius Phalereus and Theophrastus were the most conspicuous of the successors of the Stagyræite.

The personal temperance, abstemiousness, and virtue of the greater number of the ancient philosophers is sufficiently evinced, not only by the concurrent testimony of antiquity, but their advanced age. It will, however, be obvious, that the refinements of Plato had led away philosophers from the morality of the Socratic system; and, though these fancies in the works of Aristotle have been converted into wholesome aliment, the whole was still distant from their great master's object. Every one was not, however, fascinated in this way. Antisthenes, a cotemporary of Plato, and a disciple of Socrates, continued to teach, that virtue, a moral rectitude of manners, and a proper command over the appetites and propensities, was the great purpose of philosophy. As usual, this deviation was carried

too far: it produced the race of Cynics, who are well known. We need only observe, that their contempt of luxuries led them to indecorum and impropriety; but there is no reason to suppose that they debased or injured the cause of virtue. Diogenes, the most furly of the Cynics, was respected by Xenides and his sons, whose preceptor he was.

The Cynic morality assumed a milder and more complacent form in the hands of Zeno, founder of the sect of Stoics. It was, however, scarcely altered; and the speculative doctrines of Zeno form the principal novelty in this part of the history. It was the fashionable philosophy of Rome, when in her zenith, and is expanded and adorned by the most elegant of the Latin writers. For this reason it will not detain us long; and, indeed, the great bulk of the article, relating to the Stoic philosophy in Brucker, is owing to a comparative abstract of the tenets of different ancient philosophers, which, before the examination of the system of Pythagoras, we are not sufficiently prepared to examine. Zeno, it is said, was a Phœnician, who went to Athens, in consequence of his fondness for philosophy, and attended the different lecturers, with a view of forming a new sect of his own.

The philosophy of Zeno was quibbling and sophistical; and the terms often vague and ill defined. Yet there was something noble and imposing in the conceptions of the Stoics, and truly moral in their precepts. They certainly perplexed and corrupted in form the morality of Socrates, but if we except suicide, their doctrines and their practice were highly salutary. Brucker thinks that the pompous words and splendid sentences of the Stoics are fascinating only when separated, owe their chief credit to their separation from the context: in their proper places they are idle, jejune, and insignificant. But this is the language of censure under the veil of criticism. The latter Stoics have indeed given subtle glosses to the doctrines of Zeno, and rendered his system more specious, perhaps more valuable. The successors of Zeno were numerous, and of the highest credit.

(To be continued.)

Essays, Philosophical, Historical, and Literary. Vol. II. (Concluded from Vol. III. New Arrangement, p. 392.)

WHEN we arrive at the unstable ground of political disquisition, a subject of so fleeting a nature as scarcely to present a proper point from which two enquirers may securely view it together, and of so camelion-like a texture, as to borrow a hue from the surrounding lights, or from the situation of the observer, with all our respect for Mr. Belsham, we

we are occasionally obliged to differ from him. We have already dissented from some of his doctrines, and we trust that our dissent has been distinguished by a proper candour, divested of hasty petulance or unreasonable pertinacity. We shall endeavour to pursue the same line.

In the 29th Essay 'on the Government of India,' our author explains Mr. Fox's bill, as well as that of Mr. Pitt. Mr. Fox's plan was bold, open, and decided; but it is with great propriety condemned, for wresting from the company the whole government, and vesting it in the hands of parliamentary commissioners, who must soon become independent of parliament, and subservient to the minister who raised them; of course exalting the minister above the company and the crown. We agree with Mr. Belsham, that Mr. Fox did not probably foresee the whole extent of the power of the engine which he had constructed. His measure was well adapted to the situation of the company and the kingdom; nor can a man of integrity, on the spur of the moment, perceive, what cool reflection may afterwards suggest, or the crafty unprincipled politician immediately conceive. There was, however, suspicion or discernment enough in the house to defeat the measure and the minister, to give room for a new plan, and a very different arrangement. Mr. Belsham gives Mr. Pitt his due credit. The situation was indeed a dangerous one, and Mr. Pitt met it with trembling indecision. His board of control ultimately depended on the crown, and his declaratory act vested it with the full command of the government and revenues of India. The influence of the crown may, in this way, be considered as too much increased; but the author distinguishes very correctly between constitutional and unconstitutional influence, limiting the former to whatever is connected with the whole undivided exercise of the executive power. This instance, however, seems to resemble more the king's power of choosing his servants, which must be ultimately ratified by parliament. The minister, with this assistance, cannot oppose the sense of the nation; and the decision of the representatives, which can change the political servant, may change also the members of the board. We agree with Mr. Belsham, that there are many constitutional ways of lessening the influence of the crown, and these ought to be kept in view. But a wise minister, when the minds of Europe are thus agitated, will be cautious of exerting that influence improperly: if he be really *wise*, he will keep *within* the limits, rather than step an atom beyond them. Of late, government have not seemed particularly, not indeed sufficiently, cautious in this respect.

On the subject of the regency, we very unexpectedly find ourselves in opposition to Mr. Belsham. He first enquires,

whether any positive law exists, or even sufficient precedents, to determine the legal and constitutional method of acting. The precedent of Henry VI. is certainly not sufficiently decisive; and the Revolution, our author contends, was a subversion of government, and a re-election; nor can any constitution provide for cases which suppose its previous subversion. On this latter subject we have had occasion to give a different opinion, and we see no reason to change it. The second object is, to determine the most constitutional mode of procedure; and this, Mr. Belsham thinks, was to vest the prince of Wales with the whole undivided sovereignty. The election of a regent implies, we are told, a dangerous power in the house of commons: if it can elect a regent, it can elect a king, and the executive power would become subject to the legislative, or dangerous parties and divisions would be the consequence. In the whole of this discussion, however, he confounds a measure, confessedly temporary, and which, if carried into execution, should have been renewed, at short intervals, with a permanent one. Part of the reasoning we shall select.

‘ It is alleged, indeed, that delicacy to the reigning sovereign ought to deter us from consigning to any representative of royalty, a greater share of authority than the necessity of the case absolutely demands; and that a regent invested with full powers might act in a manner which would prove highly unacceptable to the monarch, should he be restored to a capacity of resuming the powers of government. Delicacy to the reigning sovereign! The constitution knows no such term as delicacy: and in all the treatises upon government which I have perused, I do not recollect ever to have met with the word. This I am bold to affirm, that delicacy to the sovereign is a motive which ought not to have the least weight, when placed in the balance in opposition to such considerations as are connected with the public utility and advantage. Granting that the regent should adopt measures different from those of the sovereign, is there any reason for believing, “a priori,” that the regent will be endowed with less political sagacity, or that he will be less disposed to employ it for the public benefit than the sovereign? Admitting the nation, under the auspices of Mr. Pitt, to be governed with the highest wisdom and ability, ought the constitution to be sacrificed to Mr. Pitt’s continuance in office? or is Mr. Pitt the only man in the kingdom entitled to public confidence? If Mr. Fox was justly accused of encroaching upon the prerogative, by an attempt to establish a permanent council for the government of India, independent of the crown, is Mr. Pitt not only to escape censure, but to be admired and applauded for his efforts to establish a parliamentary commission for the government of

of the whole empire? Whether Mr. Pitt or Mr. Fox direct the helm of the state is of little comparative importance; but it is of the highest moment that the constitution should not be endangered by the violence of the political conflict between them. And it is peculiarly incumbent upon those who are totally unconnected with party, and who are upon that account best qualified to form an accurate and impartial judgment, to consider themselves as guardians of the constitution, and to resist, to the utmost of their ability, every hostile attack, however speciously disguised, or from whatever quarter it may happen to originate.'

On the whole, we believe the subject cannot be discussed, at this time, with proper impartiality. The ideas will be influenced by party-considerations; and those who think the best of the ministry which was probably to have had the conduct of public measures, will be most dissatisfied with the limitations proposed. At present, we step *per ignes suppositos cineri doloso*.

Mr. Belsham has thought the late 'King of Prussia's Reflections on Religion' worthy of his 'examination;' and he replies to the sceptical quibbles of the pupil of Voltaire, very satisfactorily. Indeed, were an author to write on any subject, so weakly and indecisively, as Frederic and his tutor have, in opposition to Christianity, his reputation would be greatly endangered, or lost. In answer to some of these objections, Mr. Belsham shows, that the king did not advert to the Christianity of the gospel, but to those corruptions which philosophy, ignorance, or superstition had introduced: in others, he did not consider the various degrees of evidence which different subjects admitted of. In general the answers are very clear, decisive, and judicious. The whole of this essay reflects great credit on its author.

In the essay on unitarianism, our author endeavours to support this doctrine from reason, from scripture, and antiquity. He has compacted the reasoning with his usual skill and force; but we perceive nothing particularly new in the arguments, and he has sometimes hazarded those which are untenable. It is a little surprising, when he mentioned the Gnostics, the Platonizing Christians, as the first heretics, and noticed some passages in the Epistles directed against them, that he should not, with the generality of commentators, have considered the language of St. Paul, where he styles Christ a man, to have been dictated by the same views. The divinity of Christ, as well as his pre-existence, we have had occasion to say, is supported by the tenour of the three first Gospels, by the accusations brought against Christ, and by his own language before Pilate: nor is it surprising that the mode by

which God became man is not even hinted at, in the unadorned narratives of facts, which in no instance (we shall confine ourselves to the three first Gospels) go beyond the facts that they or their informers witnessed. It is well known that the gospel by St. John is, in its philosophy, often Platonic, and sometimes differing from it, particularly in precisely styling the Logos, God; but we need not for this purpose, with some writers, consider Plato as a prophet, nor with our author suppose that the fashionable philosophy had suggested the innovation. When, in the progress of the enquiry, it became necessary to explain, in some measure, the communication of the divine power to man, or the incarnation of the divine essence, the language of Plato, which conveyed ideas of the same kind, and was so generally known, would of course be adopted. But this is a subject to which we must return on a future occasion; and we can only add, that, though we allow this essay great merit as an able and comprehensive one, we cannot say that we found it convincing.

In the excellent essay 'on virtue and moral obligation,' Mr. Belsham suffers his own opinion to appear too early, by defining virtue to be the most excellent, or *eligible*, rule of life and conduct. The two systems which he particularly notices are those of Dr. Clarke and Mr. Hume. The former is certainly confused and illogical; for certain necessary and eternal differences and relations, occasioning moral fitnesses, agreements, and proportions, is at best a jargon. Every difference, agreement, or relation of two or any number of objects, can have no connection with virtue or vice; for these are relative, not abstract terms: the connection must be in the end, so far as moral and accountable beings are subject to their influence, and the end or *ultimate* relation, Dr. Clarke has not noticed: not to add that, in his system, the free agency of the Deity is essentially taken away, and these fitnesses, agreements, and proportion, placed on the throne of the universe. The system of Mr. Hume, that of utility, is undoubtedly the true one; and Mr. Belsham supports it with great propriety and accuracy. The chief objection is, that the most positive rules may thus at times be made to yield to general usefulness. In private life, this can seldom happen; and the best moralists agree that, when a great positive good will certainly result, some deviation from the established rules may be admitted. In public life, the contrariety may more often occur; and, when the ultimate good of a nation is at stake, the established laws may most certainly be sometimes dispensed with, though the deviation should be as little as possible, and the good to be obtained not only considerable and general, but scarcely, if at

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all, liable to contingencies. Private interest cannot always coincide with public good: the former our author styles prudence; the latter, benevolence. These are reconciled by religion, and particularly by the religion of Christ, which teaches us, that great shall the reward be for those who sacrifice the prudential motives to benevolence. The Jews, to whom a future state was darkly and incompletely revealed, were not capable of such a sacrifice; and the moral lessons of Solomon's Proverbs are enforced, in our author's opinion, by motives which reach not beyond the grave.

Mr. Belsham's observations 'on epic poetry' are pleasing and just. After a comprehensive summary of what Aristotle has taught respecting the epopeia, which he very properly calls a developement of principles, by a philosophical illustration of facts already known and established, he adduces and confutes the properties which modern critics have supposed essential to the epic in addition to what Aristotle has said. The following remarks are truly judicious, and deserve selection:

'Rejecting, however, the authority of all rules but those originally promulgated by the Stagyræite himself—rules founded on the basis of reason, and sanctioned by the prescription of ages; it must be allowed, that a work constructed in perfect conformity to them, must be worthy, not only of regard and attention, but of the highest admiration, as manifestly requiring, in order to its accomplishment, the most noble and ardent efforts of the human faculties. Vast extent of knowledge is necessary, as a primary qualification, to enable the poet to treat the numerous topics incidentally connected with, or arising from his main subject, with clearness and precision. He must also possess exquisite feeling and sensibility. "For those (says the great critic) who are moved by passions themselves, will express those passions most naturally from their own feelings; and he who is affected himself, will best know how to affect others." A cool and impartial judgment must accompany this warmth of passion, which will else precipitate the poet into absurdity and extravagance. Justness of taste and fertility of invention must supply him with beauty of language, and variety of imagery and of incident. And lastly, the flame of genius must invigorate and pervade the whole—that celestial flame, which, in the breast of a true poet, is inextinguishable as the hallowed fire upon the altar of Vesta. It is not to be imagined that any human production will endure the criterion of so severe a test. Nevertheless, various poets, of different ages and countries, have made such an approximation to this perfection of excellence, as to excite very lively emotions of delight in the minds of all who are competent to form a judgment of their works.—Poets, who, by the lustre of their

their talents, have immortalized their names, and to whom is justly paid the willing tribute of universal admiration.'

The author next proceeds to give some general observations on the principal epics. The 'tale of Troy divine' he praises with every feeling heart and judicious head: the *Odyssey* he does not mention. His character of the *Æneid* is not essentially different from the general one; but to the poem of Lucan he attributes more merit than has been generally allotted. Tasso is praised more highly than we think he deserves, and something should probably be detracted for occasional puerility, for a too obvious wish, on every occasion, to elevate and surprize. Camoens our author commends, as well as his English translator, whose criticism in defence of the Portuguese poet against the attacks of Voltaire, is treated with some deserved asperity. Of the *Araucana* of D'Ercilla, and the *Paradise Lost* of Milton, he only repeats what has been said before; and to the *Telemachus* of Fenelon he allows the merit of an excellent historical romance, but is unwilling to style it an epic poem. To *Osian* he is not very complaisant, and his opinion is expressed in an excellent short imitation of his style.

'Thy thoughts are dark, O Fingal! thy thoughts are dark and troubled. They are as a dim meteor that hovers round the marshy lake. Comest thou, son of night, in the darkness of thy pride, as a spirit speaking through a cloud of night? Thou art enveloped in obscurity, chief of Morna! like the moon veiled in a thick cloud. Thy words are dark, like songs of old, son of the cloudy Morven!'

The next subject of Mr. Bellsham's disquisition is Dramatic Poetry. He begins, as in the former essay, with a summary of what Aristotle has advanced, and proceeds to the modern alterations; dictated by the various improvements in scenical arrangements. The principal passage in this additional view relates to the question, whether it is necessary to preserve the unities of time and place. He observes, with propriety, that the difference between the representations of the drama, and the scenes in real life, is so considerable, that we laugh at the attempt to deceive. It is seldom that the deception lasts beyond a single scene; and if, by avoiding conversation, the tone of mind in the interval of acts and scenes is preserved, and the succeeding impression in that way rendered more forcible, it is all that dramatic imitation can effect. Mr. Garrick and Mrs. Siddons, the one by the purest imitation of nature, and the other by the most consummate well-conducted art, have done no more: Mrs. Siddons has scarcely ever done so much.

'It has been asserted that there is another species of unity, of
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more real importance than all the three combined, upon which the critics have so much insisted—Unity of character. This is a species of excellence, however, upon which the Stagyrite himself lays the highest stress, both in epic and dramatic composition. But then the justice of his observation must be admitted, that the fable, or action, is of primary importance in the formation of a perfect drama, and that character is not to be substituted for incident. And if strength and variety of character will not atone for any radical defect in the construction of the fable, much less will propriety or beauty of sentiment. In the tragedy of Cato, the action is cold, uninteresting, and barren of incident: the characters are sketched with a faint and powerless pencil; but the sentiments are noble and elevated, expressed in language highly poetical, and for the most part justly and happily adapted to the respective characters. But, is the great end of tragedy attained? Is pity or terror excited? Do we glow, and tremble, and weep? No.—We are contented calmly to admire; and are solely attentive, as Dr. Johnson has remarked, not to what is done, but merely to what is said. Even Comus, and Samson Agonistes, must be acknowledged essentially deficient as dramas, however justly they are celebrated as the effusions of a brilliant imagination or an elevated genius. With respect to the general style of dramatic composition, we find that Aristotle is of opinion, that tragedy admits, and even requires, higher dignity and elevation of language than even the epopeia itself. As the epopee may with propriety occasionally assume a dramatic form, the higher beauties of poetry are not, however, the exclusive property of the drama. But I think it must be acknowledged, that the actual representation and expression of passion, will, in the hands of a master, be accompanied with that energy and force of language which no mere description, however highly coloured, can reach; and which must exhaust all the magic of that art, by which, as by some poetic spell, the poet at his pleasure inflames and fascinates the soul. The bold and glowing expressions which so happily correspond with the tone of the passion when actually represented, must, when the action is converted into narration, appear strained, turgid, and unnatural. Had Shakspeare feared to excite the laughter of the critics by introducing the ghost of “buried Denmark” upon the stage, and this incident had been thrown by the poet into narrative; how, for instance, could the lofty and daring images which Hamlet’s apostrophe to the apparition at present exhibits, have found a place? In a word, as narration must ever necessarily confine itself to the description of passion, it cannot adopt the genuine language of passion, which affords the most unlimited scope for the highest flights of poetry. It must, therefore, ever remain comparatively tame and spiritless.

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All this is well said, and what is added on the simplicity of the fable, and the difficulties which Aristotle felt, from having asserted that pity and horror are the means by which the moral purposes of the drama are to be effected, deserves great attention. The observations are truly correct and well expressed.

The analysis of bishop Butler's Analogy is clear, accurate, and comprehensive; but it must be obvious, that an essay of this kind admits neither of an abstract nor of a quotation.

The French Revolution has been the subject of much controversy, and has filled our pages with different arguments, and representations of a various nature. Mr. Belsbam's history of the important event is correct, and many of his observations on the constitution are just. The English, are, however, accused by our author of a fullen silence on this great event, and a malignant or a suspicious reserve. The accusation is not founded on reason. Should we have praised an attempt new, innovations apparently rash, and a constitution built seemingly on the unstable foundations of a visionary philosophy? All was ruin, or all was in a state of reparation, and the cool observer was watching the event before he formed his opinion. In our situation, we were called on to give an opinion; and with the best information before us, we gave the result of the best judgment we could form. What has been the consequence? In pursuing the varied progress of these new legislators, who have learned wisdom from their errors, and caution from the effects of their wild precipitance, we have had occasion to blame and to praise. Because we were not the *decided* tools of a party, our opinions have been called variable and unsteady. Had the nation, at any one period, been called on to decide, by its representatives, on this momentous subject, there would have been many subsequent æras when their decision might have been pronounced most wise, or supremely foolish: so much has the political state of our neighbours varied in their progress. Besides, could a parliament, ballanced by a monarch and an hereditary nobility, approve of a system of democracy where the king has no share in the government, and is merely, in their own language, the first functionary? Could they, on the other hand, themselves in possession of liberty, blame others in search of this blessing? The accusation is an inconsiderate one. When some of the representatives gave their opinions, they were, of course, different, and Mr. Belsbam introduces a short account of the principal speeches on this subject; an excellent one of Mr. Burke's famous declamation, for it was in reality no more.

What we have said of the various opinions formed in different situations, particularly applies to Mr. Belsbam, who opposes Mr. Burke on the foundation of events which occurred

red subsequent to his publication, and may, in turn, be opposed by circumstances posterior to the publication of the volume before us. Our author admires the regulation of elections: what have they produced? the present assembly, a body, to say the least of them, very inadequate to the government of a great kingdom. We can scarcely fix the period when it was possible to say with propriety—‘France, at this moment, enjoys perfect tranquillity, and is rising rapidly to the summit of prosperity.’ It is not at *this* moment, January 9th, 1792. Mr. Belsbam’s observations on some parts of the French constitution are very proper.

‘The national assembly (in excluding the ministers of the crown) have, I think unhappily, adopted a policy founded on different principles. Deliberation is, as they conceive, the sole province of the legislative power; and action, that of the executive. And the intervention or influence of the sovereign, relative to the decisions of the legislature, are guarded against by every precaution that the most anxious policy can suggest. The inevitable result of this constitution, must be the final and total disunion of the different powers of government. There is no visible bond of connection. The ministers of the crown, I might say the crown itself, must sink into a state of imbecility and contempt. Committees will be instituted by the assembly, to whom the entire functions of the executive power will be gradually transferred. For, will the passions of men, and the secret suggestions of pride and ambition, in circumstances so favourable to their gratification, ever cease to operate? The orders of the sovereign will become a mere matter of form, and will only be issued in compliance with the addresses of the assembly. The monarch will be regarded as a mere pageant of state. An irresistible tendency to republicanism will soon become apparent. Monarchy will be at first virtually, and at length, perhaps, openly and avowedly annihilated. But here a question of the utmost moment and importance arises. To whom is, or will, the command of the army be entrusted by the new constitution of France? To whom can it be entrusted, but to the king, as supreme executive magistrate? But will the king patiently submit to be divested of his civil authority, and to be reduced to a mere cypher in the state, so long as his military authority remains unimpaired? Are not the seeds of future division and discord implanted in this system? And when division and discord arise to a certain height of animosity, with how much facility a sudden and total change of government may be effected by the aid of the military, the Swedish revolution affords a recent and memorable instance. And this beautiful and lofty fabric, reared, as it were, by enchantment, the brilliant illusion of a day, is destined, perhaps, to dissolve into air, when touched by the spear

of some political Ithuriel. Absolute unqualified distrust of the monarch is the characteristic of the new constitution of France.'

It is also a just remark that, in her general plan of government, England adapts her political provisions to the nature and passions of men as they actually are, while France appears to consider them only, or chiefly, as they ought to be.—Many of the observations on Mr. Burke's work are judicious; they are sometimes, we have said, the subsequent information acquired at a future period by men who have learned to correct their errors: they are, in a few instances, a little too eager; and, like the observations of Mr. Burke, occasionally intemperate.

The last Essay is on the test laws, a subject also which has occurred to us so repeatedly, that arguments or language can scarcely any longer supply novelty. The principal part of this Essay consists in an answer to a pamphlet entitled a 'Review of the Case of the Protestant Dissenters,' ascribed to the bishop of St. David's, and a short account of the fate of the different applications to parliament for a repeal of the test acts. Many of Mr. Belfham's observations are undoubtedly shrewd and correct; but, on the whole, he has not greatly altered the state of the question. If we admit, for a moment, that the test laws were originally designed to preclude the papists only, and involved the dissenters by accident, it does not follow that, when the fears of popery are abolished, the test acts are unnecessary. During the whole of this contest, the violence of innovation, the eagerness of zealots in pursuit of visionary improvements and democratical equality, have appeared in the works of the dissenters. We should not, indeed be afraid of trusting to the cool decisions of the more moderate and enlightened of this class, for we know that many of them possess much temper, moderation, and knowledge; but in former times the eager crowd has repressed the calmer attempts of men of this description, and against their wild attempts we wish the present barrier to remain. It would not be difficult to reply to many of our author's arguments; but it would often be to repeat what has been already said, and would extend our account of this excellent volume, which we need not stay again to commend, to an inconvenient bulk.

Gibbon's History of the Decline and Fall of the Roman Empire, in Vols. IV. V. and VI. Quarto, reviewed. By the Rev. John Whitaker, B. D. 8vo. 4s. Boards. Murray. 1791.

WE are placed in a new as well as a peculiarly nice and delicate situation;—to give our opinion on the work of a Reviewer, who has trodden the same path with ourselves, who has surveyed the same objects, in a different light; or decorated

corated with an adventitious colouring. If these articles had continued in their first situation; if the author had been still the phantom, the unembodied form, which at its stated period starts forth to utter his literary decrees, we ought not to have interfered, even with the minutest hint. When he comes forward as an individual, he is amenable to the laws by which his own decisions have been dictated: the judge descends from the bench, and becomes in turn the culprit.

Our author begins with an elegant, picturesque description of the progress of history, tracing its skeleton-like appearance, in the meagre chronicles, to the skeleton filled with muscles in their successors, who seize the most interesting and animated scenes for their more particular narratives; and to this muscular body, 'actuated *with* nerves, animated with blood, and bearing the bloom of health on its cheek.'—Such, he tells, are some of the best histories 'written by the *last* generation.'

'Here had historical composition reined, it would have answered all the useful, and all the elegant, purposes of life. But the activity of the human mind, is always on the wing. The spirit of improvement is ever pushing forward. And there is a degree of improvement beyond this, which may shed a greater warmth of colouring over the piece, give it a deeper interest with the affections of the surveyor, and so reach the full point of historical perfection. But alas! man can easily imagine, what he can never execute. The fancy can see a perfection, and the judgment can recommend it; but the hand cannot attain to it. Whether this be the case with the present idea of historical perfection, I know not; but it is certain, I think, that it has never been attained hitherto. History, indeed, having once advanced to the third stage of improvement, cannot but strain to reach the fourth and last. Then it lays itself out in a splendour of imagery, a frequency of reflections, and a refinement of language; and thus makes the narrative more striking, by its additional vivacity and vigour. But it is melancholy to observe, that in proportion as we thus advance in the *ornamental* parts of historical writing, we are receding from the *solid* and the *necessary*; we lose in *veracity* what we gain in *embellishments*; and the *authenticity* of the narration fades and sinks away, in the lustre of the *philosophy* surrounding it. The mind of the writer, bent upon the beautiful and sublime in history, does not condescend to perform the task of accuracy, and to stoop to the drudgery of faithfulness. The mirror is finely polished and elegantly decorated; but it no longer reflects the real features of the times. The sun shines out, indeed, with a striking effulgence; but it is an effulgence of glare, and not a radiation of usefulness. Such historians as these, we may venture to pronounce, are Tacitus among the ancients, most of our best
historians

historians in the *present* generation, and Mr. Gibbon at the head of them. And these present us with the skeleton of history, not merely clothed with muscles, animated with life, and bearing the bloom of health upon its cheek; but, instead of carrying a higher flush of health upon its cheek, and shewing a brighter beam of life in its eyes, rubbed with Spanish wool, painted with French *fard*, and exhibiting the fire of falsehood and wantonness in its eyes.'

In short, to Livy and the more modern historians 'of the last century' are Tacitus and Gibbon offered up as an expiatory sacrifice: all these ornaments are designed only to decorate the victims, and to conclude this piacular ceremony with due decorum. But they are sacrificed without a proper trial, and condemned without sufficient evidence. Tacitus is unfaithful, because the speech of Tiberius is different from that found at Lyons, engraved on two brass plates, discovered in 1528. We believe no reader of history ever considered the speeches inserted by historians as authentic: it was known that they were usually the compositions of the author, and that recorded by Tacitus was not calculated to deceive. It was wholly in the style of the history. The speech found engraved on the brass plates is a great curiosity; but its æra should first be fixed, its authenticity ascertained, and the certainty that Tacitus might have had it before him, established, before the historian can be accused of unfaithfulness. These are circumstances too trifling for our author: the brass plates are the cæstus of Entellus, and the historian is laid in the dust.

That in the progressive improvement of the human mind, each science and every kind of composition should be also improved, will not appear surprising. It is only necessary to enquire, whether the superadded ornaments of history are unsuitable to the subject; whether the capital is improperly adapted to the shaft, or its minuter decorations inconsistent with the use for which the column is designed. If examined in this way, our author's censure will appear to be misapplied. In relating the actions of men, the philosophy of the human mind is no unsuitable assistant; in tracing events to their causes, actions to motives, or estimating, by the latter, the degree of credibility due to accounts of events in the works of former authors, philosophy is a necessary guide. In an investigation of the nature and power of the machine, would an artist disregard all knowledge of the mechanical powers? But to this philosophy, unfaithfulness has been added: is there then any necessary connection between them? Is it not more probable, that the philosophical historian will be accurate than one unable to examine the subject in the nicer scale of metaphysical investigation? Or will an author of this class have more temptations

temptations to corrupt a record, or misquote from the annalist? If we examine, however, the proofs of unfaithfulness, they are so trivial as to raise a smile. Tacitus did not know probably of the existence of the recorded speech, and, in the style of his æra, has framed one, *confessedly* better than Tiberius could have made: in reality he has acted injudiciously by attributing a well-connected, judicious, and apposite speech, to a man whom he describes as of slow understanding. The speech he knew would be considered as his own, and he was not bound by the stricter rules of the drama. The particular accusation *here adduced* against Mr. Gibbon is more trivial. He had described, in chap. v. note 5, p. xvii. the Prætorian camp on the broad summit of the Quirinal and Viminal hills. But it was not, our author tells us, on reviewing his authorities; it was not on the *broad* summit, but on a *projecting point* of the Viminal hill. Philosophical historians, who think they rest on a *broad summit*, should be cautious, for the projecting point is not sufficient: the anti-philosophers will hurl them from the rock, and they will raise their heads no more. This, however, is not the whole: all Mr. Travis', all Mr. Davis' detections are brought in to swell the list of offences, without one hint to tell the reader, that these authors, equally violent against the modern Tacitus, have looked through microscopes, and swelled errors to faults, seen spots scarcely visible, and imagined errors which would not even sully the brilliancy of the most attentive historian. We must, indeed, admit that Mr. Gibbon has sometimes erred in his quotations, and has occasionally misrepresented his originals; but these are the unavoidable incuriæ in a long work; and we believe the instances to be very few, for we have followed him minutely through many a weary and tedious path, with scarcely any disappointment. We can, however, inform some critics, that the substance of the observation will not always appear in the isolated passage; but the context, the spirit, and the design of the original must be considered. This was the source of some of Mr. Davis' errors, and we have some reason to think it has occasioned mistakes in other annotators.

One great objection which Mr. Whitaker makes to the history of Mr. Gibbon is, that having undertaken to write the 'History of the Decline and Fall of the Roman Empire,' many parts of his narrative describe the empire in a state of sufficient vigour and permanency; some even speak of it as flourishing, and progressive in fame and in power; besides, that the adventitious histories of different nations are scarcely, if at all, connected with the principal story. This objection appears in many different pages, expanded in different forms, and ex-

pressed in the varied tones of remark, animadversion, censure, and reproof. We may admit, that the narrative is too often broken, that the episodes are not always in due subordination to the chief design, and that, for a time, every thing, except the fate of Rome, is apparently in the historian's eye. So far as this conduct militates against the rules of taste, and of the arrangement of historical composition, we deem it an error; but few readers, we believe, would object to sacrificing the affected refinement of critic rules, to the extensive and varied entertainment which these adventitious histories afford. They are perhaps too copious, but are they unnecessary? Is it not of importance how each petty barbarous state acquired consequence enough to undermine the fabric of ages, a power for a time invincible, the sole undisputed monarch of the world? Even those which could not succeed wasted the vital energy in resistance, carried the force of the empire to the extremities, and left the center a prey to faction, the contests for power, or for the imperial throne. While these causes contributed to the fall of Rome, the history of the contending states was not unsuitable.

What shall we say to the former part of the objection? It appears at first formidable, but, in the lapse of time, which has intervened between the first crude publication and the present corrected one, it is a little surprising that our author should not have found it less stable than it at first appeared. An empire cannot fall like a heavy body, with an uniform or an accelerated velocity. In a series of ages, a warlike general, or an able monarch, will for a time preserve it; but is not this æra to be included in its fall, or must the history be mutilated by selecting the flourishing reign from the rest, in order to bring the fall within the calculation of a mathematical problem, and to ascertain its ratio? Might not various instances illustrate the futility of this observation? Do we not call it an ebbing tide, though a solitary wave may occasionally rise far above its predecessor? Is not the sap said to be ascending in the vine, though in many succeeding days it does not reach the height to which, in a favourable moment, it before attained? We know not what kind of a history would have resulted from such a rigorous adherence to rules; but we have little reason to think that the author would have attained the eminence of Mr. Gibbon.

In the more particular objections, Mr. Whitaker is sometimes correct; but more often petulant, captious, and unreasonable: we shall select a few instances.

‘The history in this chapter (the third of the new volumes) carries a peculiar air of *obscurity* with it. It is very frequently unintelligible,

unintelligible. And we are ready to invoke Oedipus, to come and explain the enigmatic passages. But we pass over the *obscure expressions*, and also the *false language*, in order to mark more fully some *contradictions* and some *absurdities*.

"Mahomet placed himself, with Abubeker, on a *throne* or *pulpit*." So says the text. But what adds the note? "The *place*, to which Mahomet retired during the action, is styled by Gagnier—*umbraculum, une loge de bois avec une porte*. The same Arabic word is rendered by Reiske,—by *solium, suggestus editor*; and the difference is of the utmost moment, for the honour both of the interpreter and the hero." Yet without settling, or attempting to settle, by arguments in the note, this "difference of the utmost moment;" Mr. Gibbon has decided it without any argument in the text, and fixed it to be "a throne or pulpit." And then the note comes to decide *against* this decision, to intimate the place may be some shed or cabin of wood, and to say that Mahomet "retired" to it during the action.

* Text. The "*dream* of a nocturnal journey is seriously described, as a real and corporeal transaction." Note. "The nocturnal journey is *circumstantially related* by Abulfeda,—who *wishes* to think it a vision.—Yet the Koran, without naming either heaven, or Jerusalem, or Mecca, has only dropt a mysterious hint, *laus illi qui transfulit servum suum ab oratorio Haram ad oratorium remotissimum*.—A slender basis for the aerial structure of tradition!" Mr. Gibbon first makes the journey to be a *dream*. He then refers to Abulfeda, who makes it a *reality*; circumstantially relating it, and only wishing, from the gross absurdity, to resolve it (if he could) into a dream. And he next produces a passage from the Koran, which shews it decisively to be a *reality*. He produces it in confirmation of the text, and in evidence of its being a *dream*. Yet it proves it *not* to be a dream, in the plainest manner. The passage praises God, for *translating* his servant *from the oratory Haram*, &c.; "*transfulit servum suum ab oratorio Haram*," &c. And Mr. Gibbon, who says the Koran mentions not Mecca, is deceived by his inattention; the "*oratorium Haram*" being the temple of Mecca, which is called in Arabic *Majjad al Haram*, or simply *Al Haram* and *Haram*, the sacred temple; and Mr. Gibbon himself accordingly carrying Mahomet in the text, "from the" very "temple of Mecca."

In each instance, the contradiction and the absurdity must be placed to the account of the Reviewer. Mr. Gibbon, in the first, prefers the translation of Reiske, but points out in the note the different version of Gagnier, telling his readers, ironically, for joining 'interpreter' to 'hero,' sufficiently points out the irony to any one but an anti-philosopher, that it is a controversy of the utmost moment. Mr. Whitaker was prob-

bably calculating the ratio of the accelerative forces of falling bodies. To the second criticism we scarcely know how to reply. Did not our author know, that an idle story is commonly called a dream, and is a dream, 'circumstantially related, a reality?' The temple of Mecca was emphatically called Masjad al Haram, but Mecca is certainly not mentioned, and only by a doubtful implication pointed out.

We shall add the following short remark, as an instance of a new kind of criticism, not unfrequent in this volume, where every note, it is supposed, *must* necessarily be a confirmation of the text. The notes of Mr. Gibbon are undoubtedly intended sometimes to show, that his opinion is not the universal one, and to mark exceptions as well as authorities.

Contradictions. Text. "The Hungarian language—bears a close and clear affinity to the idioms of the Fennic race." Note. "I read in the learned Bayer—, that although the Hungarian has adopted many Fennic words (*innumeras voces*), it *essentially* differs, *toto genio et naturâ*." Where then is, or where can be, the "close and clear affinity," in it "to the *idioms* of the Fennic race;" when "the whole genius and nature" of *that* is "essentially" different from *this*?

Again,

Text, "The northern monarchs of Scotland, Denmark, Sweden, and Poland, were yet strangers to the passions and interests of the south." Note. "The author of the *Esprit des Croisades* has doubted, and might have disbelieved, the crusade and tragic death of prince Sueno, with 1500 or 15000 Danes, who was cut off by sultan Soliman in Cappadocia, but who still lives in the poem of Tasso (tom. iv. p. 111—115)." Yet Mr. Gibbon in a distant page inconsistently says, that there were in the crusade "bands of adventurers from Spain, Lombardy, and England; and from the distant bogs and mountains of Ireland or Scotland, issued some naked and savage fanatics, ferocious at home but unwarlike abroad." Note says, that William of Malmesbury expressly mentions the *Welsh* and *Scots*, &c." and that Guibert notes "*Scotorum, apud se ferocium, alias imbellium, cuneos*," where the *crus internum* and *bispida chlamys* may suit the Highlanders, but the *sinibus uliginosis* may rather apply to the Irish bogs. The Scotch of Guibert may seem to be the Irish only, from the "*sinibus uliginosis*." Nor would the dress be any argument to the contrary. The Irish at this period wore the same dress with the Highlanders. But the Scoti of Guibert are what their name imports, the present inhabitants of Scotland, and the same with the Scots of Malmesbury. And it was then as common with foreigners, to discriminate Scotland by its *bogs*, as it now is with ourselves, to denote

denote Ireland. This is evident from the circular letter of Frederick emperor of Germany, to the nations around; on the wild irruptions of the Tartars. It is in M. Paris, p. 498, and is quoted by Mr. Gibbon himself in p. 304. There the writer speaks of "cruenta *Hybernia* cum agili Walliâ, *palustrii Scotia*," &c. And, as Mr. Gibbon might have saved at once the uncertainty and the contradiction, by stating the truth; so he should never have run into the new contradiction, of asserting those to be "naked" in the text, whom he covers with a *rough mantle*, "*hispidâ chlamys*," in the note. This is bringing back that poetical *bull* of Blackmore's, which (I understand) is *suppressed* in the *last* edition or editions of the poem;

A painted vest prince Vortiger had on,
Which from a naked Pi&t his grandfire won.'

The note is much longer, but not greatly varied in argument. What does this accusation amount to? The historian had said, in the text, that the northern monarchs knew little of the passions and interests of the south, for *they* led no bands to the crusades. This decisive language shows, that, like the author of the *Esprit de Croisades*, he doubts or disbelieves the supposed expedition of Suevo, a Norman king, at the head of a numerous body of Danes and Norwegians. Where then is the inconsistency in saying, that some bands of adventurers from either country, may have been in the armies of other nations? Such there undoubtedly were, of whom the monarchs knew nothing, and by whom they could not be instructed in the 'passions and interests of the south.' The distinction between these bands and the national troops is sufficiently pointed out by the mention of England and Lombardy, who sent regular armies. Mr. Gibbon too leaves it in doubt, whether the '*Scotorum cuneos*' refers to the ancient or modern Scotia; and we scarcely expected to see an emperor of Germany, in an age of barbarism and ignorance, quoted for an exact picturesque distinction of a country, of which they scarcely knew with accuracy the name.

Of Mr. Gibbon's language, and of some of his faults, we have formerly spoken with sufficient freedom. His language will never recommend him to the inattentive, unreflecting reader, for it requires often minute investigation, and a mind alive to its apparent and its hidden meaning. We mean not to say that this is an excellence; but if it be a fault, we have reason to think it a premeditated and intended one. Of our author's criticisms on it, we cannot speak highly; and indeed of Mr. Whitaker's errors we were unwilling to speak at all; but our duty to the public, and a little regard to our own credit, prevented us from being wholly silent. If the historian of the

the Roman empire had been guilty of half the faults included in this enormous list of errors, we must appear to have acted with a culpable partiality, in speaking of him with so much respect in our own Journal.

The Works of John Whitehurst, F. R. S. With Memoirs of his Life and Writings. 4to. 1l. 1s. Boards. Bent. 1791.

OUR author's works were not numerous; and we find in this collection very little, except the valuable treatise on the 'original State and Formation of the Earth,' which we have repeatedly noticed. From a short Life prefixed, we see that Mr. Whitehurst was the son of a watchmaker at Congleton, in Cheshire: his ingenuity was early excited by the numerous machines at Derby, and other places in his neighbourhood; and in the latter town, the capital of its county, he was, for a time, settled with considerable reputation as a clock and watchmaker. He removed to London in 1775, on being appointed stamper of the money-weights, in consequence of the act for the regulation of the gold coin, leaving his native country to regret the loss of a man who had been useful in many different branches of practical philosophy. His principal work was first published in 1778, and again in 1786, with numerous additions, and in a more polished style, which, in the opinion of many, detracted from the unadorned simplicity so prepossessing in the first edition.

In 1779 he was chosen a member of the Royal Society, an honour which was followed by a similar attention from other bodies; and in 1787, published his tract on the means 'of obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time.' Of this attempt we have lately given some account, and shall, in the conclusion of this article, enlarge on it a little farther.

• Though Mr. Whitehurst for several years felt himself gradually declining, yet his ever active mind remitted not of its accustomed exertions. Even in his last illness, before being confined entirely to his chamber, he was proceeding at intervals to complete a Treatise on Chimnies, Ventilation, and the construction of Garden-stoves, announced to the public in 1782, and containing,

1. Some account of the properties of air, and the laws of fluids.
2. Their application and use in a variety of cases relative to the construction of chimnies, and the removal of such defects as occasion old chimnies to smoke.
3. Modes of ventilating elegant rooms without any visible appearance or deformity; calculated for the preservation of pictures, prints, furniture, and fine cielings, from the pernicious effects of stagnant air, the smoke of candles,

&c.

&c. 4. Methods of ventilating counting-houses and workshops, where many people, candles, or lamps, are employed: likewise hospitals, jails, stables, &c. 5. A philosophical enquiry into the construction of garden-stoves, employed in the culture of exotic plants. 6. A description of some other devices tending to promote the health and comfort of human life.—The manuscripts and drawings, since his death, have been in the hands of several of his friends, but not one of the articles is found sufficiently perfect for publication; and it is supposed, that in burning several papers during his last illness, he inadvertently destroyed part of the fair transcripts instead of the rough copies.*

He died of a repelled gout, Feb. 18, 1788, in the seventy-fifth year of his age.

* To say nothing of the uprightness and punctuality of his dealings in all transactions relative to business; few men have been known to possess more benevolent affections than he, or, being possessed of such, to direct them more judiciously to their proper ends. He was a philanthropist in the truest sense of that word. Every thing tending to the good of his kind he was on all occasions, and particularly in cases of distress, zealous to forward, considering nothing foreign to him as a man that relates to man. Though well known to many of the great, to whose good graces flattery has been found in general the readiest path, it is to be recorded to his honour, that he never once stooped to that degrading mode of obtaining favour, which he regarded as the lowest vice of the lowest mind. He had indeed a settled abhorrence, not of flattery only, but of every other deviation from truth, at whose shrine he may be said to have been a constant worshipper. The truth of these things he was daily more or less employed in investigating, and truth of action he exemplified in the whole tenor of a long, laborious, and singularly useful life.

As to his person, he was somewhat above the middle stature; rather thin than otherwise, and of a countenance expressive at once of penetration and mildness. His fine grey locks, unpolluted by art, gave a venerable air to his whole appearance. In dress he was plain, in diet temperate, in his general intercourse with mankind easy and obliging. In company he was chearful or grave alike, according to the dictate of the occasion; with now and then a peculiar species of humour about him, delivered with such gravity of manner and utterance, that those who knew him but slightly were apt to understand him as serious, when he was merely playful. Where any desire of information on subjects in which he was conversant was expressed, he omitted no opportunity of imparting it. But he never affected, after the manner of some, to know what he did not know. Considering all useful learning to lie in a narrow compass, and having little relish for the ornamental,
he

he was not greatly given to reading; but from his youth up he observed much, and reflected much; his apprehension was quick, and his judgment clear and discriminating. Unbiased from education by any early adopted systems, he had immediate recourse to nature herself; he attentively studied her, and by a patience and assiduity indefatigable, attained to a consequence in science not rashly to be hoped for, without regular initiation by minds of less native energy than his own. He had many friends, and from the great purity and simplicity of his manners, few or no enemies; unless it were allowable to call those enemies who, without detracting from his merit openly, might yet, from a jealousy of his superior knowledge, be disposed to lessen it in private.'

Of our author's Treatise on the original State and Formation of the Earth, we have already spoken at some length. The corrections are, seemingly, only the minuter ones of the editor: we do not perceive any additions from the author.

The papers communicated to the Royal Society are three only. The first is printed in the fifty-seventh volume of the Transactions, and contains an account of a remarkable degree of cold, January 18th, 1767, observed at Derby. The thermometer, at half an hour after nine in the evening, was 1 degree below 0. The second paper is an Account of a Mode of raising Water by its Momentum. The machine was executed at Oulton in Cheshire, the seat of Mr. Egerton, for the service of a private brewhouse; and is a very simple and commodious one. The third contains Experiments on ignited Bodies, to show that their weight is not increased by heating.

The attempt to attain invariable Measures of Length, &c. from the Mensuration of Time, we have only shortly noticed in our account of Mr. Keith's tract. His object was to obtain a measure of the greatest length that conveniency would allow, from the vibration of two pendulums, whose vibrations are in the ratio of 2 to 1; and the difference of whose lengths coincide with the English standard in whole numbers nearly. The first idea of the machine he ascribes with great candour to Mr. Hatton, who communicated it to the Society for the Improvement of Arts, &c. in consequence of their having offered a premium for this purpose. If the length of a seconds pendulum in the latitude of London is 39.2 inches, the length of one vibrating 42 times in a minute is found to be 80 inches, and another vibrating 84 times must be 20 inches, each vibrating in equal arcs. The difference, 60 inches, or 5 English yards, is the standard of length thus discovered. This, on trying the experiment, was found not to be quite accurate, for it amounted to 59.892 inches, only from assuming the first to be 39.2 instead of 39.1196, its true measure.

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Of the machine itself we can convey no idea without the plate, but the rod is a flat tempered steel wire, of which 80 inches weigh only 3 grains. The editor, Dr. Hutton, calculates that, if this rod was square, it would be only the 228th part of an inch: the length and breadth are not given. The other measures, as we have formerly had occasion to show, are easily derived from this invariable length; but our author's method is singularly neat, clear, and ingenious. An Appendix, containing some elucidations, and a short defence of the author, is added by Dr. Hutton.

On the whole, the merit of Mr. Whitehurst's works leads us to regret that they were not more numerous. His clear, accurate, comprehensive ideas, were usually explained in a style equally forcible and perspicuous. Neither biased by party or by prejudice, he examined nature with attention, and understood her works ably and accurately. If we except the Appendix, we are only indebted to the present editor for his care in conveying these tracts to the world in their present form: the Life was probably written by a different hand, and has been already inserted in the Universal Magazine. The materials are, however, said to have been furnished by Mr. Whitehurst's relations.

The Pope's Journey to the other Worlds, to seek Advice and Assistance against the National Assembly of France. 8vo. 2s. sewed. Ridgway. 1791.

WE remember a ludicrous poem, in which the pope is supposed to repair to the Pandæmonium of Satan triumphantly, to announce the gun-powder plot. But the French, for the two first parts are a translation, knowing probably more of papal tricks, have sent him to the regions above as well as those below, and conducted their tale with much humour; treading sometimes, with too little reverence, near sacred ground. The first part resembles, in the conduct, the old ballad of the Wife of Bath.

'Then his crown, 'broider'd cassock, and gold slippers on,
He journey'd to Paradise in this grand state,
And taking his keys, when arriv'd at the gate,
He found them too large, and with rust overspread,
From the blood which his vile predecessors had shed;
The blood of the martyrs encrusted all o'er,
In vain he apply'd them, to open the door.
So he thump'd with his crozier.—Said Peter, Who's there?—
'Tis I, holy Peter, who sit in your chair:—
Peter peep'd through the key-hole, and cry'd, 'Tis a lie!
You're a fine dizen'd beau, a poor fisher was I.—

Holy

'Holy saint! I put on what they give me; no more—
So Peter was soften'd, and open'd the door.
But now a new trouble arose, as the gate,
For one fat with plunder, was found far too strait.
Into heaven to get, were not hard Peter, said;
If you, like myself, had on gudgeons been fed.—
The gudgeons, St. Peter, I gave to my flock,
In return, they to me were profuse of their stock.'

* Now a fight so nouvelle as a pope in high heaven,
Some listening saints to expedients had driven.
O ho, says St. Joseph, I have it all snug,
With my axe I can make him as flat as a bug—
He seized him, and off his fine cassock he tore,
'Then chipp'd him, and shot him bolt in at the door.
When again in his purple, what crowds of the blest
Gaz'd in wonder to see such an out-o'-th'-way guest!
'They ask'd what it was, and St. Peter reply'd,
'Tis a Pope,—Ho a Pope!—here's a Pope they all cry'd!
See Peter's successor, how strangely array'd!—
But Peter, the Pope to his master convey'd.'

In Heaven there was but one Pope: it was Gregory the Great: but in Hell, *sit venia verbo*, there was a numerous conclave. The conversation is humorous, and we shall transcribe a specimen:

* First spoke seventh Gregory—My blood, fir, runs cold,
On hearing the mischiefs Pope Pius has told;
But surely these Franks may be yet made to shew
That respect which to Peter's successor they owe:
I oft stretch'd my power to bind and unloose,
And was fain Paul's and Peter's names sometimes to use;
Interdicting whole kingdoms, I damn'd whom I would;
'Tis a right very useful, when well understood.—

Ah! said Pius, I threaten'd, but that play is o'er,
There are thousands who go to confession no more:
And for those who yet go, there is nothing to hope,
They find priests to absolve them in spite of the Pope.—

Interdictions avail not, said Innocent Third,
My means are infallible, trust to my word.
Go preach a crusade, 'twill your wisdom evince,
Set nation 'gainst nation, and prince against prince;
I rais'd martial ardor, set Europe on fire,
And millions were seen by my arts to expire!—
'Twill not do, said Pope Pius, the means have been try'd,
To stir up fanatics to fight on our side:

For a Perigord Abbé, and Abbé Sieyès,
 Have learnt their new engine with such force to play,
 That they'd soon quench the flames which fanatics wou'd raise,
 Ah! the bishops of bishops have seen their best days!
 Men will fight now no more for the glory of heaven;
 Oh what transports to Popes, have those bloody wars given!—

Cry'd Boniface Eighth, fill'd with spiritual pride,
 Are my sublime reas'nings then quite laid aside?
 I pray you in Luke, read th' Apostle's own words,
 Lo, two swords are here—or—lo here are two swords,
 My interpretation is certainly true,
 'Tis the spiritual weapon, and temporal too.
 Now the former must surely the latter control;
 Besides this, two lights in the firmament roll:
 The great one's the power of the church, and the less,
 Which borrows its light, civil rule must express.—

Ah! says Pius, none now a-days such reas'ning brings,
 The school boys of Paris would laugh at these things;
 Swords, are steel finely temper'd, these arch rogues would cry,
 And the sun and the moon are the lights of the sky.'—

The third part is more wholesome in its tendency, but less entertaining. It is adapted professedly to the present disposition and situation of the English nation.

The Chart and Scale of Truth, by which to find the Cause of Error. Lectures read before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatham, D. D. (Concluded from Page 33.)

THE second volume is prefaced with divers preliminary observations on 'The Logic of Theology;' in which, the author labours to define its difference from the logic of human sciences. To comprehend this subject, Dr. Tatham remarks, that 'it is not enough for the student to read over, on the one hand, the bulky volumes of school-divinity with a *dronish* and *besotted* industry, embracing whatever is advanced with an implicit assent; nor, on the other, to run through the gilded volumes of our modern sermonizers, which are calculated to relieve him from the trouble of thinking, and the labour of attention, and to kill an idle hour in all the ease of an indolent *straight-forward* reading.' Theology is slated by this zealous divine to be 'the queen of sciences.' To this all the other parts of learning should minister and *subserve*: 'the virgins that be her fellows should bear her company,' to cultivate the understanding, and to prepare the heart, for this sublimer application.

His first chapter is dedicated to the explanation of 'the theolo-

theological principle, and its effect upon the mind.' This appears to be a mere expansion of the maxim professedly borrowed from his good and constant friend Bacon; viz. 'All knowledge is allotted a twofold information; the one originating from *sense*, the other from *inspiration*.' But we think that the doctor exceeds his instructions, and will not meet the assent of a great proportion of readers, when in asserting the supremacy of faith over reason, he maintains that the former 'immediately, and at one grasp, embraces' (i. e. comprehends) 'all the mysteries of religion, however dark and *incomprehensible*.' If this be the case, vain is the *Organon* of Aristotle, vain are all *Charts* and *Scales of Truth*, and just are the censures fulminated against the Stagyrice. Dr. Tatham should have recollected, that in order to establish the theologic system on his own favourite basis, it was by no means necessary to destroy the Aristotelian fabric. As a just instrument of reasoning, we believe it to be universal and immutable. That it may be perverted in the hands of the injudicious, or perplex the understanding of the weak, cannot be denied.

Our lecturer is not sufficiently aware of the ill consequences of too much depressing human reason, and human attainments, in order to exalt the power of divine agency on the mind. If right reason and true religion be set at variance by the professors of either, it will fare ill with the interests of both. Dr. Tatham thinks proper to assert that if *Aristotle* had been born under the gospel-dispensation, he would have destroyed all his logical works (which are stated to have been very disadvantageous to the Christian cause), and embraced Christianity. From the former part of this supposition we dissent wholly: and the latter is doubtful. As well might Euclid, or any other mathematician, who took nothing for granted without demonstration, have suppressed his labours, because a religious system was proposed, requiring faith without proof. Divine subjects would not have been esteemed cognisable by human instruments; as appears from the fact, that none of the ancient philosophers ever applied the rules of logic or mathematics to decide on the assertions of their religion: and we hope it is not impossible that Aristotle and Euclid might, in a Christian æra, have been as sound believers as Locke or Newton. Instead of 'the evasive versatility of the *Dialectic*,' being 'calculated to thicken and confirm the cloud of ignorance and superstition which continues to envelope the greater part of the Christian church,' we believe that certain principles, which Dr. Tatham labours to establish, may rather be considered as the fruitful parents of superstition; and that those systems are most likely to enslave the minds of men, which wholly reject demonstration, and depreciate reason.

The second chapter treats 'of Theological Reasoning;' and is divided into four sections, 1. 'Of the grounds and method of reasoning in divinity. 2. Of the study of the Holy Scriptures. 3. On their general interpretation,' (which is distributed into subdivisions, *on the learned languages, the scripture styles, the analogical style, and the parabolical style*); and, 4. 'On the particular interpretation of the Holy Scriptures.'—Here we arrive at the valuable and important part of the work: for though, as the author justly observes, 'those who expect *entertainment* from his labours will be miserably disappointed,' he must mean to confine the term to that lighter order of readers who require mere amusement of the imagination.

Allowing what Dr. Tatham strenuously contends, that theology supercedes not the exercise of reason, that the province of this faculty is merely confined to the ascertainment of dates and facts, without the power of *reasoning* on sublimer subjects, we are happy in acknowledging, as some counterbalance to our former censures, that his second chapter is a valuable compendium of theologic instruction, abounding with ingenuity and research. The following are, without doubt, very interesting questions: whether the witnesses of the Christian miracles were competent judges of their reality; whether their credit is to be relied on, as faithful and honest relations; whether the autographies of the written record were the genuine production of these witnesses, or their friends, whose names they bear, whether these writings were inspired, and whether they are faithful transcripts of the originals?

In discussing these points, our author is very diffuse on the pernicious purposes to which the indiscriminate use of logic continues to be applied; and, in the plenitude of his zeal against the ancient system, declares—what, addressed to the university, *all the doctors and both the professors*, must have had a strange effect on their countenances—that 'it is time to shut up, or pull down, the schools, *those monuments of ignorance!* *Diruit, ædificat.*

The notes attached to some excellent remarks on the Greek language are worthy of transcription: though we pledge not ourselves to support the conclusion.

'When young men are sent to the university without having been well grounded in the rudiments of this various and extensive language, it is seldom indeed that the industry of a college-tutor, if he will stoop from the higher departments of his office to this necessary task, can produce the desired effect: for, whilst they have before their eyes such frequent and popular instances of men admitted, first into the sacred offices, and then into the best benefices, of the church, much more ignorant and unqualified than themselves,

selves, the tutor may employ his labour and exhortation to little purpose. They will rely upon the interest which will be made for them with the bishop; or, if they have not friends on whom they can ground this hope, they can, however, advance with confidence, encouraged by the band of *Reverend Captains* and others, who have so successfully taken the field before them. And this indolence is confirmed by the cruel and mortifying reflection, that, whilst they behold these men seizing the first emoluments of the profession, they would be themselves destined, without friends, to languish away their lives, with all the Greek of Cyril, upon a cure of 40l. a year.

‘These are evils, which have too long been a stain upon the credit of the church of England, the support and glory of our constitution, and which are not entirely removed. But, if too many of its clergy are deficient in this fundamental branch of theological learning, what are we to say of that formal and pompous class of men, the Dissenting Ministers, who maintain, upon all occasions, the utmost solemnity of profession, and, on all subjects, the profoundest affectation of learning; whilst, ‘the smell of Greek’ has scarcely ‘passed upon their garments:’—Instead of wasting their time in breeding civil mutiny and fomenting dissension in the state, if these superficial and ostensible, but industrious, men would make the Greek grammar the subject of their labours, the nation might be more free from faction for fifteen years to come.’

In his review of bishop Lowth's critique on the sacred poetry of the Hebrews, Dr. Tatham displays much judgment and acumen. Yet, though he bestows on its intention and composition the most lavish encomiums, he censures it as reducing the divine writings to the standard of human judgment, and as a classical rather than sacred work. He contends that the scriptures are above all canons of criticism, and must be judged by laws peculiar to themselves, or rather by no laws at all; for reason is expressly excluded from this province. The memory of the learned prelate, however Dr. Tatham may differ from him, is, in our opinion, rather indecorously treated by such expressions as ‘fanciful and sentimental criticism—vain and visionary criticism founded on classical and sentimental taste.’—The *prelections* have surely their use and importance. It is one part of sacred criticism to display the external garb, or language of prophecy; and another, to illustrate its internal or parabolic meaning.

The fourth section contains a fund of instruction as to the mode of translating the scriptures. In this employment, Dr. Tatham observes, we are to ‘hold in awful recollection, that the volume of inspiration is divine in its original, and mysterious in its form;’ and must be interpreted by rules different

from all which direct the judgment in deciding on human compositions. These rules he discriminates according to the above favourite maxim; in which he finds himself supported as usual by Bacon, but at variance with the elegant attempts of Castalio and Lowth. Dr. Tatham admits that a new version, or rather revision of the sacred originals is, by means of the unavoidable difficulties under which the ingenious translators laboured, and of the numerous obscurities which time has of necessity induced on their labours, become very desirable. His language on this subject is liberal and judicious.

‘ One of the many blessings which providence hath bestowed on this favoured country, in different periods of its history, is the *English Translation of the Bible appointed to be read in Churches*, which for some ages it has enjoyed: and, whilst gratitude compels us to put a high value upon a work by which our forefathers were instructed to serve their God, justice will oblige us to think and to speak favourably of its intrinsic merit. They, to whose learning and labour we are indebted for this translation, were men selected for the task by the discernment of a pious and learned prince, endowed with every qualification of heart and understanding, and possessed of every advantage of learning and erudition for the execution of the work, that the state of biblical knowledge, and the religious complexion of the times, afforded. They availed themselves largely and judiciously of the learning and labours of former translators, both Latin and English: and it may be considered as an encomium adequate to the best efforts of human ability, if we say, that, upon the whole, they excelled all that went before them. Their language is plain, nervous, and dignified; and, whatever the defects of this translation may be in other respects, this in general will ever remain the object of our admiration and imitation.

‘ After paying this tribute of praise, so justly due to our English version, truth obliges us to own, that the translators, however able, laboured under unavoidable difficulties and disadvantages, by which they were at that time obstructed in the execution; but which are now removed; and if, from the present improved and improving state of biblical learning, the change of circumstances in favour of the present age, and the assistance of their excellent translation, we presume that, as they improved upon their predecessors, they may be improved upon in their turn, the presumption, or at least the hope, will neither appear ungenerous towards them, nor unreasonable in itself.’

The first object of the translator is stated to be an accurate and perfect copy.

‘ Such a copy can only be obtained by a learned investigation, and

and critical examination, of the most authentic monuments and authorities of the sacred text, by an extensive collation of ancient manuscripts, and by the collateral elucidations of more ancient versions made from manuscripts more perfect than any that now exist.

‘The uncultivated state of biblical learning at the time, particularly grammatical, thwarted the success of our English translators; for want of which, they could not have recourse to such monuments and authorities in order to prepare a copy so corrected and improved. Too confidently prepossessed in the genuineness of the Masoretic text, corrupted by the ignorance and inaccuracy of transcribers, and disguised by the punctuations and sinister practices of the more modern Jews devoted to rabbinical prejudices which it was made to countenance, they translated from false and imperfect originals: and, however exact and scrupulously faithful in rendering them word for word, by depending entirely upon them and neglecting more ancient and genuine authorities, their version must inevitably possess all their prejudices and defects. And by consulting modern lexicons too much, they misrepresented the meaning of many words.’

Attachment to sect and the love of system, inflamed by habits of disputation and school-divinity, are also allowed to have considerably biased their judgment.

‘To these radical and permanent causes of imperfection in the translators of the present version, another may be added, which is temporal and accidental. In the constant flux of the English, as of every living tongue, some of their words have lost their meaning and are become obsolete; others have changed it, and are now antiquated; and, in many places, the grammatical construction is awkward, and, in some, confused.

‘From these causes, and others that might be assigned, particularly the want of uniformity, without any disrespect to the memory, or derogation from the acknowledged merit, of these very pious and learned men out of whose hands it came, we need not hesitate to pronounce, that, in our present translation, mistakes and imperfections were unavoidable.

‘With this sense of these numerous defects, and convinced, as every one must be, of the universal importance of the sacred volume, and of the duty incumbent upon us to preserve the genuine meaning of every word which it contains; it would be almost as disgraceful to the improved learning and reformed religion of the present age, in which the remains of every classical author are brought forward in elegant versions, to suffer the bible to remain under these imperfections of translation, as it was to that of ignorance and superstition which prohibited its being translated at all.’

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Our author next surveys the different attempts on this important subject, by Capellus, Houbigant, Lowth, Michaelis, Newcome, Blaney, Geddes, and Campbell. The three last are stated not to be perfectly agreed in sentiment on 'the just and true method of scriptural translation: but that from the liberal, friendly, and unassuming spirit which they breathe towards each other, we may cherish a pregnant hope, that one uniform, rational, and judicious plan will be settled, and invariably pursued.'

But to this purpose Dr. Tatham contends that the most reverential caution is necessary.

'Presuming that human judgment is at all times commensurate to a human composition, the translator, if fitly qualified for his office, sits down to the task of rendering it in another language on terms of familiarity, and almost equality, with his author. That the new dress which he is making may fit with ease, and appear with the elegance to which he is intitled; that it may lose the stiffness which the peculiarities of the original language would entail upon it, he gives both the words and sentences such an idiomatical change, as will enable him to cast the sense freely in the mould of the translation, and to give it an air of originality. In short, he takes the thoughts of the author, and presents them in his own expression.

'So far from presuming that his judgment is equally commensurate to a divine production, the judicious translator of the Holy Scriptures will sit down to the work impressed with a sense of this awful truth, that "the thoughts of God are not as man's thoughts, nor his ways, or words, as those of men; that the matter of revelation is more the object of his faith than of his understanding; and that the manner is sacred and frequently concealed. He will not therefore find himself upon the same terms of ease and familiarity with his author, nor represent his *words* and *sentences* with that freedom of change, which his own judgment might direct, his fancy suggest, or which he might think the genius and elegance of his language would require; conscious that, as they stand in the original, they might be intended to convey a meaning, which, by such change, might be lost or injured. He will, therefore, endeavour, first, to find the true *literal*, and *grammatical* sense, and then content himself by making choice of such words and sentences as will, in the new language, most fully and *literally* express it. In the propriety of this rule our translators seem agreed; though, from the difference of judgment in its execution, they vary in the practice of it.'

The topics of liberal and literal translation are next discussed at some length; and the affinity is remarked, which fortunately

mately prevails between the idioms of the Hebrew and English languages.

‘ For this, and many other reasons, a critical revision and improved edition of the old, is more desirable than a new, translation: for, not only the Hebrew *idiom*, but as many of the *words* as possible of the old translation should be retained, on account of their simplicity and dignity, and also, to indulge the honest prejudice of the people: for the remark, from whatever quarter it may have come, is very justly made, “ that common minds can with difficulty discriminate between the language and the substance; and in losing the one they will be in no little anxiety about the other: besides that the long use of writings avowedly sacred gives a venerable air to the language, and seems almost to consecrate it to the service of religion.”

‘ But, to crown this general reasoning in support of the preservation of the ancient idiom, we have two precedents whose authority will be allowed to be unquestionable. The Septuagint is a translation of the Old Testament, of very high, if not of divine authority; in which, though the language be Greek, the idiom is uniformly Hebrew: and in the New Testament itself, though the words are Greek, the ideas are Jewish, and the idiom Hebrew; which afford a convincing proof that the original *idiom* is, at any rate, to be preserved.’

Dr. Tatham adds, that a translation should be as *verbal* and *idiomatical* as possible; that where the original expression is obscure, the version should be so likewise, since the Holy Spirit often intends a mystery, and that it is the office of a translator to give a *representation*, not an *interpretation* of his original. ‘ All that he should attempt or hope is to render the Bible so, as to be now literally understood as it was when originally written.’ A remarkable error is here noted in our translation of the New Testament. *Λιμνησει* is interpreted, ‘ will grind him to powder,’ and by Dr. Campbell, ‘ shall crush him to pieces,’ in accordance with the *conteret* and *comminet* of the old version, Erasmus, Castalio, and Beza: whereas the meaning is clearly *diffipabit*, or *ventilabit*; viz. *will blow him away like chaff*. This, as well as the similar remark on *συνθλασθησεται*, is a just and new criticism*.

Chapter third treats of Theological Truth. This consists of a general deduction from the former reasonings on the evidences, the authority, the authenticity, the interpretation, and translation of the Scriptures, magnifying the excellence of faith, and demonstrating the different species of assent required

* See Matthew xxi. and Luke xxi.

towards religious truths, from those which are merely human.

The author's recapitulation of his labours we shall give in his own words:

'In this general Chart or Geography of Truth, I have attempted to give a *parallel and comparative view* of the different *kinds* of learning human and divine, classing and arranging them under separate provinces, and analysing them according to their respective nature and constitution: so that, whilst all may be seen at one view in their relative situation, each, in its proper cultivation, may be kept distinct; its own principles asserted; its own proofs employed; and the conviction of its truths measured and ascertained by a mutual scale. This appeared, in my mind, to be the just and philosophical method to keep the understanding clear and steady in its researches, to render it successful in its investigations, sensible of its own weakness, and thankfully acquiescent in every kind of truth, particularly in that which is the subject of *the Christian faith*, to ground and establish which, upon a broad and solid basis, is the principal object of these lectures.'

A considerable portion of Dr. Tatham's extensive plan is yet in contemplation.

'The future purposes to which this general Chart will be preparatory, after putting theology upon its distinct and proper bottom, will be more fully to *confirm the Christian faith*; and also to develop the *causes of heretical and schismatic errors*, by which it is opposed.

'To these purposes nothing can so effectually contribute as extensive views, which break all narrow habits of thinking, and set the mind at liberty, which enable it to embrace the most distant and dissimilar parts of learning, and which give it a command over the general expanse of knowledge, as the eye elevated upon a rock has over the whole country below, which can see the bearings and connections of every part, can allow to each its proper latitude and extent, and contemplate the whole scene without mixture or confusion.'

Of this plan he has already delineated the divisions, and described the principles. These it will be time enough to notice when the superstructure is raised. It is impossible to avoid wishing so ingenious, so zealous, and so learned a writer, success adequate to his merit.

His object in this essay, which *he presumes* to call a New Logic, was 'to lead men to think and judge for themselves.' But how this can be the final intention, when the first and great part of the second volume consists of institutes to teach them

them how to think, is not very apparent. The author presents a *Chart and Scale of Truth*: according to these he directs his readers to examine and estimate propositions submitted to them. Persons, then, observing these directions do not think for themselves. We wish not, however, to detract from the excellence of Dr. Tatham's design, nor of its execution. The first volume, indeed, is so extremely dry, that we cannot recommend it to any readers who are not competent to the process of mathematical induction; especially as the sequel is perfectly intelligible without it. But the second makes ample amends; being rich in theologic instruction, not only for the young student in divinity, but for those who meditate or are engaged in, a translation of any part of the scriptures.

Sermons preached before the University of Oxford at St. Mary's in the Year 1790. At the Lecture founded by the late Rev. John Bampton, M. A. By Henry Kett, M. A. 8vo. 5s. Boards. Egertons. 1791.

MR. Kett has denominated these Lectures 'A Representation of the Conduct and Opinions of the Primitive Christians; with Remarks on certain Assertions of Mr. Gibbon and Dr. Priestley.' It has for some years become fashionable to ridicule the writings of the fathers, chiefly on account of their supposed credulity, their ignorance, or prejudices. Mr. Kett has, with a masterly hand, undertaken their defence; and proceeded to display their excellencies. His first sermon contains 'A Vindication of the Writings of the Fathers of the Church in general, and a Recommendation of the Works of the earliest Fathers in particular. Mr. Kett observes,

'that they have been represented as unfavourable to the cultivation of rational and manly piety; because we are told, that in their writings occur the reveries of fanaticism, and the conjectures of visionary refinement.'

From this objection Mr. Kett labours strenuously to rescue them.

'The failings of a few, in a few instances, ought not to involve the works of all in indiscriminate and uncandid condemnation. To abandon them because some proofs of visionary refinement are to be found, is equally unreasonable and unjust, as to censure the study of the Hebrew language, on account of the forced constructions of Hutchinson; or to relinquish the researches of natural philosophy, on perusing the fanciful theories of Cartesius *.'

* Quere. Why is this name Latinized? The author might, with equal propriety, have written Hutchinsonius.

Mr. Kett acknowledges that even 'Origen gave way to the most chimerical expositions of scripture, and that Tertullian embraced the preposterous reveries of Montanus.' But he judiciously adds, that 'comprehensive knowledge and splendid talents afford no constant security against the delusions of fancy, and the wiles of imposture; and that from the imperfection of other writers, who are conspicuous for vivacity of fancy, extent of learning, and acuteness of penetration, may be drawn considerations which encourage humility of mind, and are favourable to genuine liberality of sentiment.' The two leading objections against the fathers Mr. Kett states to be, that they have admitted many facts and opinions to a place in their writings, which were adopted upon insufficient grounds, and that they are deficient with respect to topics of morality. 'They have been charged with deviating from the standard of scripture, and with encouraging the subtleties and evasions of disingenuous casuistry.' Both of these charges Mr. Kett discusses with great candour; and on the first concludes that, 'because they admitted some disputable facts with too much precipitation,' it follows not that 'they therefore embraced Christianity itself upon insufficient grounds;' and, on the second, that 'it carries not with it even the slightest plausibility, except when brought against one father in particular, whose general sentiments are far from justifying such a charge.' Mr. Kett adds, 'as a decisive argument in favour of their ethics, that the most judicious modern writers upon the subject of jurisprudence have derived information from them, and have gratefully acknowledged the favour. The general principles and particular sentiments of Chrysostom and of Basil have given solidity of argument and copiousness of illustration to the celebrated treatises of Grotius and of Puffendorf.' The author's elaborate encomiums on these early writers, whose names and particular excellencies are distinctly enumerated, one sentence may communicate. 'In their works may be found specimens of elegant composition to gratify the taste; interesting facts to enlarge the circle of knowledge; and examples of piety to amend the heart.' Our lecturer, however, affects not to offer these writers a blind and prostrate homage: he ingenuously allows that they must of necessity be inferior to more modern theologists, who possessed more extensive learning and sounder philosophy. Origen and Jerom were almost the only fathers who understood the eastern languages. But this disadvantage is more than counterbalanced by their proximity in point of time to the writers and characters of the gospel.

'Their antiquity places them in an exalted situation, from which they address us in a tone of such solemnity as excites our earnest
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attention. In the foremost rank of Christians stand the Apostles, to whom we pay that reverential deference which is due to the inspired ambassadors of heaven. The next in order are those, who enjoyed the unspeakable satisfaction and peculiar privilege of conversing familiarly with them, and hearing from their sacred lips the words of eternal life.'

Besides, as their writings immediately succeeded the publication of the New Testament, as the authors enjoyed the highest rank in the church, as they describe the prevailing sentiments of the primitive Christians, the first heresies, and what measures were taken to confute them; the discipline established in the infant church, the form of its government, with the various and cruel machinations of its enemies, an accurate inquiry into such topics is contended to be particularly reasonable.—Here begins the attack on the two celebrated opponents of the church, whose names have been specified. Mr. Gibbon is stated to have 'stripped the first Christians of their most distinguished virtues;' and Dr. Priestley to have 'elevated the earliest heretics to the rank of orthodox believers, and to have drawn arguments from the supposed tenets of the primitive ages, in order to deprive Christianity of its essential doctrine, by reducing the eternal Son of God to the common level of human nature.'

To both these writers Mr. Kett denies the merit of originality, however they claim the appearance of novelty.

'The fundamental error of the Unitarians is a modification of the opinion of Socinus, which was derived from the heretics of the early ages. Their interpretations of Scripture and their sophistical arguments are either drawn from the works of Zuicker and of Episcopius, or from the ample compilations of the brethren of Poland. The degrading description which the *historian of the Decline and Fall of the Roman Empire* has given of the Jewish nation may be traced through the popular narratives of Voltaire, and the obsolete works of Collins and Tindal.'

To trace the progress of these sentiments, and ascertain their original authors, he examines the six immediate causes which, during the first and second century, co-operated in the propagation of the gospel. These are described to be, 1. The miracles wrought in the primitive church: 2. The apologies addressed to emperors in vindication of the Christian cause: 3. The zeal of the first preachers in disseminating the knowledge of Christianity: 4. The fortitude of the early martyrs: 5. The discipline of the primitive church: and 6. The conformity of the manners of the first Christians with the precepts of the gospel. Such are the subjects of the lectures: in which the author likewise considers the sentiments of the first
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Christians with respect to the evidence given to the New Testament; and examines certain assertions of Gibbon and Priestley.

Sermon II. discusses the three first of these causes; and maintains that miraculous powers were occasionally exercised in the church, after the death of the apostles, to the reign of the emperor Julian. 'The particular species of miracle, which the fathers describe as having been most frequently wrought, was the expulsion of evil spirits from the bodies of men.' Mr. Kett allows that by demoniacal possession may be denoted certain corporal diseases. The author here combats the opposition of Middleton to the account of these miracles: but commits an error in reasoning, which we hope was not intentional. In concluding his defence of the past apostolic miracles, he asserts that, if the principles of that writer be adopted, 'the existence of Julius Cæsar, and the event of the battle of Actium, will be involved in equal doubt, and exposed to equal objections with the miracles of Christ, and the propagation of Christianity.' The miracles of Christ were not the subject in debate. By instancing these, it seems as if the author wished to withdraw our attention from the real subject, and transfer it to a topic which is not questioned; neither can we agree to the assimilation he has proposed. The Christian miracles are of an extraordinary and supernatural description: the existence of Cæsar, and the battle of Actium, are facts in the ordinary course of nature and experience. Cautious of wounding the cause of Christianity, we are of opinion that the most effectual friendship is demonstrated by pointing out weak and inconclusive allegations in its favour. An injudicious friend is a real foe. *Non tali auxilio, non defensoribus istis.* Mr. Kett on this subject presses into his service arguments unworthy of his attention. Is it to be supposed that miracles were wrought in the Christian church beyond the middle of the fourth century, because Clement, bishop of Rome, says, that his converts 'were all indued with a plentiful effusion of the Holy Spirit?' or because Polycarp, bishop of Smyrna, congratulates the Philippian church 'on God's having blessed them with every good gift, and that they were destitute of no spiritual grace?' This effusion and this grace we do not conjecture with Mr. Kett signified the 'supernatural power of speaking various languages, of prophesying distant events, and healing diseases.' Besides, *prophecy*, in scripture-language, by no means uniformly means prediction. It is a suspicious circumstance, with respect to these miracles, that they are stated only in the earliest part of the Christian æra. Even Origen remarks, that in the second century 'their number considerably decreased, and that in the third,

third, only a few traces remained of them.' Eusebius, Jerom, and Chrysostom too allow, that 'the genuineness of them was doubted, the fame of them was not so extensively spread abroad, and they were not recommended with such authority as to be received without hesitation, *even by believers themselves.*' Yet Mr. Kett maintains that 'the objections brought from the silence of the apostolical writers are inconclusive; and that the unanimous testimony of the second and third century deserves to be received without hesitation.' When Mr. Kett so judiciously prefers the force of predictions to that of miracles, he needed not to be so strenuous in behalf of the latter. Miracles are at best equivocal and questionable signs of truth: predictions well attested and proved are incontrovertible.

The apologies of the Christian fathers are censured by Mr. Gibbon, because 'they expose with superfluous wit and elegance the extravagance of polytheism; and because they insist much more strongly on the predictions which announced, than on the miracles which accompanied, the appearance of the Messiah.' In their vindication from these charges Mr. Kett is easily successful: and concludes that they were well calculated to silence the clamour, and abate the rage of the Pagans. The zeal of the first missionaries is described with much warmth of colouring, and the progress of the gospel delineated with geographical accuracy. The concluding passage of this description is too well written, and too interesting, not to be described.

'In thus tracing the progress of the gospel, and estimating the zeal of its first preachers, a melancholy reflection naturally arises in the mind. The countries in which the faith was first promulgated, retain at present very imperfect marks of its ancient diffusion. The rich provinces of Asia Minor and Syria, which have been long exposed to the despotism of the Ottoman princes, exhibit only in venerable ruins the ancient edifices of magnificence and devotion. Most of the seven cities immortalized by the writer of the Apocalypse, discover no remaining vestiges to gratify the eye of the pious traveller. In Damascus, renowned in sacred history for the conversion of the great apostle of the Gentiles, a Turkish mosque is erected amid the ruins of a Christian church. Jerusalem itself, the theatre of the stupendous and mighty works of the Son of God, exists only as a monument of the rapacity and extortion of its infidel tyrants. Even in that holy place where rending rocks and opening graves attested the dignity of an expiring redeemer, the proud crescent of Mahomet is displayed over the prostrate banner of the cross.'

We wish we could agree with our author that 'the acquisitions which Christianity has made in some places are abundantly

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dantly more than a counterbalance for her depressed state in others.' The reception which she experiences 'in America and on the coasts of Malabar,' appears no adequate compensation for her expulsion from Palestine: especially as, in a future age, she may be forced by other revolutions from territories that she now possesses, and by alternate gains and losses may, like the sea, which is in a state of perpetual fluctuation, in the end have gained nothing, and possess no more actual dominion than at first*. It remains, therefore, only seriously to anticipate with Mr. Kett:

— 'the immense addition which will be made to human happiness, both temporal and eternal, when the follower of Mahomet, the disciple of Brama, and the votary of Confucius, with every worshipper of every idol, shall bow with equal veneration at the name of Jesus; and when the Christian religion, like the bright luminary of day, shall diffuse its auspicious influence over the whole race of mankind.'

The third sermon describes the fortitude of the early martyrs, with the different causes to which that fortitude may be attributed, and its immediate influence on the Pagan world. Mr. Kett enumerates the various causes which produced the persecution of the Christians under the Roman government; one of which is so justly and elegantly delineated, that we beg leave to transcribe it.

* To avoid interruption they met together during the silence of the night, or at the dawn of the day. Their choice of such unseasonable hours for their devotions gave great alarm to the Romans, since the laws from the foundation of the republic had strictly forbidden nocturnal meetings. In the celebration of the Bacchanalian rites, with which the Christian assemblies on account of their external appearance might possibly be confounded, the senate was alarmed with apprehensions of danger, on being informed that a multitude was often convened in the season of darkness and repose. The baptismal vow likewise gave no small cause for suspicion, as it was liable to be interpreted into an oath of criminal secrecy, and a ratification of treasonable designs.

* That the meek and benevolent followers of Jesus should be mistaken for the abettors of sedition, is an evident proof with what a superficial glance the jealous Roman surveyed their assemblies. His fears of their designs were vain, and his ignorance of their conduct was inexcusable. Had he carefully examined their simple rites and harmless transactions, he would doubtless have passed a

* If extent of country and number of votaries be admitted as an argument of truth, and a symptom of success, it must not be forgotten that the Mahometan has a vast advantage over the Christian faith.

more equitable judgment, and rather have imputed their conduct to the delusions of pitiable fanaticism, than to the machinations of a malignant and destructive superstition.—He knew not what spirit they were of. They met not to drain the bowl of intemperance, or to indulge the excesses of licentiousness; but to break the sacred bread of the eucharist, and renew their resolutions of purity and holiness. They were convened not to fan the flames of insurrection, or meditate dark and subtle stratagems against the state; but to invoke the Most High for the prosperity of the emperor, and pay the tribute of adoration and prayer to the Prince of Peace.'

It has been objected to the merit of the martyrs, that motives merely temporal might have actuated them in their sufferings, and that many nations and individuals have shown and continue to display an equal defiance of death in the cause of their religion.

'The ancient inhabitants of northern Europe sought death with ardent eagerness in the field of battle, or welcomed its approach in the decline of age with expressions of savage joy. The follower of Brama to shun the wearisome decay of lingering sickness anticipates the hour of death, and devotes himself to the flames. The Indian remains unmoved amid the dreadful preparations for his lingering execution, and defies in the agonies of torture the ingenious cruelty of his foes. The Gentoo with steady pace and unaltered look ascends the funeral pile, and becomes a willing sacrifice to her departed husband.'

Between these instances, and those of the early martyrs, Mr. Kett labours to establish an essential difference.

'On contemplating the situation and circumstances of the early martyr, his case will appear to be widely different: he was generally taken from the eminent ranks of Christians; he was born in an enlightened country; his disposition and education inclined him more necessarily to the allurements of ease and peace; unlike the savage he was a stranger to scenes of turbulence and blood, and unaccustomed to situations that called for vigorous exertion, or unremitting and hardy activity; his mind was actuated by keen sensibility, which is a quality that never exists in a barbarous state of society; he was alive to all the exquisite endearments of social life; and attached to the world by all those tender ties of friendship and of affection which hold the heart in the most permanent captivity. Hence arose a contest between the love of God and love of life; between the suggestions of conscience and the calls of affection; between the claims of rigid duty and the expostulations of violated nature. Nothing less therefore than a divine interference seems capable of terminating the dubious contest, and of making religion triumphant over the reluctance of humanity, and the powerful attractions of the world.

‘Moreover, the tenderness of youth, and the delicacy of the female sex were frequently exposed to the same punishments. They turned from the fascinating pleasures of the world, and met their fate with the same unruffled composure which distinguished the victims of more mature experience. The conduct of Blandina among the martyrs of Lyons and Vienne, was as conspicuous and exemplary as that of the venerable Pothinus. As the same temper of mind actuated all the sufferers without distinction of sex or age, it becomes more necessary to advert to a principle which, from the energy of its effect, and the extent and the uniformity of its operation, will obviously account for such heroic behaviour.’

On the same principles Mr. Kett, of course, accounts for the modern martyrdoms in our own country. But this reasoning is by no means conclusive. If false religions and erroneous prejudices will excite their devotees, even of the tender sex, and enjoying all the comforts of life, to court destruction, it can be no characteristic of the true religion, nor an argument of divine interference, that its professors meet death with similar heroism. To call in the arm of God to assist the Christian in thus encountering death, when mere prejudice is sufficient to invigorate the Pagan, is to confess a weakness in the Christian cause, and to elevate the powers of unassisted nature—*Nec Deus interfit nisi dignus vindice nodus*. The Christian sufferers were not more tender, nor less fond of life than the Pagan martyrs. The utmost that can be inferred from the heroism of both parties is, that each *firmly believed, even unto death*, that his religion was true. The influence of these Christian sufferings on the Pagan world is stated to be, that the latter were induced to inquire into principles which could produce such heroism of conduct. ‘The compassion of the multitude rendered them curious, and their curiosity became the happy means of their conversion.’

In his fourth sermon Mr. Kett presents a concise and just account of ‘the discipline of the primitive church, with respect to its internal regulations, and its opposition to heresy; the virtues of the first Christians; and the combined effects of the foregoing causes upon private manners, and public institutions among the nations converted to the faith.’ In describing the ancient heretics, he observes that,

‘Between the Ebionite and the Mahometan there is a close and striking resemblance. According to the creed of both, Jesus Christ is a mere man. They practice with scrupulous attention the rites of circumcision and of purification: they both appeal to the authority of spurious books; and as the Ebionites value the fabulous travels of Clement, so the Mahometans consult the false gospel of Barnabas. They have a high regard for particular places:

places: the Mahometan indulges the most profound veneration for the holy city which contains the tomb of his prophet: the Ebionite glows with equal enthusiasm on contemplating the prospect of Jerusalem.

This sermon is altogether composed in a strain of sublimity and eloquence which we have never seen excelled. The eulogiums on the beneficial effects of Christianity in reforming the convert nations, are at once pregnant with information, and adorned with the most splendid decorations of fancy and genius.

Mr. Kett next proceeds to 'observations on the character of an historian in general, applied to the author of the *Decline and Fall of the Roman empire*;' and to a 'particular review of some striking misrepresentations contained in his fifteenth and sixteenth chapters.'

Having with much precision defined the general duties of an historian, and offered the tribute of applause to Mr. Gibbon's 'matchless brilliancy of style and imagination, the acuteness of his judgment, the strength of his reason, and the extent of his learning,' Mr. Kett alledges that 'among the various instances of misrepresentation with which this particular part of the history of the *Decline and Fall* abounds, there are five which immediately force themselves on our notice.' The first is stated to consist in 'assigning a visionary cause for the propagation of Christianity;' the second, 'in an attempt to invalidate the truth of prophecy;' the third, 'in an unwarrantable charge of uncharitableness against the primitive Christians;' the fourth, 'in drawing wrong conclusions from facts;' and the last, 'in selecting passages manifestly inconclusive, and suppressing others of the same writers, more decisive and equally connected with the subject.' After a minute examination of these charges, candour obliges us to confess that Mr. Kett has established them with a force of reasoning which the advocates of the Roman History will find it difficult to repel: and it must also be allowed, that Mr. Gibbon has at length met with an opponent who is able to encounter him with his own weapons; having added to a profundity of polemic learning, the various arts and fascinations of style and composition. This attack should be read as well by the friends as foes of the historian. His credit as an author and as a man is at stake; for a dispassionate review of his insinuations against Christianity induces Mr. Kett to proclaim that '*the historian of the Decline and Fall of the Roman Empire* is a consummate adept in the arts of misrepresentation, and that, deserting the open path of truth, he has attempted to lead his readers into the intricate labyrinths of error.'

From the insidious and refined opponent of the Christian cause, our author turns to an antagonist of a different description; to one, 'whose general plan of attack upon the divinity of Christ is conducted with a singularity of enterprize, of which it is fruitless to search for another instance,' who possesses 'an undaunted boldness, which no opposition has intimidated; an inflexible perseverance, which has been tried in many a polemical field; and a refined sophistry which can elude the grasp of confutation.' The three grand principles which form the basis of the *History of the early Opinions concerning Christ*, are stated to be, '1. That the apostolical fathers held the simple humanity of Christ; 2. That Justin Martyr corrupted the primitive faith by the adoption of the Logos of Plato; and 3. That the pastors of the church maintained a corrupted faith, whilst the illiterate Christians continued to maintain the simple humanity of Christ.' The first of these positions is clearly disproved by quotations and deductions from the earliest fathers: but we do not perceive any great advantage gained by this demonstration. That the fathers esteemed Christ more than man is apparent; but to make Mr. Kett's triumph of any consequence, he should have proved, in conformity with the creeds and articles, that he was *coequal* with God. Not an expression is cited which may not be fairly applied to a human creature highly favoured by the Divinity.

In his opposition to the second charge, Mr. Kett is abundantly more successful. He pursues the enemy with unremitting vigilance into his most secret retreats, and exposes—but in a tone somewhat too triumphant—sundry misrepresentations of importance.

The refutation of the third charge discovers our author's singular dexterity in polemics; since he turns Dr. Priestley's principal quotations and arguments against himself, and strips him of the most effective weapons with which he had commenced the combat. A more formidable or concise opposition to the antiquity and scriptural authority of Unitarianism we have never seen.

In Sermon VII. Mr. Kett considers the 'evidences given by the earliest fathers of the church to the books of the New Testament.' It is asserted by the noble author of the *Letters on History*, that the fathers of the first century either made use of different gospels from ours; or the passages which resemble those which occur in our gospels, were preserved by unwritten tradition. These assertions Mr. Kett corrects with his usual accuracy of reasoning and extent of information; and contends that 'the revolutions of seventeen centuries have left the New Testament in the same state as in the primitive times.' On this subject he inclines to the opinion that the apostles

apostles were in their writings endowed with supernatural assistance; so far as to be 'guarded from error in the grand outlines of their narration, in the statement of precepts, and the development of doctrines.'

The last sermon recapitulates the general arguments, draws an analogy between the primitive church and the church of England, and concludes with practical inferences. The labours of our own reformers are recorded in elegant language; and the excellence of our established service is beautifully illustrated.

We were induced to make several extracts from the two last discourses; but our article is already sufficiently extended. Seldom have ecclesiastical subjects been illustrated with such classic brilliancy, and so strongly supported by authorities. —Mr. Kett's *Bamptonian Lecture* is a model for the student in literary composition; as well as a monument of honour to himself, and to the cause he defends, *ære perennius*.

In the next edition sundry errors must be corrected. In p. 10, line 8, read *worldly*: in p. 163, line 4, a substantive is wholly wanting to the adjective '*ecclesiastical*:' p. 166, line 23, read *opinion*: p. 229, line 14, are mentioned 'the Latin converts of Praxeas, who he had made in Italy:' p. 261, line 15, a quotation from *Irenæus* has no mark of distinction: and p. 290, line 15, omit *to*.

Travels through Cyprus, Syria, and Palestine, with a General History of the Levant. By the Abbe Mariti. Translated from the Italian. Vol. III. 8vo. 6s. Boards. Robinsons.
1792.

IN our Review for August last, we concluded our account of the two preceding volumes of this work, not without some apprehension that the abbe Mariti had then completed his plan. But we have now the pleasure to peruse an additional volume, in which he treats largely of what he had formerly only mentioned, the celebrated city of Jerusalem.

He begins with giving an account of remarkable places in the neighbourhood of Bethlehem, which he had not before visited. Setting out on the 24th of April in the morning, with a few attendants, he directed his course towards the east; and in a valley surrounded by mountains, at the distance of a mile from the city, he observed the ruins of one of those four monasteries erected by St. Paula. Advancing a little farther, they arrived at a small, but delightful and fertile plain, abounding with excellent pasture; the appearance of which is so much the more agreeable to the eye, as all the surrounding country is covered with mountains. In this plain was formerly a

church, called the Church of the Angels, but at present, the Church of the Shepherds, said to have been built by St. Helen, in remembrance of those shepherds to whom the angel appeared and announced the birth of our Saviour. Nothing now remains of this edifice but the subterranean part, which has been used as a place of worship, and the descent to which is by a modern stair-case, constructed of stones taken from the ruins. It is still entire; thirty-two feet in length and twenty in breadth. The altar, which is separated from the gallery, stands in the eastern side. It has suffered much from the injuries of time; but plainly appears to be of great antiquity. The pavement has been of Mosaic work.

The traveller observed that the walls had been painted with various figures, which are now almost defaced, except in one corner, where he could distinguish a few sheep, and some cottages, in the back-ground, which are still in pretty good preservation. In the northern part of the wall there is a water-cistern, well constructed; but at present it is of no use, being rent and destroyed in several places. Under the vestibule there were also basins and vessels, in which the ancient Christians used to wash their hands, face, and mouth, before they entered the church.

Among the surrounding ruins our author observed the tomb of a religious Mahometan, who, from a respect to this spot, ordered his body to be deposited in it. It is worthy of remark, that the Mahometans in this country entertain a particular veneration for those places which have been celebrated by any action connected with the history of Jesus Christ.

In this plain, near the abovementioned church, stood the town of Edar. At the distance of half a mile behind the Church of the Shepherds, the travellers found a village, called the Village of the Shepherds. According to vulgar tradition, it was thus named because the shepherds, who were feeding their flocks when the angel announced to them the birth of our Saviour, were inhabitants of it. Those who reside in it at present are shepherds, or poor Christians of various sects, with a few Mahometans.

The travellers afterwards directed their course towards Bethlehem; but turning a little to the south, and ascending part of a small eminence, they arrived at a plain, where they found a few trees and some ruins, said to be those of a house in which Joseph spent the early part of his life, before he went to Nazareth. Formerly there was a church at this place, said to be built by St. Helen; but it was destroyed about a century ago.

On the road to Bethlehem, they went to see a grotto situated on the south side of the city, and called the 'Grotto of the Virgin's Milk.' The inhabitants of the neighbourhood have a

tradition, that Mary retired hither to avoid the persecution of Herod; and that she suckled her son here for some time. Above this grotto there was a fourth monastery, built by St. Paula, as still appears from the ruins. There was here also a church dedicated to St. Nicholas; and a chapel dedicated to the same saint was seen here entire in 1375.

The travellers, after reposing themselves at Bethlehem, set out again upon another excursion; when they visited David's Well, which is situated at a little distance towards the west. This well, or cistern, is a large subterranean cavity, which seems to have been formed partly by nature and partly by art. It is called David's Well, because he expressed a strong desire of drinking water brought from it, as mentioned in the scriptures.

At the distance of a quarter of a mile from this well are the ruins of those aqueducts which conveyed water to Jerusalem, and which form a part of those proceeding from Solomon's cisterns; but in this place the construction of them is somewhat different.

When the travellers had proceeded about half a mile towards the west, they found on the left side of the road the sepulchre of Rachel, Jacob's wife, who died here in child-birth of her son Benjamin. It stands in a very rocky plain, and is built in the shape of a small chapel. It is supported by four pilasters, which form the same number of arches, open from the top to the bottom; and over these arises a little cupola, in the figure of an inverted basin. In the middle of this edifice stands a large wooden coffer, raised about seven feet from the earth. It is entirely empty; but some simple people still believe that it contains the body of Rachel. Near it are two other sepulchres, in which are deposited the bodies of religious Mahometans, who, from a respect for Rachel, and the patriarch Jacob, desired that they might be interred here.

This small edifice is constructed wholly in the Turkish taste. In the neighbourhood of Jerusalem there are other Mahometan sepulchres of the like kind; but as our author has seen such monuments not only in Palestine, but in Syria and the island of Cyprus, he is inclined to believe, that Rachel's tomb is not, as some imagine, of very great antiquity.

A little to the west of this sepulchre the traveller observed various ruins, among which is a tower, called by the inhabitants the Tower of Jacob. He could easily perceive that there had once been a large village here, with a castle, in which, as these people say, Rachel died.

The ground on which this village and castle stood, abounds with sand and rocks, and the earth is of a reddish colour. It produces excellent crops of barley; and olive-trees thrive also
extremely

extremely well. Among the fields in this neighbourhood, there is one remarkable for the variety of petrifications, or rather natural productions of stone which are found in it. Some of these have the resemblance of olives, with the stalks adhering to them. Others are like vetches or pease; but what is still more remarkable, says our author, there are some which have the exact shape of a pod of lupines, with the divisions so well marked as to shew the number of seeds they contain; but as they are all of one solid stone, they cannot be separated. The exterior surface of these petrifications is ribbed with a number of longitudinal lines, which begin at the stalk and proceed to the other extremity. In the interior part they appear covered with a variety of concentric circles, which decrease in size till they become so small as to be almost imperceptible. On the outside they are of a reddish colour, the same as that of the earth in which they are found; but in the inside they are white, inclining a little to yellow.

Proceeding towards Jerusalem, at the distance of little more than a mile on the right stands the church and monastery of St. Elias, inhabited by schismatic Greek monks, to whom it belongs. The church, as usual, is ornamented in the Grecian manner, and has been considerably embellished in the present century. The monastery is spacious, and built of excellent stones in a square form. It has much the appearance of a fortress; and is indeed a place of so much strength, that those in it might, in case it should be necessary, defend themselves for some time against the attacks of the Arabs. From the structure of it, the abbe is inclined to think that it was erected in the twelfth century.

The traveller afterwards relates his journey from Jerusalem to the monastery of St. Saba, with a description of the environs. This monastery stands on the south side of the brook Kedron, and is built on the declivity of a solid rock. In winter, when the brook is swelled by the rains, its waters approach almost to the walls of it. The church of St. Saba consists of only one nave, with a beautiful small cupola. On the walls, the portraits of the most celebrated anchorets are painted in the ancient manner. In the middle of a court, situated somewhat lower than the great church, stands a chapel of an hexagonal figure, and covered with a small cupola. Under this chapel was buried St. Saba, an historical account of whose life and actions is afterwards given by the author. In returning to Jerusalem the travellers observed the ruins of the ancient city of Engaddi, on the south side of the Kedron, at the distance of ten miles from the monastery of St. Saba. Part of this country, which is in the confines of the city of Engaddi, is called
the

the Desert of Engaddi, and abounds with mountains. They are extremely high, and disposed in such a manner, that some of the precipices and rocks in them seem ready to fall into the valleys below.

At a little distance to the south, they observed on a mount an ancient castle or fortress, which is called the Castle of Herod. This, our author thinks, is certainly that magnificent fortress which Herod the Great, otherwise Herod the Ascalonite, caused to be erected on the road leading to Masada.

On the borders of the Desert of Ziph, lies that of Carmel, which is likewise mountainous, but abundant in rich pastures. Here dwelt Nabal, who refused to supply David with food. In this desert there is a mountain called Carmel, which is, however, to be distinguished from another mountain of the same name in Phœnicia, celebrated for being the residence of the prophet Elias. On Mount Carmel, in Judea, Saul erected a triumphal arch, after the victory which he gained over the Amalekites.

After giving an account of some other deserts, the traveller describes that of the holy city of Jerusalem. The country thus denominated lay for the most part on the eastern side of Jerusalem, and extended as far as the Dead Sea; being bounded on the north by the brook Kedron, for about the space of six or seven miles. On the south it had as boundaries the city of Tekoa, with its desert; from which, proceeding in a straight line towards the Dead Sea, it comprehended a space of about four hundred miles. All the churches and monasteries with which this country once abounded are now destroyed, and nothing is to be seen of them but some remains of painting, appearing here and there, amidst heaps of ruins.

The traveller next relates his journey to St. John, in the mountains of Judea. On the right side of the road he saw a large cistern of very great antiquity, called by the Arabs *Burchet Mamela*, or the Cistern of Mamela, in which at that time there was very little water. It was about a hundred and forty paces in length, ninety in breadth, and as far as the author could judge by the eye, twenty-two feet in depth. On each side were stone stairs, but at present the steps are almost entirely destroyed. The water of this cistern is conveyed by a canal, formed of stucco, towards Jerusalem, from which it is six hundred paces distant. In the scriptures, this cistern is called the upper fountain of Gihon, and is celebrated for being the place where Solomon was anointed king by Zadok the priest, according to the orders of his father David.

Arriving at the village of St. John in the mountains of Judea, the travellers alighted at the convent, where they were received

received by some of the minor fathers with much politeness, and introduced immediately into the church. This edifice, dedicated to St. John the Baptist, is divided into three small naves, separated in part by two large pilasters. Over these is a small cupola, which admits the light; and at the farther extremity of the northern nave is the sanctuary, or place where St. John the Baptist was born. The ascent is by six large steps, and in the inside it is beautifully ornamented with marble. The whole appearance of this church is extremely elegant. It is ornamented with many beautiful paintings; and the sacristy, though small, is well furnished with sacred utensils. The convent is not large, but has an excellent dormitory and an extensive refectory, for entertaining such pilgrims as may visit the place. All the neighbouring hills and vallies are cultivated with the greatest care; and there is scarcely an inch of ground which is not planted with fruit-trees and vines, or sown with barley, pulse, or other vegetable productions. At the distance of about three miles from the convent there is a grotto, where St. John is said to have resided in the earlier part of his life. It is about fifteen feet in length, six in breadth, and five in height. The entrance faces the north, and on the left side there is an opening in it, which serves as a window. Close to the mouth of it there is a spring of water as clear as the crystal which issues from the rock. From this eminence the prospect is said to be extremely beautiful and extensive.

From the mountains of Judea the author returned to Jerusalem, where the account of his travels in Palestine is terminated. In the subsequent part of the volume, through a series of twenty-three chapters, he afterwards details the history of Jerusalem, from its origin to the death of Baldwin the Third, in the year 1162. This narrative will prove interesting to many readers.—On the whole, the work affords an agreeable account of the abbe Mariti's travels in Cyprus, Syria, and Palestine; all which he has surveyed with much attention, and describes with apparent fidelity.

Collections towards a Description of the County of Devon. By Sir William Pole, Knt. Now first printed from the Autograph in the Possession of his lineal Descendant Sir John-William de la Pole, Bart. 4to. 11. 11s. 6d. Beards. White and Son. 1791.

WE have often had occasion to regret that Devonshire has not yet found an historian, and to express our good wishes for the success of Mr. Polewhale's intended work. Why these 'Collections' were published separately, and not communicated to this gentleman, we know not: perhaps they were

were intended for the antiquary, and for those who wish to attain a minuter knowledge of manours, their early possessors, and successors, than a more general history could convey: perhaps, for conjectures are endless, the successor of sir William Pole wished to preserve the name of his ancestor from the confusion of the common mass of assistant communicators. Whatever may be the reason, we have no doubt but the local antiquaries will feel a proper sense of the obligation: to general readers, it will not be very pleasing and acceptable. We have turned over the pages with some difficulty, and find little that is generally interesting; so that we shall content ourselves with a summary account of the work.

Sir William Pole, from the account of Prince, transcribed in the Introduction, was bred at Exeter College, and afterwards became a member of the Inner Temple. In the 3d of Queen Elizabeth he was chosen autumn reader; the year afterwards double reader; and in the 7th of Q. Eliz. treasurer of the Inner Temple.

“ Now we are not to understand it, as if this gentleman spent his whole time in London, but that he returned into his country, and attended the business of the Temple as the terms and his occasions required. He had his residence (during his father's lifetime at least) at Colcombe, lying within both manors of Coliton, and Whitford, in the parish of Coliton, in the south-east part of this county. It was some time the seat and dwelling, as well as inheritance of the most noble family of the Courtenays, earls of Devon; from whose heirs-general it was purchased by sir William Pole's father, and settled upon this his son. A goodly building was here designed by the last earls of Devon of that name; but they being prevented by death, left it unfinished. This gentleman when he came to it, new-built the house, and made it his habitation.

“ Being thus settled here, he lived in great reputation, and became an ornament to, and a very useful person in, his country; serving his prince in the quality of a justice of the peace, and high sheriff of this county in the last year of the reign of Q. Eliz. and the first of king James the First; at what time one of my ancestors, John Prince, of Nower, near Axminster, had the honour to execute that office under him. About four years after which he was advanced to the dignity of knighthood by the said king, at Whitehall, on Feb. 15, 1606, by the title of sir William Pole of Shute.

“ He married Mary, the eldest daughter and co-heir of sir William Peryam, of Fulford, knt. lord chief baron of the exchequer; by whom he had issue sir John Pole (knighted before his father, and afterwards, 12 Sept. 4 Car. I. 1628, created a baronet)

and

and Peryam Pole, of Talyton, near Honiton, esq. Sir John Pole, bart. had issue two sons; 1. Sir William Pole, of Shute, bart. who died without issue male; and 2d. Sir Courtney Pole, bart. lately deceased, about 80 years of age, anno 1684; who left issue the present sir John Pole, of Shute, bart. (a most sweet and courteous gentleman, to whose great civilities in vouchsafing me the perusal of those excellent MSS. of his ancestors, which have been so greatly useful to me in this my undertaking, I gladly own hereby my own most grateful obligations), and two daughters; the eldest married to sir Copleston Bampffield, of Poltemore, bart. and the youngest to the honourable and ingenious Francis Roberts, esq. the eldest son by a second venter of the late John lord Roberts, earl of Radnor, and president of the council to king Charles II.

“ Having thus considered this gentleman in his family, which flourishes in honourable degree in this county to this day, it may not be improper to give a farther account of him as to his personal qualifications: He was endowed with excellent parts, and adorned with great accomplishments; and, as what enameled and adds loveliness to all the other, beautified with a very civil, courteous, and obliging carriage and disposition, which indeed is the true gentility. He was learned also, not only in the laws, but in other polite matters. He was very laborious in the study of antiquities, especially those of his own county, and a great lover of that venerable employment.”

Mr. Prince's account of the MSS. which he left, we shall also add:

“ The Description of Devonshire, in two volumes, in folio, MS. which contain an account of the several parishes in our county (beginning at the east, and coming round to the north), with the most eminent manors that are in them, whose originally they were, and whose since; the gentry therein; with an account of most of their matches and issue. In the beginning of the first volume we have the several antient baronies of this county, whose they were, the particular barons of each, and their successors: together with a list of the knights of Devon, under the several kings reigns in which they lived: and of the most famous soldiers and statesmen: with a catalogue of the high sheriffs of this county. A very useful and elaborate work; from whose lamp our Risdon himself acknowledges he received light in his Survey of Devon, written with great judgment and faithfulness from the records of the Tower, the Heralds Office, original deeds and charters, &c.

“ There were,” continues he, “ several other volumes of MSS. written by this gentleman and his son sir John Pole, bart. (who was much addicted also to this ingenious study, and made some addi-

additions to his father's description of Devon), which all miscarried in the time of the late civil wars in England; as I have been informed by the present honourable colonel sir John Pole, bart. so that the very titles and arguments of them are perished likewise.

“ From all which passages well considered, it plainly appears how very industrious this gentleman was; how he chose to lay out his time in higher and nobler gratifications than what sensuality affords; and how he applied himself to this gentle study of antiquities for more than twenty years together. Inasmuch he thereby became as the first, so the best antiquary (for certainty and judgement) that we ever had in our county; it being plain, that with this gentleman's labours most of those who wrote since on this argument have adorned their works.

“ But at length death (that *ultima linea rerum*) came and added a period to the last line of his life; though not until he had lived to a very great age. He lies interred in the parish church of Colliton, under a flat stone, whose inscription is obliterated by time.”

The first book contains an account of the antient baronies of Devon, the 2d, a list of those which held their lands immediately from the crown; the men of ‘most note’ in war, ‘councillors of estate, and eminent men in the government of Devonshire,’ and such ‘learned men in the knowledge of the laws of this land as have been borne or dwelt in Devonshire.’ From this last list we shall select two or three short accounts:

‘ St John Cary was one of the judges of the King's Bench, temp. R. 2, who sacrificed his estate to preserve his conscience, chusing rather to suffer his goods to be confiscated, and himself banish'd, than to violate his oath in consenting to the proceedings of the procurators for the resignation of the unhappy king his master.

‘ Will^m Hankford, k^t, chief justice of y^e King's Bench, one of great spirit & wisdom, it was he to whom H. 5, when prince of Wales, gave a box on the ear upon the bench, because he would not be a servant of his, &c. who, nothing daunted thereby, he 1st given him a severe check, committed him prisoner to the Fleet.’

‘ St Humfrey Gilbard, a famous hydrographer, who undertook to discover the remotest parts of America, whose spirit may be guessed by his motto, *Quid non*. He made three several voyages before he could plant any colony, and in the last seiz'd to the crown of England, St John's Road, in the south part of Newfoundland; but returning home, his projects perished with himself.

‘ This county challenges the honour of lifting St James Lea in the list of her worthys, as fetching his descent and inheritance hence,

hence, a person of that integrity and worth, that he was made lo. chief justice of Engl. lord high treasurer, & after earl of Marlborough.'

A list of the sheriffs of Devonshire follows; and, in this county, the 'sherifwick' was hereditary in the families of Baldwyn de Brioniis, or of the barons of Okehampton, till the first of Henry II. A list of the justices itinerant from the same period follows. The third book contains an account of particular places and manors of the county divided into hundreds, and is in reality the principal subject of the work. These antiquarian discussions are unpleasing in general, and we shall only select two passages; one of curiosity, and another which affords some subjects of remark, while it is a general specimen of our author's manner.

Athelstan gave a grant of the church of Axminster to seven priests, to pray for the souls of seven earls, killed in a battle in this neighbourhood.

'I will add hereunto what I have read in an old written cronicle, treating of this battel, as followeth:

'When kinge Athelstan ruled England, seven Danish kings (for soe y^e Saxons called such as had command) landed at a place called Seaton, and soe marchinge about two miles in a bottome, & on a little hill called Bremeldoun, their they encamped, from whence they marched on some three miles, & neere unto Axminster they mett wth kinge Athelstan, whoe had in his companie a bishop & two dukes, where y^e field was foughten, but the Danes were driven to give ground & flye over y^e water, where was made a verye greate slaughter of them, and most of the Danes slayne, & the maymed were sent twoe miles above Axminster to be relieved. Asoe y^e bishop and twoe dukes w^{ch} were on y^e king's side were slayne & buried at Axminster. Holingshed doth somewhat [agree] with this. M^r Cambden writeth, Axanminster, a towne of the Saxon princes, w^{ch} in y^e cruel battaile at Brunaburge beinge slayne were thither conveyed, & wth their tumbes (famous in ancient histories) hath mad y^e place (situated in y^e lymits of y^e province) famous.

'This story beinge soe famous, & in & neere y^e place of my dwellinge, hath made me the more curious and carefull in the searchinge thereof, out of y^e names of the places mencioned therein. And first for their landinge at Seaton, & the marchinge upp y^e bottome, & encampinge at Bremeldoun. The name of Bremeldoun doth yeat remayne unto this day, & the hill lyinge east from Colyton (where I dwell) retayneth the name of Est King's Doun unto this [day], & the place where the battaile was fought conserveth y^e name of Kingsfield, being in distance not above three myles from Kingdoun; and the place over the water where the
slaughter

slaughter was made is now called Kil men-ton, & y^e place above Axminster, where y^e hurt and maymed were conveyed unto, retayneth y^e name of Maimbury unto this day. In this place is to bee seene an old castell, or fortificacion; such as is use in those dayes & standeth.⁹

* Otterton lieth westward, & upon y^e South sea, & the river Oter unladeth his waters at Otermouth, w^hin y^e said parish. It is a goodly mannor, & in the Conqueror's dayes, contained five hides of land, every hide contayning five plough lands, and every plough land eight score akers, & did belonge unto thabbey of Mount S^t Michaell, in periculo Maris; & heere was, by y^e abbot & convent their, a pryory in this place erected, for whose maintenance this mannor, & y^e mannor of Yarkcomb, was allotted. In kinge Henry 4 tyme, by act of parliament, this land, wth all other in alien's hands, was removed into the kinge's hands, & was by kinge Henry 6 given unto the howse of Syon. And after y^e suppression it was purchased by Richard Duke, esq. beinge a clerke in the coorte of augmentation. He bwilded a sayre howse in this place upon an ascent over the river Otter, wth driveth his mylles underneath the howse.⁹

In this account, we apprehend there are some little inaccuracies. The abbey of Monte St. Michael de Periculo Maris was in the bishopric of Avranch, subject to the jurisdiction of the archbishop of Rouen. Otterton was undoubtedly the principal manor in England; and Articumba, at present Yarkcombe, called in the account just transcribed, Yarkcombe, was another. But these manors were by no means solely appropriated to the maintenance of the abbey; nor were they the only manors which it possessed, as our author has in other places properly mentioned. Among these were Yettemeton, at present Yattington, a little village in the parish of Breton; Sidemèr (Sidmouth); Boddeley (Bodley), Marloch, &c. This last priory was afterwards annexed to Sion abbey, in Middlesex.

Our author afterwards adds the arms of noblemen and gentlemen who anciently dwelt in Devonshire; the arms of the gentry in an alphabetical order; the names of noblemen and gentlemen formerly distinguished, but no longer found in this county; those who have left the county, and dwell in other places, as well as those who still retain their lands, and dwell in the county. The whole is concluded with an index of places, and another of names.

In general, this work is scarcely the subject of criticism; nor is it easy, at a distance, to judge of its accuracy. From the general character of sir William Pole, there is little doubt but, with the means of possessing exact information, he was

neither wanting in care nor in industry. The chief errors we have discovered are in the orthography and the etymologies: these are often erroneous; and this part of the subject deserves considerable attention from the present historian of the county.

*Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part I. 4to. 7s. 6d. Elm-
sley. 1791.*

VARIOUS causes have prevented our noticing this volume sooner; and it is with regret we must remark, that our delay has not greatly impeded the progress of science: for, though some of the papers in this very small volume are interesting, they are not on the whole important, or worthy the respectable society by whom they are published. Surely the philosophers of this country could furnish a larger and more scientific volume by their more active and cordial exertions?

Art. I. A second Paper on Hygrometry. By J. A. De Luc, Esq. F. R. S.—M. De Luc has laboured greatly in the science of meteorology, and in the construction of its instruments; but, in hydrometry, we have not been able to pay him that tribute of applause which he has merited by his other works, nor will the present paper add greatly to his fame in this department. In an essay, which he presented to the society in 1773, he sketched out the fundamental positions on hygrometry; and these are, ‘1. That fire, considered as a cause of heat, was the only agent by which absolute dryness could be produced; 2. That water, in its liquid state, was the only sure means of producing extreme moisture in hygroscopic bodies; 3. That there was no reason, a priori, to expect from any hygroscopic substance, that the measurable effects, produced on it by moisture, were proportional to the intensities of that cause, and consequently, that a true hygrometrical scale was to be a particular object of enquiry; 4. That, perhaps, the comparative changes of the dimensions of a substance, and of the weight of the same or other substance, by the same variations of moisture, might lead to some discovery in that respect.’ The same propositions are again examined and illustrated by our author’s more matured experience.

Extreme dryness is undoubtedly produced by heat, and it required not so many words as M. de Luc has employed to explain it. Quick lime is found to have a great capacity for moisture, and to be slow in retaking it. When brought to a state of incandescence, the dryness produced by it was constant, and probably the extreme point; but the nature of the substance

stance does not interfere with the degree of dryness, which depends wholly on the white heat.

There is, however, little reason, we apprehend, to be anxious about the point of extreme dryness, except the hygrometer is to be employed on the coast of Africa during the harmattan. Extreme moisture is more frequent, and we have great reason to suspect, that water is not its proper measure: we mean not that any thing can be more moist, but vesicular vapour seems to have more influence on the hygroscopic substances, and affords a degree more steady, though this degree, from accidental circumstances, not sufficiently understood, seems to vary. Our author adheres to the water, notwithstanding he sometimes finds his hygrometer pointing a degree or two beyond his extreme point; and he concludes, that the water acts in consequence of porous penetration, not of chemical affinity only. But, in this respect, the motion of the hygrometer must be influenced by many circumstances, particularly those in which heat is involved, or again set loose; and, so far as moisture is concerned at least, can be only a comparative standard. In more accurate observations, the instrument will require to be corrected by the corresponding changes in the thermometer: what the correction should be is yet unknown. This, however, chiefly relates to the third question, how far the maximum of evaporation corresponds to the maximum of moisture. Some observations on this subject we shall select in our author's own words.

‘ When I had made hygrosopes of various sorts of *slips*; for instance, of different *woods* and of *walleybone*, cut across the fibres; of *ivory* and *horn*, reduced first into thin tubes, and then cut in screw; and of *quills*, by cutting also in screw their barrels; I repeated, with those instruments, my observations on *dew*; and to give a short, but determined idea of the phenomena I observed, I shall reduce them to some general cases, as indicated by one only of those *hygrosopes*, that of *quill*, which, like all the others, is divided into 100 parts, from *extreme dryness* to *extreme moisture*. These hygrosopes were suspended in the open air, three feet above a grass-plot in the country. First Case. When a clear and calm evening succeeds to a clear and warm day, the *grass* frequently grows *wet*, though the above *hygroscope* stands many hours, and sometimes the whole night, between 50 and 55. Second Case. If the dew increases, so that taller herbaceous *plants* and *shrubs* grow *wet* in succession, the *hygroscope* moves more and more towards *moisture*; and when it is come to about 80, plates of *glass* and *oil-paint* also grow *wet*; but at that period, neither *metallic* plates, exposed like the glass ones, nor some *shrubs* and *trees* are *wet*; and this also may last whole nights. Third Case. If the

dew proceeds to its *maximum*, the *hygroscope* moves from 80 to 100, and sometimes a little farther. Then we have also a certain proof that *extreme moisture* exists in the air; for every solid body exposed to it is *wet*. But it is only in that moment we can depend on *extreme moisture* existing; for, if in the other described stages of the phenomenon, the appearance of *water* on the surface of some solids has proceeded from a spontaneous precipitation in the air, all the other solids ought to have been *wet*; but they only become *wet* in a certain succession, and in the mean time the slip of *quill*, and all the other above mentioned *hygrosopes*, move more and more towards their point 100, in sign of *moisture* increasing in the air. Consequently (as I had concluded from my first observations), instead of having in *dew* an *hygroscopic* standard for the *hygrometer*, we have in its phenomena many circumstances which will only be explained with the assistance of that instrument.'

The general conclusion is,

'The *maximum* of *evaporation* in a mass of inclosed *air* is far from being identical with the *maximum* of *moisture*; this being dependent also, even to a very great degree, on the *temperature* of the *space*, supposed to be the same, or nearly so, as that of the *water* which *evaporates* in it. *Moisture* may arrive to its *extreme* in an inclosed *air*, if that common *temperature* is near the *freezing point*; but it becomes less and less, even to a very dry state, as that *temperature* rises, though the *product* of *evaporation*, thereby increasing, continues to be at its different *maxima*, correspondent to the different *temperatures*.'

The different classes of hygrosopes are either slips or threads; in other words, laminæ cut *across* the fibres of animal or vegetable substances; or these substances divided lengthways. The former are most steady in their march, for the latter, as analogous to the twisted strings, are found to be anomalous in their motions, and shortened by the moisture which at other periods lengthens them. The rest of the paper relates to the formation of hygrometrical scales, and the different marches of slips and threads. Like many of M. de Luc's works, it is too copious. It is needless to relate experiments which have failed; ideas, which been given up; and fancies which a little reflection has shown to be visionary. On the whole, those who have read our author's former work, and M. de Saussure's essays, will not think that much is added to our knowledge of hygrometry from the lucubrations before us.

ART. II. On the Production of Ambergris. A Communication from the Committee of Council appointed for the Consideration of all Matters relating to Trade and Foreign Plantations; with a prefatory Letter from William Fawkener, Esq.

to

to Sir Joseph Banks, Bart. P. R. S.—Three hundred and sixty two ounces of ambergris were found in one whale, and it is certainly the cause or effect of disease. Cow whales are chiefly found in low latitudes, where they seemingly go to calve. Whales, our author tells us, often are seen in schools; he has ‘seen from 15 to perhaps 1000 together.’ This ambergris was sold for nineteen shillings and nine pence per ounce: about one half was bought for exportation to Turkey, Germany, and France.

Art. III. Observations on the Affinity between Basaltes and Granite. By Thomas Beddoes, M. D.; communicated by Sir Joseph Banks, Bart. P. R. S.—Dr. Beddoes, we think, fails in almost every step of his proof. He sees granite in every stone, where he can discern mica and feld spar, and where, as in one instance, he *fancies* that he perceives quartz (note to p. 51.) In general, he does not advert to the slight connection between lavæ and basaltes; the real difference between stones, compounded of mica, &c. where black and white shining spots are discernible, and the true compacted granites; between pieces of real granite, accidentally combined with tufa or lava, and this substance in a fused state. These different circumstances will, in general, explain the approximations which our author has adduced; though it would have been sufficient to have observed, that Dr. Beddoes’ ideas seem to have been taken wholly from specimens: he appears never to have examined granite, basaltic or volcanic countries, and sometimes not to have attended with sufficient accuracy to descriptions. He would not surely, unless blinded by his eagerness in the pursuit of an hypothesis, have told us that, in the usual situations, basaltes takes the place of granite, supporting successively schistus and limestone? Basaltes are often found, particularly in the Giant’s Causeway, and in some of the basaltic countries in Germany, *resting* on limestone. If our author would attend to Saussure’s Travels, and Dolmieu’s Memoir, in a late volume of the *Journal de Physique* *, he would find that much the greater part of his doctrine, and of course of his conclusions, was visionary.

Art. IV. Nebulous Stars, properly so called. By William Herschell, LL. D. F. R. S.—The apparent nebulae, resolvable by good telescopes, were found to consist of the accumulated light of fixed stars, and it was no unprobable supposition, that the more distant ones were of the same kind. Numerous phenomena have, however, occurred to our very able and enterprising observer, to render this conclusion doubtful. In many instances, the star has been in the center, and the nebulousity

* Shortly noticed in our Foreign Intelligence of last month.

around it so diluted, faint, and equable, that he hesitates not to suppose it luminous matter connected with the star, collected perhaps from myriads of rays darted into the vast expanse, and designed probably for the formation or regeneration of a sun. This vast and sublime idea is highly interesting, and fills the mind with the most awful views of a superintending providence. Yet, though the object is specious, we must be allowed to hesitate; and, as it is a well founded rule in philosophy, to admit of no other causes for phenomena than are necessary, we may be allowed to suggest, that it is possible, on a starry nebulousity, too distant to be resolvable, to have by accident a star in the line drawn from the center to the eye, as there are certainly stars which coincide with other points of a distant nebula. These nebulous stars also are the very small ones; and we suspect, that even Mr. Herschell's skill cannot determine, in such vast distances, that the one is equally near with the other. Let us attend, however, to his conclusions.

‘ But what a field of novelty is here opened to our conception! a shining fluid, of a brightness sufficient to reach us from the remote regions of a star of the 8th, 9th, 10th, 11th, or 12th, magnitude, and of an extent so considerable as to take up 3, 4, 5, or 6 minutes in diameter! Can we compare it to the coruscations of the electrical fluid in the auroræ borealis? Or to the more magnificent cone of the zodiacal light, as we see it in spring or autumn? The latter, notwithstanding I have observed it to reach at least 90 degrees from the sun, is yet of so little extent and brightness as probably not to be perceived even by the inhabitants of Saturn or the Georgian planet, and must be utterly invisible at the remoteness of the nearest fixed star.

‘ More extensive views may be derived from this proof of the existence of a shining matter. Perhaps it has been too hastily surmised that all milky nebulousity, of which there is so much in the heavens, is owing to starlight only. These nebulous stars may serve as a clue to unravel other mysterious phenomena. If the shining fluid that surrounds them is not so essentially connected with these nebulous stars but that it can also exist without them, which seems to be sufficiently probable, and will be examined hereafter, we may with great facility explain that very extensive, telescopic nebulousity, which, as I mentioned before, is expanded over more than sixty degrees of the heavens, about the constellation of Orion; a luminous matter accounting much better for it than clustering stars at a distance. In this case we may also pretty nearly guess at its situation, which must commence somewhere about the range of the stars of the 7th magnitude; or a little farther from us, and extend unequally in some places, perhaps to the regions of those of the 9th, 10th, 11th, and 12th. The foundation for this surmise

is,

is, that, not unlikely, some of the fixed stars that happen to be situated in a more condensed part of it, or that perhaps by their own attraction draw together some quantity of this fluid, greater than what they are intitled to by their situation in it, will, of course, assume the appearance of cloudy stars; and many of those I have named are either in this stratum of luminous matter, or very near it.

We have said above, that in nebulous stars the existence of the shining fluid does not seem to be so essentially connected with the central points that it might not also exist without them. For this opinion we may assign several reasons. One of them is the great resemblance between the chevelure of these stars and the diffused extensive nebulosity mentioned before, which render it highly probable that they are of the same nature. Now, if this be admitted, the separate existence of the luminous matter, or its independence on a central star, is fully proved. We may also judge, very confidently, that the light of this shining fluid is no kind of reflection from the star in the center; for, as we have already observed, reflected light could never reach us at the great distance we are from such objects. Besides, how impenetrable would be an atmosphere of a sufficient density to reflect so great a quantity of light? And yet we observe, that the outward parts of the chevelure are nearly as bright as those that are close to the star; so that this supposed atmosphere ought to give no obstruction to the passage of the central rays. If, therefore, this matter is self-luminous, it seems more fit to produce a star by its condensation than to depend on the star for its existence.

On the whole, in whatever light we view the subject, it must lower the pride of grovelling terrestrial mortals, who think the universe their own, and dare to dictate to the universal Lord what he ought to do, or explain minutely what he has done.

Art. V. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland. By Thomas Barker, Esq. with the Rain in Hampshire and Surrey; for the year 1789. Communicated by Thomas White, Esq. F. R. S. — The thermometer was from $78\frac{1}{2}$ to $13\frac{1}{2}$; the mean heat of April 48. The barometer from 30.25 to 28; each occurring in January. The rain at Lyndon was 28.002; at Selborne 42.00; at Fyfield 35.61 inches. Our author compares the cold of the winter 1740 with the present, and finds the effect of the former more considerable; but, in the influence on vegetables, he does not advert to the previous wet autumn of 1739. Fish were less commonly killed in ponds in 1740, which he very properly attributes to this cause.

Art. VI. Observations on certain horny Excrescences of the human Body. By Everard Home, Esq. F. R. S.—Our author's list of these phenomena is very incomplete; and he attributes horn to an extraordinary and superfluous effort of nature to extend the cuticle over a wound. The gritty substance found in the previous swelling, from the bottom of which the horn usually rises, he does not explain. The subject is yet very little understood; and it is first necessary to enquire what the nature of this horny substance is, and how it is connected with the bones. Our author has not facts sufficient before him; nor is it, for this reason, surprising that his disquisition ends in words.

Art. VII. Considerations on the Convenience of measuring an Arch of the Meridian, and of the Parallel of Longitude, having the Observatory of Geneva for their common Intersection. By Mark Augustus Picet, Professor of Philosophy in the Academy of Geneva; in a Letter to Sir Joseph Banks, Bart. P. R. S.—The polar and equatorial diameters of the earth, as ascertained by different mensurations of a degree of the meridian, differ greatly. These numbers are so distant as $1\frac{1}{2}$ and $3\frac{1}{4}$ for the difference between the two diameters; and we now know that many irregularities must have arisen from the hygroscopic or pyrometrical affinities of the substances employed to measure the base. Since general Le Roy's experiments, in the late attempt, greater accuracy will be attained. It is necessary, however, to proceed anew with the mensuration; and M. Picet gives many reasons, generally satisfactory ones, for preferring the neighbourhood of Geneva for the operation. He proposes to measure $84''$ of the arch, and the parallel of longitude eastward.

‘ The re-union of the two measurements (of latitude and longitude) in the same spot, is an advantageous circumstance; and the more so, if we consider that this spot lies between the 45th and 46th degree, that is, in the mean latitude between the pole and the equator, near which latitude the mean radius of the earth takes place in the well founded supposition of its being a spheroid. This radius, found by the most accurate measurement hitherto attempted, would become a standard, and to which the results of the equatorial and northern measurements being compared, the true figure of the earth would be the better ascertained.

‘ The position or relative longitude of the meridian of Geneva is well determined by a great number of observed immersions and emersions of the satellites of Jupiter, and by some occultation of stars by the moon. These observations were performed by the late professor J. H. Mallet, Mr. J. Trembley, and myself. The greater part of them are already calculated, and their mean result

must be near the truth. The latitude of the same place would be ascertained by the celestial observations essential to the measurement, and would verify our determination taken from the observed culmination of zenith stars. Lastly, the height of Geneva above the level of the Mediterranean Sea (which is supposed to be 196 toises) can be obtained with a sufficient precision from the barometrical observations, which for several years past have been regularly made here.'

We trust, from the insertion of this paper, that M. Pictet's very judicious and liberal observations and offers will be attended to; and that an object so important in philosophy and astronomy, with the collateral experiments mentioned by our author, will be carried into execution with a national dignity and truly philosophical exertions.

The volume concludes with the usual meteorological journal for the year 1790. The thermometer varied from 30° to 77°, and the mean heat of April was only 44. The heat of the year may, in this case, be better ascertained by the mean heats of March, April, and May, which appear to be very nearly 48½. The range of the barometer was from 28.80, to 30.65. The rain was not more than 16.052 inches.

The Baviad, a paraphrastic Imitation of the first Satire of Persius.
8vo. 2s. sewed. Faulder. 1791.

THE words are those of Persius, but the manner is that of Juvenal. Our author, indignantly violent, reprehends the modern taste in poetical composition, and severely lashes, with all the force of Juvenal, the late trifling poems which, under real and fictitious names, have been so warmly praised by those who, with a reciprocal complaisance, modestly receive and bestow the most exaggerated commendations. We allude to the poems published, as those of Anna Matilda, Della Crusca, and some real names in the British Album, in which, while we have pointed out some errors, we have had occasion to notice some elegant and poetical lines. Our author, a little inhumanly, with one blow of his cæstus, is eager to destroy the whole corps; and if his wholesome reprehension will contribute to check the flimsy conceits, and the insipid nonsense which is at present called, by courtesy we suppose, poetry, he may be acquitted of any very great offence.

We have formerly observed, in reviewing Mr. Murphy's imitation of Juvenal, that his polished lines came more nearly to the manner of Persius than of Juvenal. We have just said that the author of the Baviad resembles Juvenal. We may be permitted consequently to add

————— hinc vos
Vos hinc mutatis discedite partibus—

Nor

Nor can we avoid expressing our surprize that, in the liberty our author has taken in omitting a line or two occasionally in the satire of Persius, he should have stepped over the elegant compliment to Horace, when so many modern Horaces might have deserved a tribute of applause. On the whole, however, our imitator's energy, his honest indignation, the justice and severity of his censures, deserve our commendation. He strikes, at times perhaps, too indiscriminately, and in his eagerness to expose folly, has, in one or two instances, included in his list names that deserve a better treatment. In the following lines, and we select them for this purpose, our author has kept closer than usual to the original, and has imitated Persius with great success. Our learned readers may find the Latin in line 38th, &c. of the Roman satyrist.

F. And is it nothing then to hear our name
Thus blazon'd by the general voice of fame?

P. Nay, it were ev'ry thing, did that dispense
The sober verdict found by taste and sense.
But mark our jury. O'er the flowing bowl,
When wine has drown'd all energy of soul,
Ere Faro comes (a dreary interval!)
For some fond, fashionable lay they call.
Here the spruce ensign, tottering on his chair,
With lisping accent, and affected air,
Recounts the wayward fate of that poor poet,
Who, born for anguish, and disposed to shew it,
Did yet so awkwardly his means employ,
That gaping fiends mistook his grief for joy.

Lost in amaze at language so divine.
The audience hiccup, and exclaim, "Damn'd fine!"
And are not now the author's ashes blest?
Now lies the turf not lightly on his breast?
Do not sweet violets now around him bloom?
Laurels now burst spontaneous from his tomb!

F. This is mere mockery; and (in your ear)
Reason is ill refuted by a sneer.
Is praise an evil? Is there to be found
Aught so indifferent to its soothing sound,
As not to wish hereafter to be known,
And make a long futurity its own;
Rather than—

P.—With 'squire Jerningham descend
To pastry-cooks and moths, "and there an end!"

We shall proceed in the lines which immediately follow those just quoted, to give a specimen of his general talents, and the hearty good will with which he bestows his satirical lashes.

'O thou

• O thou that deign'st this homely scene to share,
Thou know'st when chance (tho' this indeed be rare)
With random gleams of wit has grac'd my lays,
Thou know'st too well how I have relish'd praise.
Not mine the soul that pants not after fame;
Ambitious of a poet's envied name,
I haunt the sacred fount, athirst to prove
The grateful influence of the stream I love.

And yet, my friend, (though still at praise bestow'd
Mine eye has glistered, and my cheek has glow'd),
Yet, when I prostitute the lyre to gain
The eulogies that wait each modish strain,
May the sweet Muse my groveling hopes withstand,
And tear the strings indignant from my hand.

Nor think that, while my verse too much I prize,
Too much th' applause of fashion I despise;
For mark to what 'tis given, and then declare,
Mean tho' I am, if it be worth my care.
Is it not given to Este's unmeaning dash,
To Topham's fustian, Colman's flippant trash,
Miles Andrews' doggrel, Merry's frantic whine*,
Cobbe's vapid jest, and Greathead's lumbering line?'

We shall add but one passage more; it is from the 11th line
of the original:

• P. O might I! durst I! Then——but let it go.
Yet, when I view the follies that engage
The full-grown children of this piping age;
See snivelling Jerningham at fifty weep
O'er love-lorn oxen and deserted sheep;

* Merry's frantic whine.—In a most wretched rhapsody of incomprehensible nonsense, addressed by this gentleman to Mrs. Robinson, which she in her valuable poems (page 100) calls a charming composition, abounding in lines of exquisite beauty, is the following rant:

Conjure up demons from the main,
Storms upon storms indignant heap,
Bid ocean howl, and nature weep,
Till the Creator blush to see
How horrible his world can be:
While I will glory to blaspheme,
And make the joys of hell my theme.

† The reader, perhaps wonders what dreadful event gave birth to these fearful imprecations. As far as I can recollect it was—the aforesaid Mrs. Robinson's *not opening her eyes!!!* Surely it is most devoutly to be wished that these poor creatures would recollect, amidst their frigid ravings, and common-place extravagances, that excellent maxim of Pope:

“Perish, by nature, reason, taste, unaw'd;
But learn, ye dunces, not to scorn your God,”

See

See Cowley * frisk it to one ding-dong chime,
 And weekly cuckold her poor spouse in rhyme;
 See Thrale's grey widow with a fatchell roam,
 And bring in pomp laborious nothings home;
 See Robinſon forget her ſtate, and move
 On crutches tow'ards the grave, to † "Light o' Love;"
 I ſcarce can rule my ſpleen——

F. Forbear, forbear;
 And what the great delight in, learn to ſpare.

R. It muſt not, cannot be; for I was born
 To brand obtrufive ignorance with ſcorn;
 On bloated pedantry to pour my rage,
 And his prepoſterous fuſtian from the ſtage.
 Lo, Della Cruſca ‡! In his cloſet pent,
 He toils to give the crude conception vent;
 Abortive thoughts that right and wrong confound,
 Truth ſacrific'd to letters, ſenſe to ſound;
 False glare, incongruous images, combine;
 And noiſe and nonſenſe clatter thro' the line.'

Memoirs of the firſt forty-five Years of the Life of James Lackington, the preſent Bookſeller in Chiswell-Street, Moorfields, London. Written by himſelf, in a Series of Letters to a Friend. 8vo. 5s. Boards. Sold by the Author. 1791.

IN this age of multifarious biography, there is not ſo much vanity apparent in the preſent production as might on a firſt glance be imagined. The book is apt to ſtrike as a kind of puffing ſhop-bill; but as it contains ſome inſtruction, and a portion of amuſement, a reader may pardon the ſeeming preſumption in favour of the effects. Mr. L.'s vanity ſits eaſy upon him, and is little offensive to the vanity of others: ſometimes he laughs at it, and ſometimes he lays it aſide.

* * For the poetic amours of this lady, ſee the *British Album*, particularly the poem called the Interview; of which, ſoit dit en paſſant, I have a moſt delectable tale to tell when time ſhall ſerve.'

† "Light o' Love! that's a tune that goes *without a burden*. Shakspear,
 ‡ Lo, Della Cruſca!

"O thou, to whom ſuperior worth's allied,
 Thy country's honour, and the Muſe's pride——

'So ſays Laura Maria——

et ſolem quis dicere falſum

Audeat?

'Indeed ſhe ſays a great deal more; but as I do not underſtand it, I forbear to lengthen my quotation.

'Innumerable odes, ſonnets, &c. published from time to time in the papers, have juſtly procured this gentleman the reputation of the firſt poet of the age; but the performance which called forth the high-ſounding panegyric above-mentioned, is a philoſophical rhapsody on the French Revolution, called the *Wreath of Liberty*.'

Open

Open and sincere in his constant confession of the original poverty of his situation, even envy may pardon him for escaping from a shoemaker's stool to a carriage and four thousand a year.

After a triple dedication to the public, to respectable and to sordid booksellers, we find a preface, according to the most approved receipts for making a book. Mr. L. does not disdain a trick, formerly common, now abandoned, when he informs us that he wrote his Life in order to prevent its being written by others : but the following paragraphs are in a more laudable style :

‘ If unfortunately any of my kind readers should find the book so horrid, dull, and stupid, that they cannot get through it ; or if they do, and wish not to travel the same road again, I here declare my perfect readiness to supply them with abundance of books much more learned, much more entertaining, much more witty, much more—whatever they please : they never shall want books while L. is able to assist them ; and whether they prefer one of his writing, or that of any other author, he protests he will not be in the smallest degree offended : let every author make the same declaration if he can.

‘ Should my Memoirs be attended with no other benefit to society, they will at least tend to shew what may be effected by a persevering habit of industry, and an upright conscientious demeanour in trade towards the public, and probably inspire some one, of perhaps superior abilities, with a laudable ambition to emerge from obscurity, by a proper application of those talents with which Providence has favoured him, to his own credit and emolument, as well as the benefit of the community. To such an one I ever have, and ever shall wish every possible success, as it has uniformly been my opinion, that whatever is thus acquired is more honourable to the parties than the possession of wealth obtained without any intrinsic merit or exertion, and which is too frequently consumed with rapidity in the pursuit of vice and dissipation.’

This publication is divided into forty-one letters, prefaced with scraps of poetry from various English authors. In the first letter the subject is proposed, and John Dunton's life and errors is mentioned as a preceding example of a bookseller metamorphosed into his own biographer : but John is forgotten, in spite of the once popular Athenian oracle ; and it is no high compliment to say that Mr. L. surpasses his prototype. The succeeding epistle informs us, that he was born at Wellington in Somersetshire, on the 31st of August, old style, 1746.

• My

‘ My father George Lackington was a journeyman shoemaker, who had incurred the displeasure of my grandfather for marrying my mother, whose maiden name was Joan Trott. She was the daughter of a poor weaver in Wellington; a good honest man, whose end was remarkable, though not very fortunate: in the road between Taunton and Wellington he was found drowned in a ditch, where the water scarcely covered his face. He was, ’tis conjectured,

———— Drunk when he died.

‘ This happened some years before the marriage of my father and mother.’

The pictures of low life that follow are neither uninteresting nor unimportant: that of Mr. L.’s mother supporting eleven children by her own labour, working nineteen hours in twenty-four, and living upon vegetables, while she furnished her numerous offspring with rather better fare, is more pleasing than any scene in a sentimental novel. Mr. L.’s boyish years are spent in mischievous tricks; and crying apples: then follow apparitions, with instances evincing their fallacy. Our author is then an almanac-seller, and at fourteen is bound an apprentice to a shoemaker. Soon after he commences methodist; and in this persuasion he remained some years. His scattered accounts of this sect form the best articles in his book. Let us begin with Mr. L.’s own conversion:

‘ I soon made a little progress in reading; and in the mean time I also went to the methodist meeting, to hear one Thomas Bryant, known in Taunton by the name of the damnation preacher; (he had just left off cobbling soles of another kind). His sermon frightened me most terribly. I soon after went to hear an old Scotchman; and he assured his congregation, that they would be damn’d, and double-damn’d, and treble-damn’d, and damn’d for ever, if they died without what he called faith. This marvellous doctrine, and noisy rant and enthusiasm, soon worked on my passions, and made me believe myself to be really in the damnable condition that they represented: and in this miserable state I continued for about a month, being all that time unable to work myself up to the proper key. At last, by singing and repeating enthusiastic amorous hymns, and presumptuously applying particular texts of scripture, I got my imagination to a proper pitch, was born again in an instant, became a very great favourite of heaven, and was as familiar with the Father, Son, and Holy Ghost, as any old woman in Mr. Wesley’s connection.’

Our author soon after gave the following specimen of his complete enthusiasm:

‘ Hitherto

‘Hitherto I had not frequented the methodist meetings by the consent or knowledge of my master and mistress; nor had my zeal been so great as make me violate their commands. But my zeal increased much faster than my knowledge, and I soon disregarded their orders, and without hesitation ran away to hear a methodistical sermon as often as I could find opportunity. One Sunday morning at eight o’clock, my mistress seeing her sons set off, and knowing that they were gone to a methodist meeting, determined to prevent me from doing the same, by locking the door, which she accordingly did; on which, in a superstitious mood, I opened the Bible for direction what to do (ignorant methodists often practise the same presumptuous method); and the first words I read were these: “He has given his angels charge concerning thee, lest at any time thou shouldest dash thy foot against a stone.” This was enough for me. So without a moment’s hesitation, I ran up two pair of stairs to my room, and out of the window I leaped, to the great terror of my poor mistress. I got up immediately, and ran about three hundred yards towards the meeting-house: but alas! I could run no further; my feet and ancles were most intolerably bruised, so that I was obliged to be carried back and put to bed, and it was more than a month before I recovered the use of my limbs. I was ignorant enough to think (I mention it with horror and remorse!) that the Lord had not used me very well, and resolved not to put so much trust in him for the future.’

The account of the prayer-meetings and of the love-feasts, in which the elect have buns to eat, which are broken between brother and sister, and water to drink, presents curious pictures of fanaticism. We are happy, however, to find that the latter ceremonies begin about seven o’clock in the evening, and last only until nine, or after. The odd institution of watch-nights, classes, bands, and select bands, we shall communicate in our author’s own words; and hope that the singularity of the subject will excuse the length of the extract:

‘The watch-night begins about seven o’clock. They sing hymns, pray, preach, sing and pray again; then exhort, sing and pray alternately, until twelve o’clock; and then they depart in peace, according to the word.

‘Mr. Wesley, in every place where his people were numerous, had divided them into classes, consisting of twelve or fourteen brothers or sisters. Sometimes men and women meet together in the same class, (as they call it); and other classes consisted of all men or all women. Each of these classes had one in it, who was called the leader. In such classes, where men and women meet together, the leader was always a brother; and so of course when the

the class consisted of men alone. But in the women's classes a sister was always the leader.

When they met together, the leader first gave out an hymn, which they all sang : after the hymn they all kneeled down, and their leader made extemporary prayer ; after which they were seated ; and when the leader had informed them of the state of his own mind, he enquired of all present, one after another, how they found the state of their souls. Some he found were full of faith and assurance ; others had dreadful doubts and fears ; some had horrid temptations ; others complained of a lukewarm state, &c. To each of these the leader gave a word of comfort or of correction, in the best manner he was able. They then sang and prayed again. This lasted about one hour. And every one in Mr. Wesley's connection did, or was expected to meet, each in his own class, once in a week. In these classes each made a weekly contribution towards the general support of the preachers, &c. Such as were very poor contributed a penny per week, others two-pence, and some who could afford it six-pence. This money was entered in a book kept for that purpose ; and one in every class, called the steward, had the care of the cash.

I now come to speak of the bands, which consisted only of justified persons ; that is, such as had received the assurance of their sins being pardoned. In the classes, both the awakened (as they call them) and the justified, and even those that were made perfect, met all together, as did the married and the single, and often men and women. But none were admitted into any band but such as were at least in a justified state, and the married of each sex met by themselves, and the single by themselves. About ten was the number generally put in one band : all these must belong to and meet in some class, once a week, when not hindered by sickness, &c. and they were also to meet weekly in their band. When met, they first sung, then made a short prayer : that done, the band-leader informed them of the state of his mind during the last week, &c. He then made enquiry into the state of all present, and each related what had passed since they last met ; as, what visitations they had received from God, what temptations from the devil, the flesh, &c. and it is a maxim among them, that by exposing to one another what the devil has particularly tempted them to commit, will make the old fellow more careful how he tempts, when he knows that all his secrets will be told the next meeting.

Mr. Wesley instituted another kind of private meeting for the highest order of his people, called the select bands ; to which none were admitted but such as were sanctified, or made perfect in love, and freed from all the remains of sin. But as I never
pro-

professed perfection, I was not permitted to enter into this holy of holies.

‘ Four times every year, new tickets are distributed to all Mr. Wesley’s people throughout the three kingdoms: Their ticket is a very small slip of paper, with a text of scripture on it, which is exchanged every quarter for some other text. Such as are only in a class have a different text from such as are in a band, so that no one can be admitted into any general meeting of the bands appointed by any of the preachers, when he intends to give them an exhortation, nor into any particular band, by a common society ticket. On the common tickets are such texts as these: Now is the accepted time—Awake, thou that sleepest; and such like. But those for the bands are in a higher strain; as, Be ye perfect, as your heavenly Father is perfect;—or, Go on unto perfection;—Ye are children of the light;—Your bodies are temples of the Holy Ghost;—and other texts of a similar tendency.’

Mr. L. leaves the methodists, and goes to Bristol. After some insignificant adventures, we at length (letter xvi.) find him arrived in London in August 1774, where he is still a shoemaker, and again a methodist: but in Letter xxii. he narrates his final relinquishment of that sect.

‘ Having begun to think rationally, and reason freely on religious matters, you may be sure I did not long remain in Mr. Wesley’s society; and what is remarkable, I well remember that, some years before, Mr. Wesley told his society in Broadmead, Bristol, in my hearing, that he never could keep a bookseller six months in his flock. He was then pointing out the danger that attended close reasoning in matters of religion and spiritual concerns, in reading controversies, &c. At that time I had not the least idea of my ever becoming a bookseller: but I no sooner began to give scope to my reasoning faculties than the above remarkable assertion occurred to my mind.’

At his preceding accounts of the methodists, the reader may smile; but at the following sentence, which Mr. L. produces from a pamphlet written against Mr. Fletcher by Mr. R. Hill, he may tremble:

‘ David stood as completely justified in the everlasting righteousness of Christ, at the time when he caused Uriah to be murdered, and was committing adultery with his wife, as he was in any part of his life. For all the sins of the elect, be they more or be they less, be they past, present, or to come, were for ever done away. So that every one of those elect stand spotless in the sight of God.’

In Letter XXIV. the methodists are again treated tragically and comically; but not to exceed upon this subject, we
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shall only observe, that Mr. L. justly points out the danger of allowing methodist preachers to attend condemned malefactors, as by their fanatical conversation, visionary hymns, bold and impious applications of scripture, &c. many horrid criminals have been worked into raptures, and have left the world rather as martyrs than with the exemplary contrition of public offenders. In the comic style we have methodist signs, not signs of grace, but signs of sale; as, 'Rumps and burs sold here, and baked sheep's heads every night, if the Lord permit.' 'Tripe and cow-heels sold here as usual, except on the Lord's day, which the Lord help me to keep.' 'Roger Tattel, by God's grace, and mercy, kills rats and moles.' The danger of Mr. Wesley's book, called *Primitive Physic*, which is full of erroneous and hazardous receipts, is well pointed out by our author; who, in the same letter, observes the increase of the Swedenborgians; a sect certainly more manly and rational than that of the methodists.

We now return to consider Mr. L. in his proper character, that of an industrious bookseller. In June 1775 he opened a shop, or rather a stall, of books, and leather, worth about five pounds, in Featherstone-street, in the parish of St. Luke. Soon after he entered into partnership with Mr. Denis, an oilman, in 1778, who advanced money in proportion to Mr. L.'s stock of books. Their first catalogue was published in 1779; but Mr. Denis soon abandoned the partnership, being afraid that Mr. L.'s pushing spirit might lead him into risques. In 1780 our author first resolved to give no credit in his business, and was thus enabled to undersell other booksellers; a plan to which he owes great part of his success: but perhaps the situation of his shop, and the want of a bookseller with a large stock in that end of the town, contributed to his good fortune.

We shall extract one other passage from his work, as relating to a subject of which he must be a good judge:

'Before I conclude this letter, I cannot help observing, that the sale of books in general has increased prodigiously within the last twenty years. According to the best estimation I have been able to make, I suppose that more than four times the number of books are sold now than were sold twenty years since. The poorer sort of farmers, and even the poor country people in general, who before that period spent their evenings in relating stories of witches, ghosts, hobgoblins, &c. now shorten the nights by hearing their sons and daughters read tales, romances, &c. and on entering their houses, you may see *Tom Jones*, *Roderick Random*, and other entertaining books, stuck up on their bacon-sacks, &c. and if John goes to town with a load of hay, he is charged

charged to be sure not to forget to bring home Peregrine Pickle's Adventures; and when Dolly is sent to market to sell her eggs, she is commissioned to purchase The History of Pamela Andrews. In short, all ranks and degrees now read. But the most rapid increase of the sale of books has been since the termination of the late war.

• A number of book-clubs are also formed in every part of England, where each member subscribes a certain sum quarterly to purchase books: in some of these clubs the books, after they have been read by all the subscribers, are sold among them to the highest bidders, and the money produced by such sale is expended in fresh purchases; by which prudent and judicious mode, each member has it in his power to become possessed of the work of any particular author he may judge deserving a superior degree of attention; and the members at large enjoy the advantage of a continual succession of different publications, instead of being restricted to a repeated perusal of the same authors; which must have been the case, if so rational a plan had not been adopted.

• The Sunday schools are spreading fast in most parts of England, which will accelerate the diffusion of knowledge among the lower classes of the community, and in a very few years exceedingly increase the sale of books.

We shall not follow Mr. L. in his travels to Edinburgh and other places; nor in his details of his business and private life. His book is so open to a charge of vanity, that we could not wield a weapon against a man wholly unarmed, especially as his vanity is seldom offensive; but the following instance extorts a smile: 'At Weymouth we had the honour of walking the Esplanade, with their majesties, and the four princesses,'—and every one who came. Could Mr. L. read French, he might have met with an antidote. A young nobleman said to his uncle, I have been at the levee, and the king said many good things to me:—and I, answered the uncle, have been at a sermon of Bourdaloue's, who said many wise things to me.

To the book, which seems an honest faithful narrative, is prefixed a portrait so flattering as to bear little resemblance; a defect common to most English portraits: we prefer honest Dutch painters and engravers, who never venture to improve the works of nature.

Miscellaneous Poems, and a Tragedy. By Mrs. West. 8vo.
4s. Faulder. 1791.

MRS. West's poetical abilities are not of an inferior cast. She mentions her having laboured under the disadvantages of a confined education, and that the duties of domestic life have allowed her but little leisure for literary pursuits.

That time, however, has not been idly spent. The four odes which occur first in this performance evidently owe their birth to a reflecting and cultivated mind. A text of scripture is prefixed to the two former, which serves as a thesis for the subsequent poems. The second is on the following subject: 'What is man that thou art mindful of him!' Psal. viii. 5. It concludes thus:

• Turn then, ye erring pilgrims! turn,
 Who perfect bliss on earth pursue:
 Her steps ye never shall discern;
 To Heav'n the radiant cherub flew,
 When Adam fell. Go seek her there
 By humble virtue, ardent prayer,
 And Charity's directing light.
 Not unregarded shall ye sigh:
 Faith wafts your wishes to the sky,
 And years of endless joy shall your desires requite.

No more of partial evil tell,
 Suppress the false repining lay:
 Will not Eternity dispell
 The sorrows of life's little day?
 Ev'n Death, the last resisting foe,
 To her resigns his ebony bow
 And nerveless drops his murd'rous hand.
 • The Christian, by her name impell'd,
 Fenc'd by Devotion's sacred shield,
 Dares the seducing world and hell's infernal band.

Along the pilgrimage of life
 To heav'n submissive, see him go.
 Secure from passion's mental strife,
 He feels not passion's restless woe.
 If to his lot indulgent heav'n
 A path less intricate has giv'n,
 And strew'd it with some casual flowers;
 Grateful he crops the blossoms fair,
 And cultivates those plants with care,
 Whose fragrance will revive in heaven's ambrosial bowers.

But if through deserts, wild and rude,
 With dangers fraught, his journey lies,
 His mind, each rebel thought subdu'd,
 An intellectual calm supplies;
 While innocence, with gentle beam,
 Attracts affection and esteem,

Still to the virtuous sufferer given.
Such are the antidotes to woe
These sublunary scenes bestow ;
Such is our portion here ; and our reversion, Heaven.*

The third, to Independence, displays likewise both thought and imagination : it concludes with very proper advice to ' the sons of affluence and fame,' which all must allow to be very good, and few will practise. The fourth, for the year 1789, exhibits Mrs. West's political opinions ; in which she avows her zeal for freedom and the rights of man. Her sentiments, however, are neither illiberal nor improper. She is no wild enthusiast, who, in pursuit of those rights, would trample on all salutary laws and ordinances. She is indeed a votary of freedom, but ' of freedom with Astræa join'd.' The other poems are in general not inferior to the odes. They are of various kinds ; elegies, characters, pastorals, &c. The latter are evidently written after the manner of Shenstone, and it is not unsuccessfully copied. The pastoral in which the scene is laid in the Highlands, possesses most originality ; and the imagery is picturesque and appropriate.

* My temper is ardent and warm,
I was bred on the mountain's rough side ;
The labour, that strengthen'd my arm,
With courage my bosom supply'd,
My virtues resemble a soil
That boasts no improvement from art ;
The offspring of nature and toil
They glow with full force in my heart.
I have met the keen wind of the North,
When it brought the thick tempest of snow ;
I have seen the fork'd lightning burst forth,
When the forests have shrunk from the blow.
To rescue my lambs and my sheep
The loud mountain torrent I've brav'd :
It was clamorous, stormy, and deep,
But the tremblers I happily sav'd.
I have climb'd to the top of the cliff,
Whose summit bends far o'er the main,
From thence I've look'd out for the skiff
Of the fisher, beneath me, in vain.
Yet here, on it's uttermost verge,
Their young ones the penguins will rear ;
What time they from ocean emerge,
And spread their broad pinions in air,

There the eggs of the sea-fowl I sought,
 And the samphire that redolent blooms;
 From that eminence haply I brought
 The feathers that form *thy light plumes*,
 There I clung, while the spray of the waves
 Rose like mists o'er the rocks at my feet,
 And the birds darting fast from the caves,
 Seem'd with clamour to guard their retreat,
 I have sail'd on the lake in my boat,
 When the West hath look'd dusky and red,
 When the sea-mew, with ominous note,
 Seem'd to call to the feast of the dead.
 From the hills the storm menacing howl'd,
 The first thund'ring fell down the steep;
 O'er the sky darkness awfully scowl'd,
 And horribly roar'd the vex'd deep,
 My vessel o'erwhelm'd in the shock,
 I rose on the salt surge up-born;
 I swam to the caves in the rock,
 And waited the coming of morn.
 There chill'd by the keen driving blast,
 And drench'd by the pitiless rain,
 The day has reliev'd me at last,
 But the night never heard me complain,
 I have past o'er the mountain, which shrouds
 Its summit in regions divine,
 When the moon, sailing swift through the clouds,
 Tipp'd with silver the arrowy pine.
 Thus I met the procession of death;
 It pass'd me in shadowy glare;
 Slow it mov'd to the valley beneath,
 Then melted illusive in air.²

Some slight errors might be pointed out, besides that relative to the penguins; the most unfortunate birds that could have been introduced, as, instead of *broad pinions*, they can scarcely be said to have any at all except what assist them in running or swimming. It is equally impossible for them to fly, and for us to account for their visit to the Hebrides, or what to understand by 'the *feathers that form thy light plumes*.'³—We have no inclination, however, to dwell on faults, where the beauties are so much more numerous and prominent. The Tragedy will not bear a very critical examination; but it may be read with pleasure.

Poems on various Occasions. By Lawrence Hynes Halloran.
4to. 5s. sewed. Trewman, Exeter. 1791.

An Ode on the proposed Visit of their Majesties to the City of Exeter. By Lawrence Hynes Halloran. 4to. 1s. sewed. Brice, Exeter. 1791.

THE author of these miscellaneous poems, as far as we can judge from the compositions themselves, writes with much facility. We commonly meet with a clearness of expression and an easy flow of diction, which is seldom compatible with laborious study and severe application. We are therefore induced to pay credit to his assertion, 'that they were for the greater part written in the evening (the only interval of relaxation from severer studies which his *employ* allows), when both body and mind were already fatigued with the business of the day.' We however greatly question how far they may answer the motive he has thought proper to assign for his present as well as his former publication:—'*prodesse et delectare*':—the former for himself, the latter for his readers.' The subjects are either too hacknied, or too little interesting to the public, for an author, unless possessing very superior talents, to entertain any well-grounded expectation of an extensive sale. Mr. Halloran would probably be more successful in obtaining the *utile* for himself, and the *dulce* for his readers, were he to exercise his talents on some well-chosen subject, and to dedicate a greater portion of his time to the revising, correcting, and improving it. From such a work he might acquire more reputation than from a hundred poetical essays like the present, which are of such a nature as most people of poetical taste and cultivated minds could easily write. The Elegy under a gallows is not the worst of these poems. The reader will not be displeased with an extract from it. A traveller is supposed to be bewildered in a stormy night,

' In vain his anxious eye some Cot explores,
As o'er the dreary heath his footsteps wind;
Around his head the ruthless tempest pours,
And Fear, and Anguish press him close behind.

' And now a blaze of lightning flashing bright,
Aghast,—he views the awful Gibbet near;
And slowly rising from the neighb'ring height,
The fancied forms of shadowy Ghosts appear.

' In airy circles while around they flit,
And with shrill shrieks lament their fatal doom;
Lo! still Attention on yon hillock sit,
A hollow voice thus issuing from the tomb!

“ Ye thoughtless Many, who from earliest youth
The wayward paths of vice, and folly tread;
Hear from the Grave the sacred voice of Truth,
Nor scorn instruction from the Unhappy Dead.”

‘ This barren spot where legal victims lie,
With speed you pass, as groundless fears impel;
Yet here Reflection with the thoughtful eye,
And melancholy Musing love to dwell,

‘ Here with swollen heart the pensive mourner views
Th’ uncoffin’d victims in their cells beneath;
Each varied scene while memory pursues
From life’s fair morning to the tree of death.

‘ Haply on these has some fond parent smil’d,
And as he view’d with joy the blessing giv’n,
Has pray’d th’ Eternal, “ Oh! protect my child,
And grant him virtue, happiness, and Heav’n!”

‘ For These with sleepless eyes, and anxious breast,
Has some fond mother nightly vigils kept;
And as she lull’d her infant charge to rest,
Has smil’d with transport, and with transport wept!

‘ The harmless prattle of their lisping tongue
With ears enraptur’d have their parents heard;
Dissolv’d in tenderness have o’er them hung,
And fancied plans of future fame uprear’d.

‘ Delusive fabric! on a base how frail
Each flatt’ring hope of human bliss is built;
Soon the young blossoms feel the noxious gale,
By which example taints the soul with guilt.’

The second performance deserves but little notice. As ‘ the great event, according to the author, which it was intended to celebrate,’ did not take place, he might, without any detriment to his poetical credit, have suppressed it. The lines are very smooth; but we learn little more from them than that Mr. Halloran is a very loyal subject, and has a very high opinion of the loyalty of the city of Exeter, whose fidelity to the royal family, he apprehends, is of so durable a nature that it will hold out

‘ Till time shall be no more!’

A View of the Character and public Services of the late John Howard, Esq. LL. D. F. R. S. By John Aikin, M. D. 8vo. 3s. 6d. sewed. Johnson. 1792.

MR. Howard has been a frequent object of public attention. Those, who thought that a degree of humanity unusually great and extensive, especially when it led to the dreary

dreary and disgusting scenes of squalid misery, could scarcely be suggested by calm reflecting reason, have stigmatised his attempt by the name of madness, or at least of Quixotism; while others, who have 'often wiped the eye of drops which sacred pity has engendered,' who think that every distress of mankind ought not to be indifferent to man, have, perhaps, by a converse of the error, raised his character too high: in the intemperance of their zeal, they have been led to propose plans distressing to him they meant to honour, and disgraceful to that temperate wisdom which, disdaining the blind path of admiration, is contented with approving. The character of Mr. Howard was, indeed, a singular one, and it requires a master's skill to delineate the minuter traits, the features of his mind. Dr. Aikin has executed his task with great skill, in a manner that merits our commendation: if we find that he has coloured the more brilliant parts of the character too highly, and shaded the dark traits with a lighter hand, it must still be considered as one of the venial errors which reflect honour on the heart; one of the defects which the author may be proud to own.

After much reflection on this very singular man, and his peculiar conduct, we shall venture to premise a few remarks, which may contribute to illustrate his character, and perhaps elucidate some of the more intricate movements of the human mind. If they may seem to detain us long, we trust they will not be without their utility on other occasions, as well as this now before us.

In every well regulated mind, the train of ideas is regular and consistent. The inclinations, the desires, the emotions, and passions are raised by suitable objects, and the actions are usually directed to their proper end: they produce the destined effect, and yield in order to the train that chance or other circumstances shall next introduce. If the object calculated to excite inclination or desire, rises to the higher degrees of emotion or passion; if these fail in answering their usual purpose, or continue in an inordinate degree, and beyond the time when the end is attained, it may be considered as a mental disease. Thus Horace, in the style of the philosophers of the porch, calls passion a short madness, for by anger he means an inordinate degree of the emotion; and, in a milder and less offensive sense, every deviation from the regular order may have the same appellation. We say, in a less offensive sense, because, when we use the term madness in this view, it is not designed to express the degree of degradation of human reason, which reflects disgrace on a person and a family. Of these diseases no one, to the mental pathologist, appears more striking

ing than those emotions which, with little more than usual violence, are unusually permanent. In such instances, the disease of the mind may be owing to a constitutional temperament, founded on bodily organization, which is most commonly the case, or to circumstances which favour the continuance of one strong emotion, by the absence of others sufficiently powerful to rouse the mind from the former course, or to suggest new associations. This state of mind occasions either a gloomy melancholy, or a more active enthusiasm: the prevalence of the leading idea and its influence are equally conspicuous in either instance, and the effect is the same. While the disease is slight, the mind is not incapable of attending to other objects, nor of reasoning correctly on these as well as on the ruling idea: the disorder consists in the force and the unusual permanency of the idea. This state of mind is perceived in all its variations in the eager sanguine projector, to the airy castle-builder in his cell; from the gloomy reformer in his closet, to the dark enthusiast in his tub. The difference only lies in the permanency of one train of ideas, which when in a certain degree destroys the powers of reason on the peculiar subject, and in a greater degree unfits the mind from judging of and reasoning on any other subject. The Don Quixote of Cervantes is an admirable performance; but it errs in this point: when the ruling idea has proceeded so far as to colour objects with its peculiar hue, it is very uncommon, it is perhaps impossible, to find it capable of reasoning correctly on other subjects. This error every reader perceives: it disgusts some entirely, and lessens the pleasure of others. It is called improbability and inconsistency; but the source of the displeasure arises from its combining two opposite and inconsistent states of mind.

It must not be surprising, while there are gradations in bodily disorders, and that every person affected with the slightest tremor is not to be alarmed by the apprehension of violent convulsions, or with the slightest swelling of the legs, immediately to apprehend an universal dropsy, that there should not be similar gradations in mental diseases. For this reason a person may be eager, sanguine, and impetuous, or he may be unusually torpid, and his ideas subject to little change, without the imputation of madness; yet these are minuter degrees of the same disease, which without various other concurring circumstances will never rise higher. It is acknowledged in a common and very judicious maxim, *nullum magnum ingenium sine mixtura dementiæ*: the same irregularity, the same eccentricity of mind, which is distinguished by the name of genius, is, owing to the rapidity of ideas which discrimina-
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some species of madness. Besides this there are various other kinds; but these are from our purpose.

It is time to return to Mr. Howard, and we fear, notwithstanding all our caution, our readers may consider this long discussion as designed to convict him of insanity. We mean only to observe that, though his object was highly salutary, his intentions excellent, and his pursuit in the motives and consequences commendable, they were pursued with that peculiar pertinacity which is inconsistent with a well regulated mind. The man who would walk by St. Peter's at Rome, and decline hearing the music of Italy in its highest perfection, because he thought it distracted his attention, must surely be supposed to have carried his enthusiasm too far. A mathematician, in the solution of his theorems, or a chemist in the middle of an interesting process, would not suddenly break off to attend to either; but he who was only to employ his eyes and his attention on sensible objects before him, would be scarcely more unfit for his employment after attending an oratorio, or visiting the most finished piece of architecture in the universe. In short, such a conduct may raise admiration in a weak mind, but it will never secure the approbation of a judicious one. The important end and the consequences shield from censure, and even from the slightest tendency to ridicule; but they raise a transient smile in the progress.

* Among these truly illustrious persons who, in the several ages and nations of the world, have marked their track through life by a continued course of *doing good*, few have been so distinguished, either by the extent of the good produced, or the parity of motive and energy of character exhibited in the process of doing it, as the late Mr. Howard. To have adopted the cause of the prisoner, the sick, and the destitute, not only in his own country, but throughout all Europe;—to have considerably alleviated the burden of present misery among those unfortunate classes, and at the same time to have provided for the reformation of the vicious, and the prevention of future crimes and calamities;—to have been instrumental in the actual establishment of many plans of humanity and utility, and to have laid the foundation for much more improvement hereafter;—and to have done all this as a private unaided individual, struggling with toils, dangers, and difficulties, which might have appalled the most resolute; is surely a range of beneficence which scarcely ever before came within the compass of one man's exertions. Justly, then, does the name of Howard stand among those which confer the highest honour on the English character; and, since his actions cannot fail to transmit his memory with glory to posterity, it is incumbent on his countrymen and contemporaries, for their own sakes, to transmit corresponding memorials of their veneration and gratitude,

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‘It would, indeed, be a convincing proof of the increased good sense and virtue of the age, if such characters as this were found to rise in the comparative scale of fame and applause. Long enough has mankind weakly paid its admiration as the reward of pernicious exertions,—of talents, often very moderate in themselves, and only rendered conspicuous by the blaze of mischief they have kindled. It is now surely time that men should know and distinguish their benefactors from their foes; and that the noblest incitements to action should be given to those actions only which are directed to the general welfare.’

These observations are truly correct and judicious: they are employed with great propriety to introduce an account of an excellent man, the best part of whose life was employed in works of beneficence, directed to a source which terrifies many, and which scarcely any one would dare to examine. This Account of the Life of Mr. Howard is derived from much personal knowledge, and a long continued intercourse with him: it is not countenanced by any communications of the family. This Dr. Aikin has with great propriety disclaimed.

The father of Mr. Howard was an upholsterer, and a Protestant Dissenter. He was himself bound an apprentice to a wholesale grocer, after a very insufficient education under a schoolmaster, (as Mr. Howard admitted in a conversation with his biographer) whose moral and religious character had gained him the esteem and confidence of the opulent Dissenters of the metropolis in this office. It is with peculiar propriety that our author guards ‘small communities with strong party attachments’ from this misplaced confidence. It is an evil that has greatly prevailed, and materially injured the cause of the Dissenters; though we may add, that the party attachments, the prejudices, and the confidence, have greatly lessened, while the instructors have become more liberal and learned: the inconveniencies from this cause are perhaps nearly at an end. Mr. Howard, it is remarked, ‘was never able to speak or write his native language with propriety and correctness;’ and his ‘acquaintance with other languages, the French perhaps excepted, was slight and superficial.’

On his father’s death he purchased the remaining period of his indentures, and we know little of him till his 25th year, when we find him offering to marry a widow of twice his own age, and very sickly, with whom he lodged, in recompence for her attention to him during his own ill health. This eccentric conduct shows him to have had an excellent disposition, but to have been little acquainted with the manners of the world. The marriage took place, and it had no bad effect:

fect: she was a worthy sensible woman, and left him after three years to regret the loss of a rational companion.

• His attachment to religion was a principle imbibed from his earliest years, which continued steady and uniform through life. The body of Christians to whom he particularly united himself were the Independents, and his system of belief was that of the moderate Calvinists. But though he seems early to have made up his mind as to the doctrines he thought best founded, and the mode of worship he most approved, yet religion abstractedly considered, as the relation between man and his Maker, and the grand support of morality, appears to have been the principal object of his regard. He was less solicitous about modes and opinions, than the internal spirit of piety and devotion; and in his estimate of different religious societies, the circumstances to which he principally attended, were their zeal and sincerity. As it is the nature of sects in general, to exhibit more earnestness in doctrine, and strictness in discipline, than the establishment from which they dissent, it is not to be wondered at that a person of Mr. Howard's disposition should regard the various denominations of sectaries with predilection, and attach himself to their most distinguished members. In London he seems chiefly to have joined the Baptist congregation in Wild-street, long under the ministry of the much-respected Dr. Stennett. His connexions were, I believe, least with that class called the Rational Dissenters; yet he probably had not a more intimate friend in the world than Dr. Price, who always ranked among them. It was his constant practice to join in the service of the establishment when he had not the opportunity of attending a place of dissenting worship; and though he was warmly attached to the interests of the party he espoused, yet he had that true spirit of catholicism, which led him to honour virtue and religion wherever he found them, and to regard the *means* only as they were subservient to the *end*.

Two years after the death of his first wife, he found a more suitable companion in miss Leeds, of Craxton in Cambridgeshire; and his time was divided between his estate at Cardington, near Bedford, and Watcombe, in the New Forest, in the most active and useful benevolence to all around him. This part of Mr. Howard's conduct leads Dr. Aikin to some reflections on the management of the lower ranks, who, at a certain period of improvement, may be intrusted, he thinks, with their own happiness, and become in their general conduct independent of their superiors, however judicious and beneficent the guidance may be. The reflections are incidental, and need not draw us into a disquisition, which after all might be only a war of words. The meanest trade requires tuition; and yet the

the cultivation of the mind is to be neglected, and men summoned to decide on intellectual subjects, while each of the mental faculties has neither been matured by experience, strengthened by exercise, or enlightened by instruction.

Mr. Howard's conduct, in the education of his son, has been the subject of much animadversion. He was guided by two principles: the one that the business of education commenced with the first dawn of the mental faculties; the other, that children, born with strong passions and desires, unregulated for a time by reason, were fit subjects of absolute authority, and the first lesson to be taught was unlimited obedience. The first was proper, but the latter evidently erroneous, since it tended to check the principle of reason, or prevent it from expanding. It is added, that the coercion was calm and gentle, but steady. The boy's mind, however, was naturally weak, or the coercion must have been violent, for Mr. Howard himself observed, that 'he believed his son would have put his finger into the fire if he commanded him.' This could be the result of no gentle means, but the apprehension of something which he had not experienced, or the dread of what he had felt. A weakness of mind, however, whether natural or the effect of an erroneous education, is not connected with madness; and no part of his system could have a tendency to bring it on: the whole was constitutional, and Mr. Howard had nothing to reproach himself on this account.

In 1756 Mr. Howard, in his way to Lisbon, was taken by a French privateer, and suffered all the indignities which these lawless miscreants often inflict, and for a time the distresses of a prisoner of war. This probably first led him to consider the subject; but the *passion* only began to blaze in 1773, when he served the office of sheriff for the county. Since that period, his labours have been often the subject of our observations in different parts of this Journal; and Dr. Aikin gives a very judicious analysis of his different publications.

His death was occasioned by a fever highly malignant, which he supposed that he caught by visiting a young lady at Cherson, in one of the worst stages of it, when he found the effluvia highly offensive. Dr. Aikin seems to think that it was the effect of cold, as it only attacked him five days afterwards; it is probable, however, that the cold was the exciting cause, rousing the dormant venom to activity by the temporary depression of the vital powers. James's powder seems to have assisted its debilitating effects. We shall conclude this very judicious life of an excellent man by transcribing some parts of Dr. Aikin's description of his person and delineation of his character.

• The first thing that struck an observer on acquaintance with Mr. Howard, was a stamp of extraordinary vigour and energy on all his movements and expressions. An eye lively and penetrating, strong and prominent features, quick gait, and animated gestures, gave promise of ardour in forming, and vivacity in executing his designs. At no time of his life, I believe, was he without some object of warm pursuit; and in every thing he pursued, he was indefatigable in aiming at perfection. Give him a hint of any thing he had left short, or any new acquisition to be made, and while you might suppose he was deliberating about it, you were surprised with finding it *was done*. Not Cæsar himself could better exemplify the poet's

• Nil actum credens, dum quid superesset agendum.

• I remember that, having accidentally remarked to him that amongst the London prisons he had omitted *the Tower*, he was so struck with the deficiency (though of trifling consequence, since confinement there is so rare), that at his very first leisure he ran to London, and supplied it. Nor was it only during a short period of ardour that his exertions were thus awakened. He had the still rarer quality of being able, for any length of time, to bend all the powers and faculties of his mind to one point, unseduced by every allurements which curiosity or any other affection might throw in his way, and unsusceptible of that satiety and disgust which are so apt to steal upon a protracted pursuit. Though by his early travels he had shewn himself not indifferent to those objects of taste and information which strike the cultivated mind in a foreign country, yet in the tours expressly made for the purpose of examining prisons and hospitals, he appears to have had eyes and ears for nothing else; at least he suffered no other object to detain him or draw him aside. Impressed with the idea of the importance of his designs, and the uncertainty of human life, he was impatient to get as much done as possible within the allotted limits. And in this disposition consisted that *enthusiasm* by which the public supposed him actuated; for otherwise, his cool and steady temper gave no idea of the character usually distinguished by that appellation. He followed his plans, indeed, with wonderful vigour and constancy, but by no means with that heat and eagerness, that inflamed and exalted imagination, which denote the enthusiast. Hence, he was not liable to catch at partial representations, to view facts through fallacious mediums; and to fall into those mistakes which are so frequent in the researches of the man of fancy and warm feeling. Some persons, who only knew him by his extraordinary actions, were ready enough to bestow upon him that sneer of contempt, which men of cold hearts and selfish dispositions are so apt to apply to whatever has the shew of high sensibility. While others, who had a slight acquaintance with him, and saw occasional features of phlegm,
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and perhaps harshness, were disposed to question his feeling altogether, and to attribute his exertions either merely to a sense of duty, or to habit and humour. But both these were erroneous conclusions. He felt as a man should feel; but not so as to mislead him, either in the estimate he formed of objects of utility, or in his reasonings concerning the means by which they were to be brought into effect. The reformation of abuses, and the relief of misery, were the two great purposes which he kept in view in all his undertakings; and I have equally seen the tear of sensibility start into his eyes on recalling some of the distressful scenes to which he had been witness, and the spirit of indignation flash from them on relating instances of baseness and oppression. Still, however, his constancy of mind and self-collection never deserted him. He was never agitated, never off his guard; and the unspeakable advantages of such a temper, in the scenes in which he engaged, need not be dwelt upon.'

Letters to the Members of the New Jerusalem Church, formed by Baron Swedenborg. By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. 6d. sewed. Johnson. 1791.

THE Address to the Methodists is followed by Letters to the Followers of Emanuel Swedenborg; but they are not of the same conciliating cast. They are curious in their substance, as they contain a rational account of what has hitherto been obscured by mystics, or misrepresented by enthusiasts: they are interesting, as they show to what an extent the human mind can wander when employed on subjects not adapted to its powers, and in investigations which it can neither comprehend nor judge of.

The manuscript of these Letters suffered in the fatal riots of July, and they are now partly published from a corrected copy formerly taken, and in part recomposed. This subject, of course the nearest to his heart, and the loss, which, as authors and philosophers we can feel, is a little expatiated on. To Dr. Priestley it must be more severe, because his theological works are certainly, in his own opinion, meritorious; calculated to inform and enlighten mankind in a subject of the nearest concern. His instances and his arguments, however, relate to works of ingenuity and innocent amusement; but our author's are of a different kind, and their loss is consequently more important or more trifling according to the opinion formed of their nature and tendency. Some just reflections on the influence of the repeated assertions of a man not apparently insane, though the assertions are highly improbable, on the want of concurrent testimony, follow: a short account of Swedenborg, with a list of his works, conclude the preface. As the tenets of baron Swedenborg

borg may be new to many of our readers, we shall enlarge a little on the subject of these Letters.

Dr. Priestley endeavours to conciliate his fellow-christians by remarking, that they think nearly the same of the corruptions of Christianity, and particularly of the doctrine of the Trinity. Their idea of God is, however, a singular one: they suppose that he always existed in a human form; but, for the sake of the redemption of the world, he assumed a material body, though not a human soul. This redemption, they think, consists in regulating the heavens, and subduing the evil spirits; it saves man, and preserves even the integrity of angels; and was effected by numerous trials and temptations, particularly the Passion of the Cross. Besides the divinity and humanity of God, therefore, they admit of the operation of them both in the Lord Jesus: their Trinity consequently commenced at the incarnation, and continued only through its period. The spiritual sense of the scriptures they consider as having been revealed to M. Swedenborg alone; and in man the affections and passions, they think, are the effects of good and bad angels, while temptation consists in their struggles. There is, besides, M. Swedenborg tells his disciples, an universal influx from God into the minds of men, particularly inspiring them with the belief of the divine unity, and this efflux is compared to the light of the sun in the natural world. We must add the rest in Dr. Priestley's own words:

“ There are, says M. Swedenborg, two worlds, the natural and the spiritual, entirely distinct, though perfectly corresponding to each other; that at death a man enters into the spiritual world, when his soul is clothed with a body which he terms *substantial*, in opposition to the present *material* body, which he says is never to rise out of the grave. “ After death (he says) that a man is so little changed, that he even does not know but he is living in the present world, that he eats and drinks, and even enjoys conjugal delight as in this world; that the resemblance between the two worlds is so great, that in the spiritual world there are cities, with palaces and houses, and also writing and books, employments and merchandizes; that there is gold, silver, and precious stones there. In a word, he says, there is in the spiritual world all and every thing that there is in the natural world, but that in heaven such things are in an infinitely more perfect state.” Universal Theology, No. 734. Into this spiritual world, M. Swedenborg says, that he, though living in this, was admitted, so that he conversed with Luther, Melancthon, and many other persons, as well as with angels.

“ You believe that the coming of Christ to judge the world, and to enter upon his kingdom, is not to be understood of a per-

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sonal descent from heaven into this material world, but that they relate to the spiritual world only. That the last judgment took place in the year 1757, and that the spiritual kingdom of Christ, by which you understand the rise and spread of your new doctrine, commenced on the 19th of June, 1770. This kingdom of Christ, and consequently your doctrine, you believe is speedily to prevail over the whole world, and to continue for ever.'

The second Letter is on the inspiration of the great apostle of the New Jerusalem Church; and Dr. Priestley, in his cool, persuasive, familiar manner, in which we have often said he excels, expostulates with them on the little evidence they have in support of the inspiration of their apostle. He replies to the answer which Swedenborg made to the same objection *in Heaven*, and adverts to one fact where the baron is inadvertently too positive and exact. In the interior parts of Africa, he says, the doctrine of the New Jerusalem Church is fully understood, as it is revealed by angels: now, if future discoverers find no such tenets, and no such revelation, the credit of the baron must fall to the ground, unless supported by enthusiasm of a very superior degree. To enthusiasm, in general, facts form but a very feeble opposition.

In the third Letter, on the Person of Christ, Dr. Priestley shows, with great force and propriety, that, so far as Christ in his incarnate state is concerned, he cannot be the same with God; but when he proceeds to consider those texts which are the chief support of the Trinitarians, and do not relate to 'Christ as made flesh,' his demonstration is not equally convincing: nor do we think the following very conciliating conclusion is just, or will be very grateful to the members of the New Jerusalem Church.

'With a change of your phraseology, and very little in your ideas, you are as proper Unitarians as we who are usually called Socinians. For we say that the word, by which all things were created, and which dwelt in Christ, was the one true God, besides whom there is no other, and that without this divine principle, Christ was a mere man, as other men are.

'What is the difference, excepting in words, between saying that Jesus was a man united to God, and a man inspired by God, when in this case you cannot pretend to have any proper idea to the word *united*, or can say wherein it differs from *inspired*. Man and God being more different in their natures than the iron and clay in Nebuchadnezzar's image, are no more capable of forming a proper union than those substances. Say then, in intelligible language, that Jesus was a man, but that God was with him, and acted by him, and we shall be agreed in words as well as in reality, and every desirable

able consequence will flow from it. You will then, as now, disclaim all plurality of Gods, together with different persons in the Trinity, and you will effectually secure the truth of all the declarations of Christ, as proceeding from God, just as much as if he himself had been God.'

The next subject of Dr. Priestley's animadversion is the peculiar tenet which enforces, that the union of God and man in Christ was not at once complete, but that it proceeded gradually by means of the different trials and temptations to a more intimate connexion. The peculiar explanation of those texts of scripture which, in the opinion of Trinitarians, establish the existence of the third person, the Holy Ghost, is also shortly noticed.

The second coming of Christ and a future judgment, with baron Swedenborg's ideas concerning God, divine influxes, and angels, are examined in the fifth and sixth Letters. In this enquiry, our author, who follows Dr. Hartley's system, shows that the baron's reasoning is wholly repugnant to the first principles of logic, and the most common operations of the human mind. In the observations on the spiritual world also, Dr. Priestley shows that, in these different visits to other planets and to heaven, the visionary apostle was only copying the reveries of his own imagination: the following remarks are worth transcribing:

' This spiritual world of M. Swedenborg bears some resemblance to the ideal world of Plato. Both, however, are equally the work of imagination; and it is remarkable that, as in dreams Mr. Swedenborg had no real new ideas communicated to him in the different worlds that he visited, but only such combinations of old ideas as commonly occur in dreams. Wherever he went, he found beings in the form of men, and the same animals that we have here, hills and vallies, seas and rivers, as with us; and though he visited not only the moon, and the planets of our system, but also various planets belonging to other suns, he says nothing of that which has lately been discovered by Dr. Herschell. Had that planet, which, being the remotest that we are yet acquainted with in our system, is sufficiently entitled to distinction, no existence at that time? This does not look like inspiration.

' There is something striking in Mr. Swedenborg's notion of the universal heaven resembling one man, therefore called by him the grand man, and that all things appertaining to man, both his exterior and interiors, correspond to that man, or heaven. But there is no more foundation for it, than for his account of the spiritual world in general. To constitute this grand man, he says, p. 9, "there is need of spirits from several earths, those who come from our earth into heaven not being sufficient for this purpose."

“ In this grand man he finds the inhabitants of all the different worlds that he visited; and to some of them he assigns one station and to others another. The spirits in Mercury, he says, have relation to the memory, but to the memory of things abstracted from terrestrial and merely material objects. Those in Mars have relation to thought grounded in affection, p. 101; those in Saturn, p. 121, to the middle sense between the spiritual and the material man; and those in Venus, p. 126, to the memory of things material agreeing with the memory of things immaterial. The spirits of one of his earths relate to the spleen, and those of others to different parts of the body. But what makes this subject more curious is, that in this way he finds reasons, p. 133, why the Lord was willing to be born on our earth, and not on another. It was that the word might be written on our earth, and by this means be published and preserved to all posterity, in consequence of the art of writing having existed here from the most ancient time. “ In every other earth (he says, p. 136,) divine truth is manifested by word of mouth, and not conveyed far beyond the limits of families; so that unless a new revelation constantly succeeds, truth is either perverted, or perishes.” To these reasons he adds, that the inhabitants and spirits of our earth, in the grand man, have a relation to natural and external sense. He adds other reasons, concluding with saying, p. 139, “ but this is an arcanum which will be intelligible only to very few;” and in this small number I do not find myself included.

“ There is certainly no small confusion in the ideas of Mr. Swedenborg when he makes the heavens in the spiritual world synonymous to angels, and the hells to devils; as if these real beings and the place which they occupy were the same thing. But it is similar to his making angels reside in men’s affections, as if they were necessary parts of them, i. e. mere properties, and no substance at all; which he likewise asserts concerning God.’

On the whole, our author is inclined to conclude, that the baron was not a mere enthusiast: some of his fancies seem to have been inventions, and every part of his system is repugnant to the supposition of his having been inspired.—The Appendix to the pamphlet contains some curious extracts from the works of this very singular fanatic.

Maps and Plans, Views and Coins, illustrative of the Travels of Anacharsis the Younger in Greece, during the middle of the fourth Century before the Christian Era. (Concluded from Vol. III. New Arrangement, p. 299.)

IT was not sufficient for the author of the Travels of Anacharsis to describe the most elegant and polished country of Europe, at a period when the other regions were unheard of, when

when their inhabitants were sheltered by rocks, or secured in the fastnesses of forests, and when Rome itself struggled to obtain notice only by undaunted bravery, or stoical apathy: it was not enough to have followed an imaginary traveller in his pleasing track, but the abbe has gone farther, and designing to illustrate the journeys of Anacharsis has, with the assistance of M. Barbie de Bocage, added greatly to the accuracy of ancient geography. In the construction of the maps, the geographer has availed himself of the discoveries of modern travellers, and the accuracy of modern astronomical observations, to give a correct delineation of countries which are presented to the eye at the most sanguine period of life, and in the most fascinating colours. M. Barbie's minuter variations from the best maps of ancient Greece, and even from the first of the ancient geographers, D'Anville, are numerous; but he has properly attended to D'Anville, and followed him, on the whole, with that respect which is so justly his due, and which those best understand who have followed him in the same thorny and intricate path. To say that D'Anville has no faults, is an idle prejudice: it is wonderful that so few have been discovered. We find it impossible to enter so fully into the geographical disquisitions as we intended; but it would be unjust to the author to omit mentioning particularly the more important decorations, and the assistance which the engraver has furnished. We must finish the subject of decorations very cursorily, and shall only observe, that they are of inferior merit. They are generally copies from other works, and their chief praise is accuracy. In each department, the English work is by no means inferior to the original: in some respects it is superior. Of the charts, the first is a general map of Greece. If compared with D'Anville's maps, it will be found to have the advantage in clearness and in execution, as well as to differ from it by a little variation of latitude, which pervades the whole. Every island is placed by M. Barbie a little farther north. Let us attend, however, to his own remarks in the introductory disquisition.

' In all the maps I have used, for the comparative scale, the common French leagues of 2500 toises, because they have appeared to me in general to correspond very nearly with the hour's journey employed by travellers in these countries. The Olympian stadium, which in my maps I estimate at 94 toises 5 feet, is deduced from the length which M. Le Roi assigns to the Grecian foot. As to the Pythian stadium, it is that which M. D'Anville has before used, and which he fixes at one-tenth part of the Roman mile, or four-fifths of the Olympian stadium. I have named it Pythian because it appears to me to have been principally in

use in the north of Greece; and because, according to the remark of Spon, the stadium which still exists at Delphi, is shorter than that of Athens. By the measure which we have of the latter, it appears that it was of the length, or nearly so, of the Olympian stadium. It is true that Censorinus, when comparing the stadia which he calls Italian, Olympian, and Pythian, makes the latter consist of 1000 feet; while the first, according to him, only contains 625, and the second 600. But Aulus Gellius, who wrote in Greece, expressly says that the Olympian was the longest of all the stadia; and, besides, M. D'Anville, and before him Lucas Pœtus, have already remarked that Censorinus here distinguishes the Italian from the Olympian stadium, only from not knowing the difference of the feet of which they were composed, and that 625 Roman feet are equal to 600 Grecian Olympian feet. We cannot therefore rely on the measure of the Pythian stadium of Censorinus. Yet if we take the 1000 feet for the measure of the diaulus, or double stadium, we shall still have, for the length of the Pythian stadium, 500 feet, which are exactly four-fifths of 625 Roman feet. However this may be, the Pythian stadium, being shorter by one-fifth than the Olympian stadium, must be equal to 75 toises, 5 feet, 2 inches, $4\frac{1}{2}$ lines, French measure; or, to avoid fractions, 76 toises (161 yards 2 feet Eng.), as it has been estimated by M. D'Anville.

‘ I have sometimes made use of a still shorter stadium, or that which M. D'Anville calls the Macedonian or Egyptian, and which he estimates in several places from fifty toises to fifty-four, or even more.’

The whole of this, from a very careful examination, we find strictly correct. The general map is laid down, on the idea that the earth is a plane, and the diminution of the degrees of longitude calculated from De la Lande's tables. The intervals of the meridians are ascertained by the tangents of the parallels 36 and 40, and the curvature of the parallels determined and laid down from the difference of the secant and the radius. The situations are supported, M. Barbie tells us, by numerous observations: among these the positions of Constantinople, Salonichi, formerly Therma, Smyrna, Candia and Canea in Crete, and Rhodes, are particularly mentioned as having been determined by astronomical observations, generally both in longitude and latitude.

‘ The particular maps have for their basis: 1. The observations of latitude taken by Vernon at Athens, Negropont or Chalcis, in Eubœa, and Sparta. 2. Two observations of latitude, which I found in the papers of M. Freret. They were taken by M. de Chazelles, one in the port of the island of Zante, or Zacynthus,

cynthus, and the other to the south of Cape Matapan, or Ténarum, directly west of the most southern point of the island of Cythera. 3. The latitude of Volo, formerly Pagasæ, at the bottom of the Pagasitic Gulf, in Thessaly, given by Dapper, though I know not whence he obtained it. 4. That of Corsic, from the tables of Riccioli and Pimentel. 5. That of Durazzo, or Epidamnus, in Illyricum, according to the table of Philip Lansberge. And, 6. The latitude and longitude of Salonichi, to which I have had recourse to determine the longitude of all Greece in the greatest map.

‘ The latitude of Athens, from which I have taken my departure for all my particular maps, according to the observations of Vernon, is $38^{\circ} 5'$. M. D’Anville mentions another observation, which places that city in $38^{\circ} 4'$ only; but as I have not found it among his papers, I have followed that of Vernon.’

The other situations on the particular maps are ascertained with equal discrimination and accuracy. Our author’s assistants were numerous, and his opportunities of attaining information, from the manuscripts of individuals, the observations of travellers, and the archives of the king’s library were such as few could procure, and fewer make a proper use of. Later observations, he allows, have shown some errors in the maps of the Euxine and Palus Mæotis, which require them to be laid down anew. We cannot follow him in his particular observations, but shall extract his remarks on the map prefixed to Wheler’s Travels,

‘ For the interior part of Attica, Bœotia, and Phocis, it would at first view seem to admit of no doubt that we ought to follow the map of Wheler; but if we examine it with attention, we shall find that it is not to be confided in. The map of this traveller differs essentially from his journal. The bearings he has given in the latter are not found the same in the map. I shall instance only in the position of Corinth. We have seen that, according to the bearings given by Wheler, that city must be more to the south than Athens; yet in the map, in whatever manner it be taken, it will be found to lie more to the north. I know well that the difference of latitude found between the two cities on the map, may be diminished by taking the north for that indicated by the compass; but, even thus, Corinth cannot be brought down to its true place. It is the same with other places observed by Vernon. If we take the map of Wheler as it stands, we shall find they are all in the latitudes he has given: Wheler has then adjusted his map to the observations of Vernon. But of this proofs are unnecessary; Wheler has himself told us so in his preface. He has not perceived that these latitudes, for the most part erroneous, destroy the accuracy of all his own operations. Besides, how

could he lay down places, according to their latitude on a map taken by the compass, without correcting the variation? We can therefore only make use of this map partially; it is rather to be had recourse to as containing memorandums that have their value; than as an exact representation of the country.

I have taken all the bearings given by Wheler, and have followed the English original, because the French translation is frequently faulty. Wheler indeed has only given the points of the compass, which leaves us in an uncertainty of $11^{\circ} 15'$; but, by comparing a great number of these bearings, I have been able to ascertain some points with tolerable accuracy; and have reason to believe that I have restored his map to what it was before he had adjusted it to the observations of Vernon. I have only corrected, in all his bearings, the variation; which I have taken with M. D'Anville, at a point of the compass towards the west.²

Perhaps it was an unnecessary refinement to adapt the maps so closely to the æra of the Travels, as to exclude the towns, &c. founded subsequent to the battle of Cheronæa. Cities, which were not celebrated till after that period, when they obtained new names, are inserted with their ancient titles; and the old situation of cities, &c. is adhered to. The particular maps have also very different dates from the æra at which Anacharsis visited them; thus, in the map of Phocis, all the cities that were destroyed after the social war are inserted. These refinements we consider as errors, for though they peculiarly adapt the maps to the work they are designed to illustrate, they render them less useful as general ones: it would have been much better to have added each name, or a name in each situation, with a line drawn under one of the titles, to distinguish the æra.

After the general map, in which there is a scale of Pythian and Olympian stadia, as well as of French leagues, we find a very curious plan of the pass of Thermopylæ. This pass is formed on the west by Mount Cæta, and one of its principal chains Mons Tichius, and on the east by marshes, or the adjoining sea, the Maliac Gulph. The principal pass where Leonidas and his chosen band made their memorable exertions, was not more than ninety-five yards wide, precisely in the part where the ground is firm, down to the shore. The road, both beyond and nearer to Greece is much narrower, but there are marshes interposed between the sea and the road, so far as to render it more dangerous and less easily defended. The path by which the Persians came round through the defiles of the mountains, in the rear of the Grecians, is also carefully pointed out. This, however, was not decisive of the fate of Leonidas: had the Spartans been led by an able general, as well as by

by a brave soldier, the whole army of Xerxes would have been insufficient to have penetrated through the strait. The plan of the battle of Salamis follows, but it affords little subject of remark: the manœuvres were not difficult, and the whole is easily comprehended.

The battle of Platea, of which a plan follows, is a little more intricate, nor could it be easily understood without the assistance of a chart. This before us is very accurately laid down from the best historians, but it should have been coloured; the different armies and the positions are now not sufficiently distinct.

The chart of the *Palus Mæotis* and the *Euxine sea* is confessedly less accurate than they ought to be; but a very modern geographer, with the recent improvements and discoveries before him, can alone detect the errors. The map of the *Thracian Bosphorus* is clear, correct, and very neatly engraved. The *Hellepont* is chiefly copied from D'Anville's plan in the *Memoirs of the Royal Academy of Sciences*.

The plan of the environs of Athens; that of Attica, Megaris, and part of the island of Eubœa, and of the academy with its environs, furnish little subject of observation. In the plan of Athens, the different temples and other public buildings are laid down from the descriptions of the best authors.

The other charts are those of Phocis and Doris; a plan of the environs of Delphi; a map of Bœotia, Thessaly, Corinthia, Sicyonia, and Achaia; Elis and Triphylia; plan and topography of Olympia; chart of Messenia, of Laconia, with the island of Cythera; topography of Sparta and Arcadia, of Argolis, Epidauria, Træzenia, Hermionis, the island of Ægina and Cynuria, and the Cyclades.—The whole of which are laid down with a minute accuracy and generally finished with great elegance. We need not add that this volume is not only generally interesting to those who are conversant with ancient history, but highly useful to the readers of the *Travels of Anacharsis*.

The coins are four only: one of Athens, (brass) one of Arcadia, (silver) a coin of Gnidus and Samos, both of brass. The other decorations are a plan of a Grecian *Palæstra* from Vitruvius; plan and elevation of the *Propylæa*, plan of the temple of Theseus; elevation and view of the *Parthenon*; plan of a Grecian house from Vitruvius; Plato on the promontory of Sunium, discoursing to his disciples (a view); and a plan of the ancient Greek Theatre.

A Review

A Review of the principal Proceedings of the Parliament of 1784. 8vo. 2s. 6d. sewed. Edwards. 1792.

THE first subject which this author mentions within the period of Review, is the India Bill of 1784: but, previously to the consideration of that measure, he takes a short retrospect of Mr. Fox's bill, introduced towards the conclusion of the preceding parliament. With respect to the bill first mentioned, he observes, that the prosperous administration of Indian affairs since that time affords the strongest proof of its being founded in political wisdom; and he points out the general advantages of which it appears to have been productive. Many of his observations on the subject, however, have been formerly made; and he particularly refers to a pamphlet written by Mr. Pultney, concerning the dangerous influence which it was supposed would result from the operation of Mr. Fox's bill.

In the second section, the author takes a view of the Irish propositions; commercial treaty with France; consolidation of the customs; trade with America; comparative state of trade and navigation. After a concise detail of the arguments advanced for and against the ratification of the Irish propositions, he makes the following reflections:

'Such was the reception of those propositions in Ireland. It had been imagined by men who had considered this subject with the calmness of philosophy and experience; that any measure which connected Ireland with a country so much more advanced in civilization, in arts, in commerce, and manufactures, as Great Britain, would be received with avidity. It is no part of the plan of this work to enter into an invidious detail of the circumstances which counteracted the natural influence of these considerations; from whatever causes they proceeded, it must be the deliberate judgment of history, that they obstructed a measure, the consequences of which would have been highly beneficial to Ireland as well as to Great Britain.'

The principal arguments respectively suggested by the friends and opponents of the commercial treaty with France, are next recited; and we meet with the subsequent comparison between that treaty and the propositions:

'It was remarkable, that in the debates on the French treaty pointed reference was made by the minority to the Irish propositions, and to the opinions of the manufacturers on that subject, from which they argued a similar danger to the British manufactures from the present measure, though the manufacturers themselves, tempted by the prospect of immediate advantage, had not come forward to state it. Administration, though they still con-
tended

tended that the objections against the Irish propositions were ill founded, endeavoured also to show the difference between the two cases, and to refute the analogy observed between them. That there were differences between the two cases must be allowed. On one hand, the Irish were to receive some advantages which the present treaty did not give to the French; and Great Britain had not in the proposed intercourse with Ireland the same prospect of an immediate and extensive market as in that with France. On the other hand, her close connection with her sister kingdom placed her communication with that country in a very different point of view; the benefits to be derived by Ireland flowed not, as might be argued of those to France, in a rival or adverse channel, but would naturally tend to the general prosperity of the empire. But, to an impartial observer, the leading principles of both cases were the same; the extension of productive industry, and the intercourse of beneficial commerce between the two kingdoms. An impartial observer of the present time will argue from what are the effects of the French treaty, to what would have been the effects of the Irish, the mutual advantage of both countries.

‘To the common eye, however, this mutual advantage is not always visible, and ancient prejudice does not easily give way to truths which contradict her habits of thinking, however demonstrative they may seem to wisdom or philosophy. It is, I believe, a fact pretty well known, that the cotton manufacturers of Normandy remonstrated with M. de Vergennes on the ruinous effects which the proposed commercial treaty with England would have on their establishments. That sagacious statesman replied, that if the stipulated duty of 12 per cent, added to the expences of transport on the English commodities, were not sufficient to protect those of Normandy, it was a proof either that industry was wanting to the success of the latter, or that their industry was misapplied to an improper object.’

The third section relates to finance, and gives an account of the commutation act; reduction of duty on spirits; excise upon wines and tobacco; act for the prevention of smuggling; manifest act; act for appointing commissioners to audit the public accounts; regulations respecting revenue; additional taxes; act for applying the annual million; comparative state of revenue and expenditure. All these regulations concerning finance stand in need of no comment, and are certainly found to have proved highly advantageous to the revenue.

The fourth section treats of the interference of Great Britain in the settlement of the affairs of Holland; a measure which has received general approbation. The fifth section is employed on the dispute with Spain; which likewise, without doubt, terminated honourably for the nation. The sixth section

tion relates to the repeal of the test and corporation acts; the arguments for and against which are recited with apparent impartiality. The abolition of the slave-trade, which forms the subject of the next section, is considered by the author in the same manner, and with the same disinterested judgment. The last section is on the regency; from which, as it will best show the author's political sentiments, we shall lay before our readers an extract.

* During the debates which the various provisions and restrictions of the regency bill occasioned, which lasted till the middle of February, the public watched with a degree of interest and anxiety proportioned to the importance and nature of the subject, the opinions of individuals, and the movements of party. They had sometimes to regret the violence of the one, and the intemperance of the other, so ill according with that solemn and awful impression which the consideration of their sovereign's afflictive state, and of the probable situation of public affairs, was calculated to produce. They heard expressions applied to the first, by men whose talents and whose characters they wished to respect, equally devoid of dignity, of delicacy, and of feeling. They saw that party whom it was supposed the establishment of the regency would introduce into administration, forget, in the inordinate desire, in the voracity of power, the interests of their country and the rights of their king. They looked with the regrets of affection, on the conduct of the illustrious and amiable personage who was understood to be the support of that party. It was the first time they had heard the name of a prince of the House of Brunswick jar with those principles of freedom and of the constitution by which (the proudest of all titles) his family had ascended the throne. They lamented his being, as they conceived, misled by designing men, who, heeding his interests in subservience to their own, endangered their separation from those of the country; and they looked with a gloomy presage to the elevation of such men into power, which they had anticipated with so little regard to the welfare or the feelings of the people. The measures of that party they contrasted with those of their opponents, with a partiality to the latter, which perhaps their master's situation tended to excite. Covered with the shade of his affliction, his ministers challenged the respect and favour of his people; who, with an equal zeal of patriotism, and a sympathetic affection of loyalty, saw them prepare, with a calm and conscious dignity, for a dismissal from place and power, regardless of themselves, and only tenacious of the rights of their fellow-citizens and of their sovereign.

* But the virtue which the people supposed in the one, or the ambition which they imputed to the other, were equally stopped in their exertion by the happy event of his majesty's recovery, which

which took place about the middle, and was communicated to parliament before the end of February. The joy of the nation was as unbounded as it was sincere, and the king had the peculiar felicity to find himself restored to health, of which the enjoyment was rendered doubly a blessing by the most signal proofs of the fidelity and affection of his subjects. It was a situation new, as it was interesting, in the fate of a king, who can seldom have the good fortune to experience, after such a vicissitude, the pure affections of his people, unbribed by the hopes of favour, or undazzled by the glare of victory. To hear that voice (as the apotheosis of poets have feigned of kings after their death) which had certainly arisen undebased by the fears of the weak, the expectations of the selfish, or the flattery of the mean. The people, by a combination not less unusual, while they enjoyed the restoration of their monarch, felt the energy of the constitution, and triumphed in the virtue of the parliament. They rested with peculiar satisfaction on the late recognition of this great constitutional principle, that in parliament alone, as their representative, resides the power of regulating every emergency not already provided for by the express law, or by the known established custom of the realm.

In the conclusion of the pamphlet, there are some general remarks on administration and opposition, which, we believe, will be admitted to be judicious and just by the friends of each party. It also details the proceedings of a parliament, perhaps the most memorable, for the importance of its transactions, of any that has occurred in the present century; and the author is, doubtless, strongly supported in his opinions by the authority of other political writers, who have laid before the public their sentiments on the several subjects of which he delivers an account. He seems to tread much in the footsteps of the writer who lately produced 'a short Sketch of the last ten Years of the Reign of George the Third.'

MONTHLY CATALOGUE.

CONTROVERSIAL AND POLITICAL.

A Letter to the Right Rev. the Lord Bishop of Landaff, containing Remarks on his Lordship's Charge to the Clergy of the Diocese of Landaff. 4to. 1s. Debrett. 1792.

THE bishop's Charge has been the subject of much animadversion. We found it generally innocent, though sometimes blameworthy, but worded with so much caution, that we suspected it might have been a little altered; an insinuation hinted pretty plainly by the 'Country Curate,' but which it would have been improper for us, without authority, to have noticed. The bishop's correspond

pondent fees much danger in his lordship's caution, and thinks that the Charge has in many respects an esoteric, as an exoteric meaning; an imputation which certainly should not be rashly thrown out, for if no improper consequences can be fairly drawn from what he has said, they certainly should not be deduced from what he has omitted: A great part of the Letter relates, however, to the supposed opinions of his lordship, which are either concealed, or only covertly hinted at.

Many objections are made to the new ecclesiastical establishment in France, which Dr. Watson seems to approve. One of these is the want of security for the property which they have been allowed to keep. This is, however, an objection, the force of which, when the government is established, will vanish; and, if it is overthrown, will no longer be made. But, if high dignities and the emoluments of the hierarchy are to be the reward of distinguished learning and cultivated abilities, the bishop's calculation of the remaining riches of the French church is groundless, for the prizes should be numerous in proportion to the numbers, to excite emulation. The reply to his lordship's remarks on the test and corporation acts is very judicious; and the connection between the church and state, as it is influenced by the political opinions of sectarists, very clearly pointed out. The Country Curate seems eager to show, that the conduct of the Dissenters, at the Revolution and in the Rebellion, was selfish and interested, since, in either case, the government would be less tolerant than that which they supported. But, to seek for motives in order to form the accusation, is an invidious task: 'they did the state some service;' and every reward which government can bestow, consistent with its own safety, they should receive. On the whole, our author reasons with great force and ability; yet we think he sometimes displays prejudices too deeply rooted, and is eager, but perhaps he has well founded reasons, to condemn Dr. Watson for what he has omitted, as well as for what he has said.

Reflections on the controversial Writings of Dr. Priestley, relative to Religious Opinions, Establishments, and Tests. Part I. 8vo. 1s. 6d. Rivingtons. 1791.

The author of these Reflections examines the different writings of the adventurous polemic with great skill and propriety. But, resting on different foundations, and reasoning with almost opposite views, the combatants draw conclusions 'far as the poles asunder.' In some few instances, Dr. Priestley's antagonist pursues his own principles farther than expedience or the temper of this æra will admit; farther than we, who wish for a regulated liberty both civil and religious, can follow him; yet, on the whole, this is a work which we have read with pleasure. It relates chiefly to the test and corporation acts, and the charge so freely and unequivocally made of persecution by the church.

A Defence

A Defence of Public or Social Worship ; in a Letter to G. Wakefield, B. A. By J. Wilson, M. A. 8vo. 1s. Brown. 1792.

In reviewing Mr. Wakefield's work, we contented ourselves with stating his arguments, for reasons that we may probably give in the course of this controversy, for a controversy we even then expected : we must at present do little more. Mr. Wilson contends, that the passages adduced by Mr. Wakefield relate undoubtedly to private prayer, which was a duty strictly inculcated by our Saviour ; but that he went up into the Temple frequently, where prayers were public and social. He dwells a little too much on an argument taken from the common language of the present time, and does not sufficiently show, that the prayers in the Temple were *social*. His arguments, relating to the practice of the apostles, are not directed with sufficient care to this latter point.

Cursory Remarks on an Enquiry into the Expediency and Propriety of Public or Social Worship. Respectfully inscribed to G. Wakefield, B. A. By Eusebia. 8vo. 6d. Knott. 1792.

Rational religion appears with peculiar beauty in a female mind, for it is generally animated with a warmth of devotion, and rendered interesting by the feminine weakness, which requires support. Eusebia's Remarks, independent of this recommendation, are truly judicious, and she has selected some passages which require Mr. Wakefield's attentive consideration in the progress of this Enquiry. We shall only suggest, that the prayers mentioned were probably regulated by the Jewish ritual and customs. The following passage is expressed with peculiar beauty and force.

‘ And though such devout aspirations can give no information to an Omniscient Being, nor alter his plans, originally designed for the greatest general and individual good ; yet it is possible, that they may be links in the great chain of causes and effects, and by giving rise to pure and pious sentiments, be ultimately productive of consequences the most beneficial. Far as the world has advanced to maturity, and enlightened as is the present age, compared with former obscurity ; yet are the generality of mankind by no means sufficiently spiritualised, as to be capable of rising into first principles, and regulating their practice from the reason and moral fitness of things ; and where through inattention or incapacity, this is not to be expected, even a mechanical devotion, a mere performance of external duties (and private prayer may frequently be no more) may have a restraining effect upon the conduct ; as it is a general observation, that youth, who have received a religious education, though the precepts may not have reached the heart, are yet incapable of rushing into vice and dissipation, with the same callous inconsideration as others, whose early associations have been of a different nature : when through the medium of the senses, re-

peated impressions have been made on the brain, good or evil habits acquire an ascendancy not easily to be eradicated; words must first be taught, and ideas will afterwards cling to them. If, to avoid the appearance of a vain display, all outward acts and expressions of devotion are to be discouraged, piety will want the prevailing recommendation of example, or religion be reduced to a mere system of morals, which unassisted reason might have discovered, without needing a divine interference.'

Notes on Mr. Paine's Rights of Man. 8vo. 2s. 6d. Debrett. 1792.

These Notes are comprized in six Numbers, and are written with spirit and ability. We cannot but think, indeed, that the author has misemployed his time; for those who admire the despicable work on which he comments, must be blinded either by ignorance or the prejudice of party: it is equally difficult to inform the first class, and to remove the veil from the eyes of the second.

Strictures on a Pamphlet entitled Thoughts on the late Riots at Birmingham. By a Welsh Freeholder. 8vo. 1s. Johnson. 1792.

We have often had occasion to commend the abilities of the Welsh Freeholder, and the force of his reasoning. In the present Strictures, though we differ a little from him in opinion respecting Dr. Priestley's equanimity, his mild forgiving disposition, as well as the *original intentions* of those who proposed the commemoration on its first very extensive scale, he has fully supported his former character. The author of the 'Thoughts' was much too eager and violent in his abuse, unsupported by any facts: the Freeholder may perhaps be excused therefore, if, in his correction of these faults, he errs a little in the opposite extreme.

A Letter from Timothy Soberfides, Extinguisher-Maker at Wolverhampton, to J. Blast, Bellows-Maker, at Birmingham. 8vo. 6d. Johnson. 1792.

Timothy is a sly dog. He begins with professing his attachment to church and state, and is 'all on fire' against those wicked rogues the Presbyterians, who were to blow up the Church and murder all the bishops. This he finds, however, to be the violent calumnies of party, and that truly the Dissenters have done no harm; nay, that they are a very good sort of people.—In truth, Timothy, you are a wag, but you do not want abilities, and we should have no objection to meet you on better ground.

A Letter to the Rev. E. Holder, on the brief and sufficient Answer to the Philosophy of the Masons. 12mo. 2d. Routh, Bristol. 1792.

This little ephemera was formed and animated in twenty-four hours, and lived but twice that time. In other words, it was written,

written, printed, and sold, in the short space of three days; it, of course, escaped the notice of our collector; and, for the copy we possess, as well as for the obliging manner in which it was conveyed, we must express our thanks. We suspect the 'Letter' before us to have been written by the author of the *Philosophy of the Masons*: it is lively, spirited, and judicious. As he disclaims the slightest intention of injuring the cause of Christianity, we ought not to suggest any farther doubts on this subject: the Heathen and the Jew, he observes in that work, are not fictitious characters, and they must consequently answer for their own scepticism. The reply to Mr. Holder is animated and severe, often sarcastical; the answer was certainly calculated to cail forth the efforts of an able antagonist.

Principles of Government deduced from Reason, supported by English Experience, and opposed to French Errors. By the Rev. R. Nares, A. M. 8vo. 2s. 6d. Stockdale. 1792.

Our author is a judicious and rational admirer of the English constitution, which he defends with great propriety and force against the visionary refinements of reformers. The defence is, in general, well conducted, though occasionally Mr. Nares errs in not availing himself of some strong grounds, and, in one or two instances, falls into some little errors. The most dangerous and important of these is, where he seems willing to raise the kingly power too high. A British king has, within the strict limits of the constitution, as much power as a wise man would wish for, and what a good king might employ for the general happiness of his subjects. Our author should also have adverted to the king being of himself one branch of the constitution, and to the political foundation of the principle, 'that the king can do no wrong.'

The New Plain Dealer; or, Freeman's Budgets. No. I. Containing an impartial State of the Case between the British Nation, commonly called John Bull, and G. R. 8vo. 2s. 6d. Fores. 1792.

We have read this work with some attention, but are unable to give any account of it, or of the author's design. Every thing seems to be wrong in the political world, because the new Plain Dealer is neither a peer nor a placeman. It is, indeed, a wretched farrago.

An Enquiry into the Nature, Defects, and Abuses of the British Constitution, with Strictures on the present Administration. 8vo. 2s. 6d. Jordan. 1792.

The objections specified by this author, with regard to the British constitution, is such as have been uniformly retailed by every political pamphleteer, for at least half a century. They consist chiefly of the influence of the crown, particularly its pre-
 . CRIT. REV. N. AR. (IV.) Feb. 1792. R rogative

rogative of making war, and the unequal representation of the people; from both which the author endeavours to deduce many past events, unfavourable to the nation, and to excite apprehensions respecting public calamities in future. Whatever foundation there may be for some of his remarks, in others he is evidently erroneous, and not only erroneous but unjust. He is, indeed, too intemperate a writer to treat with moderation any subject which has a connection with the interests of party. He avowedly passes over the Coalition with a very few observations; 'believing that all cool, thinking men, must long before this be convinced that it was only an error in judgment in Mr. Fox, and not a desertion of the cause of the people.' The subsequent part of the pamphlet, which is, in general declamatory, is interspersed with addresses to the house of commons, the house of lords, and the king; in which the author, directly or indirectly, delivers many political exhortations, conformable to the design of his enquiry. The three branches of the legislature are treated by him with a degree of decency; but, in what relates to the conduct of administration, he seems not to be much actuated by reserve.

P O E T I C A L.

A Poetical Epistle from Marie Antoinette, Queen of France, to Leopold the Second, Emperor of Germany. By Thomas Atkinson. 8vo. 1s. Hamilton. 1791.

This is written with a view to excite sensations of pity for the sufferings of degraded majesty. Mr. Atkinson speaks with modesty of his performance; nor is it indeed entitled to much praise. The lines, however, flow in an easy manner, are sometimes pathetic, and seldom or never highly reprehensible.

The Triumphs of Friendship. An Historical Poem. By W. Golden. 4to. 2s. 6d. Jordan. 1791.

The old tale of the king's resigning the maid he loved to a friend, whose heart she had inadvertently caught, and whose virtue rendered him incapable of perfidy. It is told with little interest, and without one spark of poetic fire.

'Twas Adelaide, the beauteous, fair, and wise!
Who by her mother kept from public eyes,
Like the pure lily of the humble vale,
Unfulfilled and unseen, *she* grac'd the dale.'

In this manner 'she' and 'he' are often brought in erroneously to fill up the verse, and sometimes to tag the rhyme, in despite of propriety or even grammar.—Fie on't, 'tis an unweeded garden!

Poems Miscellaneous and Humorous, with explanatory Notes and Observations. By E. Nairne. 8vo. 3s. 6d. Simmons and Kerby. 1791.

The poems are indeed miscellaneous, and sometimes humorous.

ous. Mr. Nairne's chief skill consists, however, in the vulgar phraseology termed *slang*, with his provincial and Jewish language. His subscribers, notwithstanding, seem to have no reason to complain. His bill of fare is various, and his humour decent.

Two Poems or Songs, one on Abdul Achmet, the late Grand Sultan.

The other on Sir Jeremiab Tickle, Bart. called the Hatter's Tale.

8vo. 1s. Deighton. 1791.

In the dedication there are some obscure hints at a literary theft; and one of the prizes seems to have been the song on Abdul Achmet. The poor man who stole it deserves 'to be committed to everlasting redemption' for the theft; unless it can be proved that he never previously read it. The second poem seems to be the life of the thief; and we do declare, in consequence of the full powers vested in us, by the sovereign Martinus Scriblerus I. that the culprit is hereby acquitted of any farther pains and penalties.—To have his life, written by a poet like our author, is the greatest punishment that can be awarded.

D R A M A T I C.

The Dreamer Awake; or, Pugilist Matched. A Farce, in two Acts.

As performed at the Theatre Royal, Covent Garden. By E. G.

Eyre. 8vo. 1s. Richardson. 1791.

The plot and incidents of this little piece are scarcely within the limits of comedy, or to be tried on the statutes of the Stagyrite. The whole was probably intended to raise a laugh at the close of a theatrical evening, and it will perhaps succeed. To introduce, however, the equivoque of a modern bruiser, proposing to contend with a follower of Dr. Johnson in '*hardness of head*,' is almost too much for modern farce.

A School for Scandal, or News-Papers. A Comedy. 8vo. 2s. 6d.

Symonds. 1792.

The plot of this satirical farce, for it deserves no higher name, is truly contemptible; but, if the editors of morning papers have done such things, thus should they be told of it. Foote's caricature in the Bankrupt is tamely drawn, and coldly coloured in comparison; but Smollett has perhaps weakened the force of all scenes of this nature by the superior spirit of his inimitable representations.

N O V E L S.

The Female Werter, a Novel. Translated from the French of M.

Perrin. 2 Vols: 12mo. 6s. Robinsons. 1791.

The pernicious poison of the '*Sorrows of Werter*' wanted not a more general dissemination. But the present work is less dangerous, because it is less interesting; and when, as a concomitant motive to suicide, the little mortification of failing in the perform-

ance of a concerto from timidity is added, the whole is rendered ridiculous. Almost every circumstance in *Wetter* is also parodied or copied, particularly the force of the observation of Albert in delivering the pistols. If we except the pernicious lesson, some parts of this work deserve our applause, as indicating a knowledge of the human heart, and containing various scenes elegantly descriptive.

Leon, a Spartan Story. By Henry Siddons, Author of *William Wallace*. 2 Vols. 12mo. 5s. Lane. 1791.

A Spartan story! There is not the slightest resemblance of Spartan manners. Even the names are Saxon; and the manners the puling, maukish, resemblances of the veriest trash of modern novels.—Such crude absurdities are an insult on the public; and 'by the author of William Wallace,' or 'of Leon,' will be sufficient, in future, to reprobate any work.—We are unwilling to hold up to a young man the mirror of ridicule; but, if we find these follies repeated, we shall indulge ourselves with a laugh at some of the particular absurdities.

The Carpenter's Daughter of Derham-Down, or Sketches on the Banks of Windermere. 2 Vols. 12mo. 6s. Lane. 1791.

Windermere is introduced, probably to render the title more fascinating; but this celebrated lake has little connection with the story, and indeed it wanted no adventitious assistance. The whole is entertaining and interesting; the characters diversified, and generally amiable. In the conduct of the story there are many improbabilities, and the changes are seldom skilfully introduced: we were much surprised that, with some knowledge of the manners of the world, and some skill in developing the intricacies of the human heart, there should be so great a defect in the mechanical business of arrangement.

The Butler's Diary; or, the History of Miss Eggerton. 2 Vols. 12mo. 6s. Lane. 1791.

There is a novelty in the style and manner of this story which renders it pleasing. There is a discrimination of character also, with various little traces of knowledge and reflection, which seem to lift these volumes above the common rank: the situations and events are interesting and not improbable; but the language, from the printer's or author's inadvertence, is very inaccurate: we suspect both to be in fault.

M I S C E L L A N E O U S.

A second Letter to the Right Hon. Charles James Fox, upon the Matter of Libel. By J. Bowles, Esq. 8vo. 2s. Whieldon. 1792.

We have already noticed with approbation Mr. Bowles's two former

former publications on this subject; and, seemingly alarmed at Mr. Fox's intended bill, he continues to show himself an able and spirited advocate for the *rights of judges*. He allows, however, that, in cases of libel, the jury may and ought to decide upon the fact of publication, and also, in a limited sense, upon the intention of the author. They may, for instance, decide, he thinks, whether the author meant to write about the persons and things alledged, and in the manner charged in the indictment. But whether he had an innocent or criminal intention in the eye of the law, ought to be reserved, in Mr. Bowles's opinion, according to the constitution of this country, for the decision of the judges. This rests greatly on the puisne judge, who, if he be a candidate for the office of lord chancellor, or even of the master of the rolls, may be in this way biassed in favour of the court: we know not whether Reviewers, of all mortal men the most incorrupt and impartial, could come out harmless from this fiery trial. — The question is, however, now before the first tribunal in the world; and to it we ought to leave the decision. We must, however, praise Mr. Bowles for his ability and ingenuity in the examination, and should have praised him more cheerfully if a few harsh expressions, which never assist an argument, had been omitted.

A Letter to the Students in Divinity in the Diocese of Chester; occasioned by a late Publication of 'A List of Books,' with 'a Preface,' by the Bishop of Chester; and intended as a Supplement to that Work. 8vo. 6d. Johnson. 1792.

'Audi alteram partem' should be the motto of this Letter. The author, with some petulance, attacks the bishop for many omissions in his list: it was the greatest of crimes to have forgotten Dr. Priestley and Mr. Lindsey's works. The omission is now supplied; and we ought to add, that, besides these prophets of the new school, we find many valuable authors in the present collection.

Account of the Parish of Fairford, in the County of Gloucester; with a particular Description of the stained Glass in the Windows of the Church, and Engravings of ancient Monuments. 4to. 2s. Wilkie. 1791.

These little local histories, with accounts of monuments, stained glass, &c. are not generally interesting; and we have no particular reason to blame or to commend the editor's accuracy. Fairford is a market town, eight miles east from Cirencester; and its claim to notice originated from John Tame, who, about the middle of the fifteenth century, brought the woollen manufacture to the town. He died in 1471.

The Wonders of the Creation; or, Contemplations on the Works of God. Written originally in German, by C. C. Sturm. Translated into English by a Clergyman. 12mo. 2s. 6d. Robinsons. 1791.

The various wonders of the creation excite in our author a warm
animated

animated spirit of devotion, equally free from visionary fancies and enthusiasm. This little work is calculated to give birth to the most salutary reflections in young minds, and to warm the heart, without raising the fancy too high. The philosophy also is in general correct. The only error of importance that we have remarked is the opinion that some insects feed on mineral substances.

Remarkable Extracts and Observations on the Slave-Trade; with some Considerations on the Consumption of West India Produce. 82mo. 1d. Darton. 1792.

In other words, horrid stories, ad captandum vulgus — for a penny.

A Vindication of the Use of Sugar, and other Products of the West India Islands. In answer to a Pamphlet entitled, 'Remarkable Extracts, &c.' 8vo. 6d. Boosey. 1792.

The dearness of sugar, probably in part owing to the selfish speculations of monopolists, has occasioned it to be omitted from among the luxuries of many persons, who have in this way obviated in some measure the design. It is, however, assisted by those who consider the use of sugar as adding to the miseries of the African slaves. This last argument our author endeavours to invalidate with an earnestness which, notwithstanding his assertions, may be supposed to arise from at least some collateral connections. We cannot, however, highly compliment him on his success in showing, that the disuse of sugar would be so injurious to the slaves, to the commerce of this country, and the health of our countrymen. We may indeed, for his consolation, hint, that its use will not be very materially or permanently lessened. Many will return to it; and from the increasing population, as well as export, in consequence of the confusion in the French colonies, the loss of the 'sturdy moralists' will be scarcely felt. The importation of the maple sugar from America, and of sugar from Bengal, will be a blow to the West Indies much more severe.

Memoirs of Mrs. Billington, from her Birth: containing a Variety of Matter, ludicrous, theatrical, musical, and —. With Copies of several Original Letters, now in the Possession of the Publisher, written by Mrs. Billington, to her Mother the late Mrs. Weichsel; 8vo. 2s. Ridgway. 1792.

————— You make us strange
E'en to the disposition that we owe,
When now, we think, you can behold such scenes,
And keep the natural ruby on your cheeks,
While our's are blanched with—horror.

Can such things be! In truth, Mr. Ridgway, you have dashed the cup with poison; the gilded spectacle is become a charnel-house.

house, and the goddess of the grove, on the motion of the wand, loses all her allurements.

Original Anecdotes of the late Duke of Kingston and Miss Chudleigh, alias Mrs. Harvey, alias Countess of Bristol, alias Duchess of Kingston, interspersed with the Memoirs of several of the Nobility and Gentry now living. Written in a Series of Letters to a Gentleman. By Thomas Whitehead, many Years Servant to the Duke of Kingston, and now Musician at Bath. 12mo. 3s. 6d. Bladon. 1792.

Private follies and frailties improperly held up to public view; the whole, however, seems to be authentic; and we are sorry, for the credit of human nature, that we must give this opinion.

Substance of the Report of the Court of Directors of the Sierra Leone Company to the General Court held at London, on Wednesday October 19, 1791. 8vo. 1s. Phillips.

Any method of gradually abolishing the traffic in slaves, while the planters are enabled, by an attention to the health of the negroes and their children, or by the introduction of the plough and other useful machines, to cultivate their estates by the assistance which they at present possess, must be in every view desirable. In this great undertaking, the establishment of a colony at Sierra Leone is a step of importance: it is, however, but an inconsiderable one, and ought undoubtedly to be pursued with vigour and judgment. In the present report, we see no deficiency of either; but as the whole of the plan is not before us, we cannot form any decisive opinion. Much must depend on the cordial union of the black and white settlers; and this is connected with temperance, moderation, and a conciliating behaviour in the governors. When the scene is more extensive the danger will begin.

A particular Account of the Commencement and Progress of the Insurrection of the Negroes in St. Domingo, which began in August, 1791: Being a Translation of the Speech made to the National Assembly, the 3d of November, 1791. 8vo. 6d. Sewell. 1792.

While we have guarded our readers against too readily believing the exaggerated accounts of the cruelty of the planters, we should equally guard them against admitting the dreadful stories recited in this pamphlet. Yet much mischief must have been done; and this publication is highly seasonable. The wanton experiment made by the affected humanity and refined philosophy of the present times has been succeeded by scenes of horror and devastation in the French colony. If we regard the safety of our friends, of our nearest relatives in the West Indies, we should be cautious of similar attempts, or even of those violent, unguarded, speeches, which the press may convey, and which may be the first spark of a dread-

a dreadful conflagration. Never perhaps did so much evil result from good motives, wantonly and injudiciously conducted.

A Letter to every Housekeeper in London, on Behalf of Parochial Industry Schools. From a Citizen of the World. 8vo. 6d. Rivingtons. 1792.

The author of this pamphlet warmly recommends to the inhabitants of the capital the institution of parochial industry-schools, for the benefit of those children who have no other opportunity of receiving any instruction in the several duties of life. The proposal is highly political as well as benevolent, and is certainly entitled to due attention.

A Letter from a Gentleman in Lancashire to his Friend in the East Indies, on the Subject of the present War with Tippoo Sultan, 8vo. 6d. Richardson. 1792.

Ironical remarks on the false intelligence from India, and on the conjectures relative to the unfavourable issue of the present war.

C O R R E S P O N D E N C E.

WE congratulate Amicus on the extent of his knowledge: not five new ideas in the work mentioned! To us, and we have read it attentively more than once, very many of the opinions were new; and if he will look at the corresponding accounts of our Brother Journalists, he will find our praise was tame and moderate, in comparison of theirs.—But we need no longer wonder; the Exeter Coffee-house seems to have been the source of his critical knowledge, and of his information respecting both works. We have taken some pains to enquire into the fact he has stated, and can add, from good authority, that it is not true. Copies were indeed sold at the price he mentions, but they were a few remaining ones of the *second* edition. The publisher *never* lamented purchasing the copy; and the author did *not* stop the sale.—We would advise Amicus, in his next Tour to the Land's End, to be more cautious from whom he receives his information. We give him this advice in serious and friendly terms; for we are convinced that he meant to serve us, as well as the credit of our Journal.

T. C. is right. The supposed effects of Handel's organ, mentioned with applause in our last volume, p. 417, are copied from Dryden—*Nemo omnibus horis sapit*—and so 'the unsettled account between John Dryden, Cr. with D. Pratt, Reviewers and Co. debtors,' is at last we hope adjusted.

E R R A T A.

In our last Number, P. 80. l. 24. for experience, r. expedience.
P. 81. l. 22. for secession, r. succession.

T H E CRITICAL REVIEW.

For M A R C H, 1792.

The Iliad and Odyssey of Homer, translated into English blank Verse, by William Cowper, Esq. 2 Vols. 4to. 2l. 12s. 6d. Boards. Johnson. 1791.

HOW far this long-expected translation of the first of poets has gratified the sanguine expectations formed by many of Mr. Cowper's admirers, we know not. Ours, we confess, were extremely moderate; and we have not been disappointed. Let it be understood that our distrust did not originate from any doubt of Mr. Cowper's learning, taste, or poetical abilities.

si Pergama dextrâ
Defendi possent, etiam hac defensa fuissent.

It proceeded from the nature of the design itself: we never could conceive that a close translation of Homer would do justice to the original, satisfy the classical reader, or give the unlearned one a competent idea of its genuine poetical merit. The idioms of a dead and modern language vary so much, that any literal version of a classic Bard, instead of displaying the spirit and meaning of the original, will frequently exhibit the appearance of an intended burlesque. Let any person try the experiment on an ode of Pindar or Horace, and he will be thoroughly convinced of the veracity of our assertion. Too strict an adherence to the original composition will produce the same effect as an ill-constructed mirror does on the human face: the same features will be reflected, but enlarged, diminished, or distorted.

In the following passages, Mr. Cowper's fidelity is unimpeachable: the learned reader must acknowledge the likeness, but he cannot deny that it is an unpleasing one.

• Ye are unjust, ye Gods, and envious past
All others, grudging if a Goddess takes
A mortal man openly to her arms!
So, when the rosy fingered Morning chose
Orion, though ye live yourselves at ease,
Yet ye all envied her.' —

CRIT. REV. N. AR. (IV.) March, 1792.

S • So,

' So, when the golden-tressed Ceres, urged
By passion, took Ision to her arms
In a thrice-laboured fallow, not untaught
Was Jove that secret long, and, hearing it,
Indignant, slew him with his candent bolt.
So, also, O ye Gods, ye envy me
The mortal man, my comfort.'—

Does such language as this correspond with our ideas of a
δία θεων; of the beautiful, the divine Calypso? Again, will fidelity excuse the following filthy image?

—— ' from his gullet gush'd the wine
With human morsels mingled, many a blast
Sonorous issuing from his gluttred maw.' *Odys. ix. 535.*

Or this very extraordinary one?

—— ' swift flew the dart
To his right buttock, slipp'd beneath the bone,
His bladder grazed and started *through before.*'

Mars informs Jupiter that had not ' his feet *sle* him from battle,' he might have been overwhelmed beneath a heap of carcases:

—— ' and if at last
I lived, had halted crippled by the sword.'

This seems rather the language of a Chelsea pensioner than of the god of battle; and the answer of the fire of gods and men has as little pretension to sublimity.

' Base and side-shifting traitor! vex not me.
Here sitting querulous; of all who dwell
On the Olympian heights, thee most I hate
Contentious, whose delight is war alone.
Thou hast thy mother's moods, the very spleen
Of Juno, uncontrollable as she,
Whom even I, reprove her as I may,
Scarce rule by mere commands; I therefore judge
Thy sufferings a contrivance all her own.
But soft. Thou art my son whom I begat,
And Juno bare thee. I cannot endure
That thou shouldst suffer long.'—— *Il. v. 1055.*

' To be poetical without rhyme, Mr. Cowper says, is an argument of a sound and classical constitution in any language.' We agree with him: but does he take such lines as we have quoted for poetry? or that such as these support the dignity of the epopeia?

' Nor

'Nor was that cry by Nestor unperceiv'd
Tho' drinking.' Iliad, xiv. 1.

Or,

'Archer shrew-tongued! spie-maiden! man of curls!
 Il. xi. 469.

Thus Diomede reproaches Paris: but how much better do we recognise the gallant son of Tydeus in Pope's version?

'——thou conq'rour of the fair,
 Thou woman-warrior with the curling hair,
 Vain Archer!'

Homer cannot be acquitted of having sometimes put very vulgar language into the mouth of the empress of Heaven (Hom. iv. 21.): she scolds with equal energy in the translation:

'What word hath pass'd thy lips, Jove most severe!
 How? wouldst thou render fruitless all thy pains?
 The sweat that I have pour'd? my steeds themselves
 Have fainted while I gather'd Greece in arms
 For punishment of Priam and his sons.
 Do it. But small thy praise shall be in heav'n.'

We cannot resist the pleasure of transcribing Pope's version; who has preserved the original spirit, and done away all its grossness: a story does not depend more on the manner in which it is told, than a sentiment.

'Shall then, O tyrant of th' ethereal reign,
 My schemes, my labors, and my hopes be vain?
 Have I for this shook Ilium with alarms,
 Assembled nations, set two worlds in arms?
 To spread the war I flew from shore to shore,
 Th' immortal coursers scarce the labor bore.
 (At length ripe vengeance o'er their heads impends,)
 But Jove himself the faithless race defends.
 Loth as thou art to punish lawless lust,
 Not all the gods are partial and unjust.'

Such lines as these convey a much juster idea of the spirit of the original than the others, however exact. Pope reminds us of a line in Johnson's funeral inscription on Goldsmith:

Nihil feré quod tetigit non ornavit.

His elevation of numerous passages, in the original flat and insipid; strengthening those that are feeble; softening others that are gross; and, by a kind of chemical process, converting dross into gold; operating on them like steel on flint, and bringing forth latent fire; commands our admiration and

S 2,

applause.

applause. Let it, however, be acknowledged that he has sometimes frustrated his own intentions of elevating Homer's sentiments, and dignifying his heroic characters, by too great an anxiety to adorn them: he often substitutes the trappings of modern finery for the plain and graceful vest of antiquity. Mr. Cowper professes himself to be one of his warmest admirers; but remarks, 'his deviations are so many [the accusation cannot be totally denied] that, valuable as his work is on some accounts, it was yet in the humble province of a translator, that I thought it possible even for me to follow him with some advantage.' In point of fidelity there is certainly no comparison; but Mr. C. is occasionally too faithful: a verbal translation not only destroys the spirit, but sometimes falsifies the meaning of the original.

A single word may serve as an instance: *Hero* (Ἥρως) has with us a determinate sense, and is appropriated to military characters; but it is not so in Homer: he prefixes it to many names in the *Odyssey*, on whom, had he first written in English, he would never have bestowed it. We have the *Hero* Halitherses, the *Hero* Egyptus, the *Hero* Medon, and the *Hero* Megapenthes; yet no military exploit is recorded or alluded to of either. Mr. C. therefore should not have adopted the same word. The first is never mentioned but as a soothsayer: nothing appears of the second, but that he was an old man, and of some consequence in Ithaca: and the third was an herald, who (so far from being an hero, according to our acceptation of the word,) concealed himself in an ox's hide during the slaughter of the suitors, and could scarcely believe himself alive after he had been assured of safety and protection by Ulysses himself. With the bard Phemius he repaired to the altar of Jupiter.

ΠΑΙΤΡΟΣ ΠΑΡΤΑΙΝΩΝΤΕ ΦΩΝ ΠΟΤΕΥΜΑΤΩ ΑΝΙ.

Odys. xxii. 380.

The fourth is said to have been born to Menelaus 'in his age' (τηλυγετος*). Yet Menelaus was one of the youngest of the Grecian kings at the commencement of the Trojan war: much younger than Ulysses, whose absence is most pathetically deplored by an enamoured goddess, and whose personal beauties captivate a king's youthful daughter, nearly at the same period; and who afterwards is described as no way enfeebled by the lapse of time. If we date the age of Megapenthes, who is mentioned as a hero and a bridegroom†, from his father's beginning to grow old, as that must, according to common calculation, be some years after Ulysses would feel the effects of time, it reduces his period of existence to less than nothing. We notice this little

* This word may possibly be rendered *natus procul absente patre*: but if that is admissible, Mr. C. should not have translated it as above.

† Odys. iv. 13.

oversight, as we shall a few others; they at least strike us as such, on account of Mr. Cowper's unqualified assertion, that 'Homer has been charged with now and then a nap, a crime of which I am persuaded he is *never* guilty.'

We shall proceed to mention a few of these errors, for they cannot be called crimes; and it is surprising that so few marks of inattention or forgetfulness should occur in poems of such magnitude, containing so great a variety of characters and intricacy of fable.—Memnon (Odyss. iv. 188.) is mentioned as having killed Antilochus, the son of Nestor: but in the Iliad, Memnon is said to have been slain by Achilles even before the commencement of the action of that poem, and Antilochus is one of the surviving heroes at its conclusion. Πολυτλας*, *much-suffering*, is an epithet as frequently applied to Ulysses † in the Iliad as in the Odyssey, yet at that time he had suffered no hardships but such as were shared in common with other heroes. Ajax (Hom. Il. xv. 823.) fights with a long pole or mace. At the conclusion of the book, in which he is represented as engaged incessantly in action, his offensive weapon is changed, we know

* This anticipation of an epithet afterwards peculiarly his, may lead us to conjecture that not only the siege of Troy, but the sufferings of Ulysses, &c. were the subjects of discourse, and the theme of bards before the days of Homer. From the popularity of the subject he might be led to give a prediction to Helen, which he himself hath principally caused to be accomplished, and made her story the theme of bards in future ages: thus she tells Paris:

ὄπισσεν
Ἀνθρωποισι πολυτλασὶ ἀοιδμοῖσι σοφομένοισι. Il. vi. 357.

Homer sometimes alludes to other 'poems,' recording different adventures of the heroes here celebrated. See particularly the story of Demodocus. (Hom. Odyss. viii. 75.)

† Was it not universally allowed that the Odyssey was subsequent to the Iliad, we might have been almost tempted to suppose that his name Ὀδυσσεύς, or 'the Traveller,' was an acquired name (from ὀδῶν ὁδῶν iter facio) and given him likewise by anticipation; but we must not dispute the word of his good grandfather Autolochus, who has assigned another derivation. (Hom. Odyss. xix. 395.) Homer is an interesting subject, and in turning over Mr. Cowper's translation we shall not refrain from making such occasional remarks as the original may suggest to us: we wish he had favoured us more frequently with his own. The Odyssey, in Pope's notes, is said to be 'one lesson of morality:' but we apprehend that Homer, notwithstanding the many noble sentiments he has scattered through it, entertained but a very imperfect idea of moral virtue. It does not seem to have acquired even a name to mark its existence, and ἀρετή is never used by him but to denote valour or personal resolution. He makes no distinction between craft and wisdom: the severe Minerva constantly approves the conduct of Ulysses, and in the 13th book of the Odyssey (l. 291.) speaks in rapture of his dissimulation. The good Autolochus, mentioned above, is celebrated for his being superior to all men in theft and perjury.

Μητρός τῆς πατρὸς ὁδῶν ὁς ἀνθρωποῖσι ἐνίκασεν
Κλεπτοῦσιν ὁ ἔργον τα. Odyss. xix. 395.

It must not be concealed that a different interpretation has been given to this passage by writers of the greatest eminence. But if we reflect that Autolochus was the grandfather of Ulysses, endowed with those eminent qualifications by Mercury himself, and that his name has become proverbial from the earliest times to the present for a thief of address, we cannot easily give up the literal interpretation,

not how, and he kills a dozen warriors with his *sharp spear*,
οξει δαρι.

Menelaus informs Telemachus, that the pleasures he had proposed to participate with Ulysses,

————— 'could *only* envy move
E'en in the Gods, who have of all the Greeks
Amerc'd him *only* of his wish'd return.' Odyss. iv. 225.

The two *onlys* have a very bad effect: for the first there is no authority in the original; and the second was not, strictly speaking, the case: but for this the translator is not responsible*. Many who survived the siege of Troy, either returned not to their native country, or were expelled soon after their return. We know not why θεοι αὐτος is rendered, 'the Gods.' Pope translates it some 'envious power.' The word *amerc'd*, which here signifies to *prevent* or *hinder*, appears to be forced into the service: it is certainly not according to its common acceptance, but we believe it is somewhere used in this sense by Milton.

Ulysses, in order to deceive Eumæus, (Hom. Odyss. xiv. 237.) tells him that he was a native of Crete, his name Castor; and that he commanded, in conjunction with Idomeneus, the Cretans at the siege of Troy. This appears rather inartificial. So improbable a circumstance was inconsistent with the character of Ulysses to mention, or Eumæus to credit. During so long a siege, the chiefs of the respective nations must have been well known through all Greece, and whoever had heard of Idomeneus as king of Crete, could not well be supposed ignorant that the faithful Meriones was his second in command.

Ulysses is styled καλὸς τε μέγας τε (Hom. Odyss. vi. 275.). Now so far as *tallness* is implied by 'greatness,' which is here alluded to, (and according to serjeant Kite he that is born to be six foot high is born to be a great man), Ulysses is not entitled to that epithet. In the Iliad † (book iii. 228.) he is represented as 'shorter by the head' than Agamemnon; and in the same book, l. 250, 'shorter by the shoulders' than Menelaus ‡: whilst Ajax surpasses all the other Grecians both 'by head and shoulders §.' (Il. iii. 273.) This reduces Ulysses to a very moderate stature, after admitting that of Ajax to have been extremely gigantic!—The compliments paid to Helen's beauty in the Odyssey, thirty years after she had eloped with Paris, are certainly too exalted; for even at that time, however beautiful, she had not, if we may trust chronology, much of the bloom of youth to recommend her, Penelope, another Ninon

* Ajax, O leus, Teucer, Diomede, &c.

† Hom. Il. iii. 103.

‡ Ταυτὸν ἄνδρ' ἔλεος ὤψιστά γε θυρὰς ἄμειβε. Il. iii. 193.

§ ἔχ' ἄνδρ' Ἀργείων κεφαλὴν ὅσ' ὑψὺς ἄμειβε. Il. iii. 227.

of ancient Greece, appears not to have been greatly her junior; and like her, is styled at the time of Ulysses' return, *δια γυναικων*, a female divinity.

We will allow these instances of neglect, or forgetfulness, to be, if Mr. Cowper pleases, specks in the sun: but we introduce them merely to show that, contrary to his affirmation, this poetical sun has specks. Critical telescopes have discovered others of different kinds; and, as we apprehend, of greater magnitude.

Mr. Cowper remarks that,

—‘ the free and the close translation have, each, their advocates. But inconveniencies belong to both. The former can hardly be true to the original author's style and manner, and the latter is apt to be servile. The one loses his peculiarities, and the other his spirit. Were it possible, therefore, to find an exact medium, a manner so close that it should let slip nothing of the text, nor mingle any thing extraneous with it, and at the same time so free as to have an air of originality, this seems precisely the mode in which an author might be best rendered.’

Here, indeed, rests the difficulty—*hic labor, hoc opus est!* Again:

—‘ the translation which partakes equally of fidelity and liberality, that is close, but not so close as to be servile, free, but not so free as to be licentious, promises fairest; and my ambition will be sufficiently gratified, if such of my readers as are able, and will take the pains to compare me in this respect with Homer, shall judge that I have in any measure attained a point so difficult.’

We must allow that Mr. Cowper seldom violates the simplicity of the original, or degenerates into licentiousness; but we cannot acquit him of being frequently too tame and servile. In turning over these volumes, we are sometimes apt to forget that Homer was a poet. Had his intention been merely to preserve the sense of the Grecian bard, we are inclined to think that a liberal prose translation would have preserved it in periods no less musical than the present, and that those ‘*numeri lege soluti*’ would have been less stiff, cumbrous, and tiresome: we allude more particularly to the *Odyssey*. In the *Telemachus* of Fennelton, the beauties of Homer are clustered thick together, and his peculiarities, such as are ungenial to a modern language, avoided; yet we believe few readers would peruse it in blank verse with so much pleasure as in a decent prose translation. It need not be insisted upon, that the argument must hold much stronger against a *close* copy of Homer in blank verse. An elegant prose translation we still consider as extremely de-

irable : we gave a similar opinion * some years since, which we still retain. While we disapprove the design, let us except particular passages in the execution. Where Homer displays in a striking manner his poetical excellence, Mr. Cowper generally follows his steps, *æquis passibus*. His spirit and manner is happily transfused into the following description of the adverse armies marching to battle :

‘ Then, many a yell was heard, and many a shout
Loud intermix’d, the slayer o’er the maimed
Exulting, and the field was drench’d with blood.
As when two winter torrents rolling down
The mountains, shoot their floods through gullies huge
Into one gulph below, station’d remote
The shepherd in the uplands hears the roar ;
Such was the thunder of the mingling hofts.’

The majestic simplicity which marks the original, in the subsequent passage, is likewise admirably preserved ; and it would be injustice not to remark, that many others of the same kind might be produced :

‘ Nor Neptune, sov’reign of the boundless Deep,
Look’d forth in vain ; he on the summit sat
Of Samothracia, forest-crown’d, the stir
Admiring thence and tempest of the field ;
For thence appear’d all Ida, thence the tow’rs
Of lofty Ilium, and the fleet of Greece.
There sitting from the deeps upris’n, he mourn’d
The vanquish’d Grecians, and resentment fierce
Conceived and wrath against all-ruling Jove.
Arising sudden, down the rugged steep
With rapid strides he came ; the mountains huge
And forests under the immortal feet
Trembled of Ocean’s Sovereign as he strode.
Three strides he made, the fourth convey’d him home
To Ægæ. At the bottom of th’ abyss,
There stands magnificent his golden sane,
A dazzling incorruptible abode.
Arrived, he to his chariots joined his steeds
Swift, brazen-hoof’d, and man’d with wavy gold ;
Himself attiring next in gold, he seized
His golden scourge, and to his seat sublime
Ascending, o’er the billows drove ; the whales
Leaving their caverns, gambol’d on all sides

Around him, not unconscious of their king ;
He swept the surge that tinged not as he pass'd
His axle, and the sea parted for joy.'

(*To be continued.*)

Various Opinions of the Philosophical Reformers considered, particularly Paine's Rights of Man. By C. Hawtrey, M. A.
8vo. 3s. Stockdale. 1792.

THE new political doctrines of the present moment, whether as the subjects of speculative enquiry in this, or of a practical experiment in a neighbouring country, have awakened the attentions of every inquisitive mind, and drawn forth numerous tracts of various and unequal merit. They have, however, contributed to show the fallacy of some apparently well founded doctrines on the one hand, and the futility of some specious reveries on the other. Mr. Hawtrey is a firm and able champion for the church and state : he defends every inch of ground, and his formidable entrenchments, against supposed or expected attacks, should be carefully reconnoitred by opponents. We have, indeed, little hesitation in adding, that his eagerness leaves him occasionally unguarded in some essential parts, and the insecurity of his ground renders him less successful in other repulses. On the whole, a skilful adversary may be often able to annoy him from those batteries which are erected for opposition, and which, after a very slight contest, may be taken.—But let us drop metaphors, and be a little more particular.

The declamation at the beginning is spirited.

“ Modern philosophy has evidently its tendency to produce the most baneful effects on society. Its object is first to annihilate every thing that is social, to dissolve all those ties and connections which hitherto have linked men together, and which have hindered them from preying upon each other ; and out of the chaotic dissolution to introduce a new system and order of things, by which wonders the most absurd and the most impossible are to be brought to pass, by which all the wisdom of mankind, from the beginning of the creation to the present day, is to be considered as folly, and all the folly which conceit can be the parent of is to be established in its room. All are to be free ; there is to be no slavery, and yet in the constitution of the world, which the impotent efforts of these worthies cannot alter, we see it is ordained otherwise. All are to be equal, which at the same time we know, except man has a new nature given him, cannot be : but, notwithstanding the equality, still there is to be power in the world ; and, to complete the admirable excellence of the system, the power is

to be derived from those who are to be the subjects of it; that is, who are not in possession of the power which is to be derived from them.'

But how is modern philosophy chargeable with so many faults? Her beams have illuminated many obscure recesses; and nature, properly interrogated, has revealed some valuable secrets, which the industry, perhaps the avarice, of mankind have eagerly applied to the increase of our comforts or pleasures; but the nearest connection between philosophy and government that we can trace is, in calling the new planet the *Georgium Sidus*. In fact, we notice this early error not so much for the sake of these remarks, as to observe, that the reasoning is very often affected by the little inaccuracies which are seemingly owing to haste. In the present instance philosophy is not in fault: the errors are owing to visionary refinements, which, to serve the purpose, have been dressed in her specious garb; and to have been correct the author should have said the pretended political philosophy of the present æra. He proceeds to notice various errors of Paine, whose work we can scarcely mention without indignation. Many of this incendiary's remarks are too trifling and absurd for notice, and many a very slight degree of ingenuity might have detected. In one or two instances, however, Mr. Hawtrey has failed from the causes just now hinted at. He has certainly not proved that a nation is to be considered as the same, during the succeeding æras of different individuals. It is undoubtedly 'another and the same,' a nation of the same name, but composed of men differing perhaps in sentiments, in inclinations, and passions; nor is there any reason, from this view, why they may not correct what they find wrong, or add what may appear deficient.—We may observe too, not from speculation but from experience, that Mr. Hawtrey's arguments on the propriety of placing the power of making war or peace in the hands of the monarch, have less force than they seem to possess. At present, the question is of little importance: the people know their rights and their power; they will resist any wild, mad, or ambitious, attempt of this kind.

On the subject of tythes, our author's remarks are more judicious, and they deserve a very attentive consideration. We had intended to have enlarged on this subject; but, as we suspect that neither our author's arguments, nor our own observations could render an unpopular impost pleasing, or give credit to what may perhaps be considered as an injudicious method of providing for the clergy, we shall content ourselves with wishing success to every step towards a commutation, till the period arrives when the whole may be changed. Mr.

Hawtrey's

Hawtrey's defence of the right of primogeniture is, in many parts, exceptionable; and he has perhaps a little too rashly engaged in an eager defence of creeds, particularly that called from Athanasius.

The English constitution he dates from the period of Alfred in the ninth century; and we shall extract, from this part, some observations and facts which are curious and little known. It has been objected that the English government arose out of conquest not out of society, and consequently it arose *over* the people. Our author replies to the remark.

‘ The answer to this is, that the English government did not arise out of a conquest, because there was a government regular and formed (as needs not to be proved) long prior to the coming over of the duke of Normandy; that William the First did not become a king of England by conquest, but by right, as the appointed successor of king Edward; that king Edward had notified to him that he was to be his successor, as *Ordericus Vitalis* informs us *Primo per Robertum Cant. Summum Pontificem, postea per eundem Haraldum, integrum Anglici regni Mandaverat concessionem ipsumque concedentibus Anglis, fecerat totius juris sui heredem.* And upon the principle of his having a legal title, William justified his claim to the crown in the answer which he returned to Harold, who demanded of him on what ground he invaded England; and the same language he used constantly after he was in possession of the crown, never grounding his title to the kingdom on conquest, but always on his inheritance of consanguinity, and on his being the adopted heir of the kingdom; and when at any time he is called conqueror, it never is by reason of his having conquered the people of England, but on account of his having conquered the usurper Harold. A conquest of the people of England was wholly unnecessary, as they made no opposition to him, and indeed themselves had invited him to come and take possession of the crown, which Harold had usurped: and William the First was no more a conqueror of the people of England than William the Third was; both were invited over by the people, both governed by the voluntary submission of the people, and according to the established laws of the realm, which were solemnly ratified in the instance of the Norman William in the fourth year of his reign.’

The observation deserved notice; but the conduct of William is the best proof that he considered himself as a conqueror, and of the nation, that they supposed themselves conquered. From the following extract, with which we shall conclude, our readers will judge how far the assembly of Alfred can be considered as a parliament.

‘ Long before the reign of the descendants of William, and long

long before the reign of even William himself, were parliaments known in England; not indeed with the formalities of the present day, but with the same essential properties of parliament, as might be evidenced in a great variety of instances, were there any occasion in a matter of such general notoriety: therefore let one only instance suffice; it is curious, but little known, and well authenticated, of a parliament holden at Shifford, in the county of Oxford, in the days of Alfred the Great. The account of it is given in a manuscript in sir Robert Cotton's library, in the following terms:

AT SIFFORD recen Daseþ manre. þele Barcopp, et þele Booleþes & þele ppuþe, et Cnihter egloche. ðen þar ðe ðe lare of ðe lage smuþ þire, - ec Alfred t engleþing, t engle ðeþling, on england he þar Cynþ, hem he gan leþen, 7 þo hi heþen mihten hu hi heþe 7 þe recen recoden.

'In English thus: *There sat at Shifford many thanes, many bishops, and many learned men, wise earls, and awful knights. There was earl Elfrick, very learned in the law, and Alfred, England's herdsman, England's darling; he was king of England; he taught them that could bear him how they should live.*'

'The manuscript as referred to by Dr. Plot in his history of Oxfordshire, ed. 1677. fol. 22; and the translation is given in Dr. Plot's own words.'

'In confirmation of the truth of the above manuscript, the reader is to be informed, that the remembrance of this parliament is still preserved at Shifford by a name being given to the spot whereon it was holden, which from that event is to this day called the *Court Close*. There is moreover one of the common fields in the neighbourhood of Shifford which, from the same event, is called the *Kinsea* or *Kinsey Field*.

'Before the days of Alfred the assemblies of the people used to be tumultuous, and without any order or regularity; but this wise prince taught those who could hear him how they ought to live; that they ought to regulate themselves by wisdom, and some certain and standard rule; that in their assemblies their chief object ought to be the public good, and that men of all orders ought to contribute their endeavours towards it; and for this purpose he convened all the various orders in his kingdom, thanes, earls, knights, &c. to meet him at Shifford. From this venerable then, but at present forsaken spot, issued the first dawnings of the English government (in a meeting of the king with his people in their several ranks and orders), which from that time went on meliorating and receiving improvements through various successions of ages, till it received its final completion and establishment at the revolution.'

Travelling

Travelling Memorandums made in a Tour upon the Continent of Europe in the Years 1786, 87 and 88. By the Hon. Lord Gardenstone. 8vo. 3s. Robinsons. 1791.

A Judicious and attentive traveller will discover in the most cursory progress something which may interest or instruct. Lord Gardenstone's desultory observations, though confined too often for a general reader to the merits of different inns, contain many remarks of importance. His manner is agreeable: mild, affable, willing to be pleased, he seldom displeases his readers. It may be attributed to national partiality that our author praises the travels of Dr. Smollett. We confess that our predecessor in this Journal seldom appears in an agreeable light, in his different tours: the sombre hue of disappointment, or the jaundiced eye of prejudice, seems sometimes to colour his prospects. But these are the effects of circumstances, not the errors of the man; and do not really fully his character. He might have said *vix ea nostra voco*; and the advocate of lord Gardenstone will not pronounce *him* faultless. On subjects of taste, at least so far as regards English authors, we find much room to differ from the learned judge. In the following passage we think that we discover a series of errors, which need not be particularly pointed out.

'The long continued fame and prosperity of the city (Marseilles) is, I think, justly ascribed, in a great measure, to the established form of government.—The admirers of Mr. Pope, a numerous class both of males and females, are very apt to quote these lines as excellent;—

'For forms of government let fools contest,
Whate'er is best administer'd is best.'

The lines, however, are trivial and bad, both in poetry and sense.—Pope owes his excessive reputation more to harmony and smoothness of rhyme than to the extraordinary force of genius and soundness of judgment, which are found in the works of our truly great poets Shakespeare, Milton, Butler, and Dryden.—Superficial beauty, however, has always many admirers.—I repeat again, that the poetry of these lines is trivial, and the opinion expressed in them is even grossly false.—A well contrived and judicious form of government, in the societies of mankind, has ever been productive of salutary and permanent administration.—The greatest characters exhibited in the whole history of the world are those who have instituted wise forms of government, or those who have hazarded, and, in many instances, have sacrificed their lives and fortunes for preservation of good, or reformation of bad forms. These great men are termed fools by Mr. Pope —Butler, a better, though not so thriving a poet, conveys much sense in a single line;—he says,

'No

“ No argument like matter of fact is.”

I think it is impossible to contest this general position in fact ;—
 “ That, under free and republican governments, the societies of mankind have been more intelligent, more prosperous, happy, and famous, than under monarchies ;”—I mean absolute monarchies.—Indeed, a total subjection to unlimited power, under one race or family, can with no propriety be denominated a form of government.—The Greeks and Romans most justly termed this mode of government *tyranny*, and its subjects *barbarians*.—Learning, laws, and arts, appearing under monarchies, have ever been derived from free states ; the influence of their vicinity, in all ages, restrained and moderated the most intolerable excesses of despotism.—It seems easy to demonstrate, that, if no free and well constituted forms of government had ever been established, the world, to this day, would have continued in a general state of total ignorance and barbarity. British government has much of the republic in its constitution ; one real evidence of which is, that, in fact, men of extraordinary abilities, and experimental knowledge in state affairs, can raise themselves to power and administration by dint of popular esteem and favour, in opposition to the will of kings, and the interest of courtiers.—The government of France is not despotic, though the limits of the sovereign power are not yet defined and fixed, which was truly the state of Britain before the revolution.*

Some of the remarks on Shakspeare, particularly on the injudicious attempts of his successors in the drama to alter his plays, and on the absurdities of commentators, are very just. The following remark we leave without a comment. We think it new, and we believe it to be correct.

* Shakspeare's low characters have so curious and so perfect a resemblance to nature, that they must always please, as I have observed, like master-pieces in painting ; and moreover, they never fail to illustrate and endear the great characters.—Take away the odd, humorous, natural, characters and scenes of Falstaff, Poins, Bardolph, Pistol, Mrs Quickly, &c. in his two plays of Henry the IV. and particularly the common soldier Williams, in his play of Henry the V. and I venture to affirm, that you at once extinguish more than one half of our cordial esteem and admiration of that favourite hero. In the same manner, expunge from the play of Julius Cæsar the representation of a giddy, sickle, and degenerate Roman mob, and you diminish in a very great degree, our estimation of the two noble republican characters,—the honest, sincere, philosophical Brutus, and his brave, able, and ambitious friend Cassius. The just admirers, and frequent readers of Shakspeare, will, on their own reflections, and without farther explanation, find that these observations, though,

as far as I know, they are new, are clearly applicable to every one of his plays, in which low characters are introduced.'

We may observe, also, that one or two of the translations of the French passages are incorrect, but this is certainly owing to inadvertence; and what perhaps is more unpleasing, many of the names of places, &c. are incorrectly spelt, by adhering too closely to vulgar pronunciation. 'Bulleruck,' 'Dou-fing,' 'Franch County,' &c. are instances of this kind; and, if lord Gardenstone felt properly the disagreeable effect of such pronunciations in conversation, he would have guarded against that degree of disgust which must necessarily be felt in words written conformably to it.

We shall return to a more pleasing task, that of selecting some observations and facts of importance. As democratic violence has so lately attacked the abbe Raynal, with unexampled severity, we may add our traveller's opinion of this celebrated man, drawn from his own observation.

'I had also the good fortune here to be further acquainted with the celebrated abbé Raynal.—At the age of seventy-four, he has, for some years, lived with an extraordinary abstinence of diet.—He drinks no fermented liquors, and subsists altogether on cow's milk and bread; by this regimen he enjoys perfect health and high spirits; he talks incessantly, but is constantly entertaining, often instructive; and, in conversation, he expresses himself with the same propriety and perspicuity as he does in his writings.'

As a specimen of our author's descriptive talents, we shall select a part of the account of Montpellier.

'Montpellier has a very pleasant situation, on a rising ground, surrounded by an extensive, and for most part, fertile plain, within sight of the Mediterranean.—The air is uncommonly pure and sharp;—hurtful in consumptive cases, but salutary to weak nerves, so I find it agrees with my constitution:—though for an extraordinary continuance of near three weeks, the weather has been very cold, and the menstral winds blow very high.—The states of Languedoc assemble here in winter; when, I am told, the most noble and opulent families maintain an elegant and exemplary hospitality, without excess either in luxury or play. The provisions are good and plentiful, but generally dear;—fresh and good fish of all kinds, particularly the rouger, sole, and turbot, sell at very high prices.—The states are not inattentive to the prosperity and interest of this great province;—yet they have hitherto failed to establish proper rules and regulations for the improvement of their fisheries, which are very ill-managed.—Their university long possessed great reputation, especially in

in the medical line.—They are allowed to use the king's gardens, which are extensive, though neither beautiful nor richly stocked with botanical plants. In this garden was secretly buried Narcissa, on whose death Young raves with all the romantic wildness of poetical phrenzy in his Night Thoughts.—The spot, a little gloomy grove, is known;—I saw it; it is indeed a doleful shade.—Some generous and liberal minded French persons of distinction lately made a contribution to erect a monumental tomb over this burial-place.—The proposal has occasioned serious contests, not yet settled.—The orthodox are greatly offended that such a monument should be erected over unhallowed ground, and to the memory of a heretical girl.—The two grand walks, the Esplanade, and the Pera, are justly admired as the finest in France; and the adjoining great aqueduct makes, as I think, a magnificent appearance, though it is a modern work, and though my friend Smollet peevishly treats it with contempt.—The perfumes and liqueurs which are made here are highly esteemed all over Europe, and are the staple branch of their commerce.

We can only find room for the description of the granary at Geneva; to the political observer an object of the highest importance.

‘We this day saw, and I deliberately surveyed the greatest public granary in this city.—It is a very large old building of six stories.—Every story forms one apartment for grain ungrinded only,—because meal or grinded grain can by no means be long preserved.—The dimensions of each apartment are the same—in length about thirty-six of my paces by twenty-four in breadth—and about nine feet in height.—To support the great extent of floor, and such a weight of grain, there are very large and solid wooden pillars, through every apartment from top to bottom.—There are six rows of these pillars, and nine pillars in every row; the distance of one pillar from another is six of my paces.—The grain is mostly wheat purchased some times from different parts of France, very much from Franch County, a fertile territory not very far distant.—They also import, occasionally, large quantities from Barbary, and from Sardinia. The lowest flat of this granary is stored with as much grain as can be packed or heaped in it, and the quantity is gradually diminished as they rise to the upper stories, for the obvious purpose of saving labour and expence.—Every apartment has many windows which are opened in dry weather, for the benefit of ventilation.—Before they lodge the grain, it is moderately and skilfully kiln-dried, yet while it continues new, it must be turned over, at least once in twenty days.—When this practice has been continued, till the grain becomes sufficiently firm and quite dry, generally in two years, it is rarely necessary to turn it any more.—By this method of management, they

they have experience of preserving the grain in perfect soundness for many years, and they have no doubt that it may be so preserved even for a century.—When I saw this granary, the lowest apartment was full of wheat from Barbary. It is a very fine large grain, and they say it makes excellent bread.—I had hopes of obtaining a collection of the laws, regulations and œconomy, by which the public granaries are here rendered effectual means of restraining monopolies, moderating the markets, and preventing the calamities of scarcity, or excessive prices for bread.’

The last part of the volume relates to the history of Lawrence Kirk, a village raised and peopled by the judicious regulations of lord Gardenstone. — Whatever may be his defects as an author, his good conduct in this respect will raise his name very high in the important rank of benevolent patriots.

The Life of Samuel Johnson, LL. D. comprehending an Account of his Studies and numerous Works, in Chronological Order; A Series of his Epistolary Correspondence and Conversations with many eminent Persons; and various Original Pieces of his Composition, never before published.

(Concluded from Vol. III. New Arrang. p. 268.)

IT is more than once the subject of Mr. Boswell's complaint in these volumes, that he has been unable to express Dr. Johnson's sentiments with sufficient force, or to carry that conviction by the argument in writing which Johnson seemed to do in conversation. Our modern Xenophon is not aware of the source or the extent of his observation. Of the impression made in conversation, much is owing to the circumstances, the temper of the speakers and the hearers; much depends on manner, and something on novelty. Mr. Boswell was always ready to admire; and he has carried his admiration to a length frequently ridiculous, by retailing opinions trite, trifling, or false. The numerous instances which he has recorded of Johnson's unreasonable severity, his uncandid churlishness, and deficiency in scientific knowledge, as well as of taste, render the anecdotes unpleasing; nor can we pardon those who swelled the importance of one man, estimable and able in many respects, till he became dictator in subjects which he could neither feel, understand, nor judge of. Novelty adds to the force of an observation, and it is necessary to return to a work of this kind, after some interval, to appreciate it truly. Accident has, in this way, done more than design: when the first impressions were worn away, and we returned to a talk which had by chance been interrupted and suspended, we felt the force of Mr. Boswell's

C. R. N. AR. (IV.) March, 1792.

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remark: the sentiments were the same, but they had lost their power, their brilliancy, and their attraction: the interest which had fascinated us in the first perusal was no more, and the labour was irksome and unpleasing. We shall, therefore, hasten to the conclusion, after selecting some of the more important remarks, and adding a few general observations on some parts of Dr. Johnson's character.—In the present levelling disposition of reformers, the remarks on entails may be worth selecting: the veteran is at this period in his 67th year.

“ He said, “ Entails are good, because it is good to preserve in a country, serieses of men, to whom the people are accustomed to look up as to their leaders. But I am for leaving a quantity of land in commerce, to excite industry and keep money in the country; for if no land were to be bought in a country, there would be no encouragement to acquire wealth, because a family could not be founded there; or if it were acquired, it must be carried away to another country where land may be bought. And although the land in every country will remain the same, and be as fertile where there is no money, as where there is, yet all that portion of the happiness of civil life, which is produced by money circulating in a country, would be lost.” BOSWELL. “ Then, sir, would it be for the advantage of a country that all its lands were sold at once?” JOHNSON. “ So far, sir, as money produces good it would be an advantage, for, then that country would have as much money circulating in it as it is worth. But to be sure this would be counterbalanced by disadvantages attending a total change of proprietors.”

“ I expressed my opinion that the power of entailing should be limited thus: “ That there should be one third, or perhaps one half of the land of a country kept free for commerce; that the proportion allowed to be entailed, should be parcelled out so as that no family could entail above a certain quantity. Let a family according to the abilities of its representatives, be richer or poorer in different generations, or always rich if its representatives be always wise: but let its absolute permanency be moderate. In this way we should be certain of there being always a number of established roots; and as in the course of nature, there is in every age an extinction of some families, there would be continual openings for men ambitious of perpetuity, to plant a stock in the entail ground.” JOHNSON. “ Why, sir, mankind will be better able to regulate the system of entails, when the evil of too much land being locked up by them is felt, than we can do at present when it is not felt.”

This indeed is but the sketch of the question, nor is it expanded in that part which is of most importance, viz. how far it is right to prevent the general diffusion of property. We

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mention it only to observe, that we wish to see it discussed with all the improvements which our more experienced state of commerce may suggest.

About this time Dr. Blair offered his first volume of sermons for sale; and we may incidentally observe, that Mr. Strahan discouraged the publication. Sermons were not at that time fashionable; and the polish of Dr. Blair, which gave elegance to sentiments not too profound for common comprehension, nor too obvious to be uninteresting, was wanting to render this species of composition popular and generally pleasing. In consequence of Johnson's approbation, one hundred pounds were given for the first volume, which, in consequence of the extensive sale, the proprietors doubled. They gave him 300 pounds for the second, and 600 for the third. The last sum, we believe, was more than ever a work of equal bulk procured from booksellers; but it increased the sale of the former two volumes.

The Lives of the English Poets formed a memorable æra in Johnson's life. It is a work which has contributed to immortalize his name; and has secured that rational esteem which party or partiality could not procure, and which even the injudicious zeal of his friends has not been able to lessen. We mean not to say that they are perfect, or that on the whole they are executed with propriety. Johnson, as we have already had occasion to remark, brought to the production of this work ideas already formed, opinions tinged with his usual hues of party and prejudice, and the rigid unfeeling philosophy, which could neither bend to excuse failings, or judge of what was not capable of a dispassionate disquisition. In general, it may be observed, that though there are many opinions erroneous, and many observations improper, a great part of the work is such as no one but himself could have executed, and in which he will not be followed with success. We shall trace this attempt from what appears to be its first dawn, in a letter from Mr. Dilly to Mr. Boswell.

“ Dear Sir,

Southill, Sept. 26, 1777.

“ You will find by this letter, that I am still in the same calm retreat from the noise and bustle of London, as when I wrote to you last. I am happy to find you had such an agreeable meeting with your old friend Dr. Johnson; I have no doubt your stock is much increased by the interview; few men, nay I may say, scarcely any man has got that fund of knowledge and entertainment as Dr. Johnson in conversation. When he opens freely, every one is attentive to what he says, and cannot fail of improvement as well as pleasure.

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" The edition of the poets, now printing, will do honour to the English press, and a concise account of the life of each author, by Dr. Johnson, will be a very valuable addition, and stamp the reputation of this edition superior to any thing that is gone before. The first cause that gave rise to this undertaking, I believe, was owing to the little trifling edition of the poets, printing by the Martins, at Edinburgh, and to be sold by Bell, in London. Upon examining the volumes which were printed, the type was found so extremely small, that many persons could not read them; not only this inconvenience attended it, but the inaccuracy of the press was very conspicuous. These reasons, as well as the idea of an invasion of what we call our literary property, induced the London booksellers to print an elegant and accurate edition of * all the English poets of reputation, from Chaucer to the present time.

" Accordingly a select number of the most respectable booksellers met on the occasion, and, on consulting together, agreed, that all the proprietors of copy-right in the various poets should be summoned together; and when their opinions were given, to proceed immediately on the business. Accordingly a meeting was held, consisting of about forty of the most respectable booksellers of London, when it was agreed that an elegant and uniform edition of 'The English Poets' should be immediately printed, with a concise account of the life of each author, by Dr. Samuel Johnson, and that three persons should be deputed to wait upon Dr. Johnson, to solicit him to undertake the lives, viz. T. Davis, Strahan, and Cadell. The Doctor very politely undertook it, and seemed exceeding pleased with the proposal. As to the terms, it was left entirely to the Doctor to name his own: he mentioned two hundred guineas: it was immediately agreed to; and a farther compliment, I believe, will be made him. A committee was likewise appointed to engage the best engravers, viz. Bartolozzi, Sherwin, Hall, &c. Likewise another committee for giving directions about the paper, printing, &c. so that the whole will be conducted with spirit, and in the best manner, with respect to authorship, editorship, engraving, &c. &c. My brother will give you a list of the poets we mean to give, many of which are within the time of the act of queen Anne, which Martin and Bell cannot give, as they have no property in them; the proprietors are almost all the booksellers in London of consequence. I am, dear sir,

" Ever yours,

" EDWARD DILLY."

* There is more than one circumstance, in this letter, which is suspicious: it is remarkable that, in the first plan, the earliest poet was Cowley.

It was owing it seems to Dr. Johnson's recommendation that among the English poets we find Watts, who would perhaps have asked, if he had viewed the lettering on the back of the volume, whether the English poet was a relation or a namesake only. But we mean not to depreciate Watts, whose acquisitions were numerous and extensive. He knew much, and what he knew he understood clearly; his elementary works are perspicuous, judicious, and correct. We object only to his poetry; for the poetical beauties appear scattered almost, as it seems, by accident; and though he may rival, perhaps excel, some of the minor poets, admitted injudiciously into the same collection, we could have wished that his poetical fame had not been obtruded on the public view. With Johnson his piety and orthodoxy seemed to throw a lustre over his other talents. But this subject will lead us too far.

The fate of Dr. Dodd called forth the strenuous exertions of Johnson's vast comprehensive mind. We find from Mr. Boswell's work that Johnson thought his sentence just; yet, perhaps, fearing that religion might suffer from the errors of one of its ministers, he endeavoured to prevent the last ignominious spectacle. All his attempts were, however, ineffectual; and we shall add to the chances of rescuing from oblivion his last letter to Dr. Dodd, and his concluding reflections, by transcribing them in our Journal.

" Dear Sir,

" That which is appointed to all men is now coming upon you. Outward circumstances, the eyes and the thoughts of men, are below the notice of an immortal being about to stand the trial for eternity, before the Supreme Judge of heaven and earth. Be comforted: your crime, morally or religiously considered, has no very deep dye of turpitude. It corrupted no man's principle; it attacked no man's life. It involved only a temporary and repairable injury. Of this, and of all other sins, you are earnestly to repent, and may God, who knoweth our frailty and desireth not our death, accept your repentance, for the sake of his son Jesus Christ our Lord.

" In requital of those well intended offices, which you are pleased so emphatically to acknowledge, let me beg that you make in your devotions one petition for my eternal welfare. I am, dear sir,

" Your affectionate servant,

" June 26, 1777.

SAM. JOHNSON."

" Under the copy of this letter I found written, in Johnson's own hand, " Next day, June 27, he was executed."

T 3

" To

' To conclude this interesting episode with an useful application, let us now attend to the reflections of Johnson at the end of the ' Occasional Papers,' concerning the unfortunate Dr. Dodd, — ' Such were the last thoughts of a man whom we have seen exulting in popularity, and sunk in shame. For his reputation, which no man can give to himself, those who conferred it are to answer : of his public ministry the means of judging were sufficiently attainable. He must be allowed to preach well, whose sermons strike his audience with forcible conviction. Of his life, those who thought it consistent with his doctrine did not originally form false notions. He was at first what he endeavoured to make others ; but the world broke down his resolution, and he in time ceased to exemplify his own instructions.

' Let those who are tempted to his faults, tremble at his punishment ; and those whom he impressed from the pulpit with religious sentiments, endeavour to confirm them by considering the regret and self-abhorrence with which he reviewed in prison his deviations from rectitude *.'

Let us add the subsequent paragraph, introduced, we think, a little too abruptly ; but is a bold, well drawn, natural character, and shows a deep knowledge of the human heart.

' Johnson gave us this evening in his happy discriminative manner, a portrait of the late Mr. Fitzherbert of Derbyshire. ' There was, said he, no sparkle, no brilliancy in Fitzherbert ; but I never knew a man who was so generally acceptable. He made every body quite easy, overpowered nobody by the superiority of his talents, made no man think worse of himself by being his rival ; seemed always to listen, did not oblige you to hear much from him, and did not oppose what you said. Every body liked him ; but he had no friend, as I understand the word, nobody with whom he exchanged intimate thoughts. People were willing to think well of every thing about him. A gentleman was making an affected rant, as many people do, of great feelings about ' his dear son,' who was at school near London ; how anxious he was lest he might be ill, and what he would give to see him. ' Can't you (said Fitzherbert) take a post-chaise and go to him ?' This to be sure, *suited* the affected man, but there was not much in it. However this was circulated as wit for a whole winter, and I believe part of a summer too ; a proof that he was no very

* As a proof of Dr. Dodd's wonderful powers of persuasion, we may mention the effects of his preaching on a man of sound judgment and solid understanding. He went to the Magdalen chapel fully aware of the preacher's powers, and, on his guard, as he said, against his canting. He was soon deeply engaged in the subject of the discourse, and gave to the collection all the money in his pocket, regretting he had no more, though the morning's reflections led him to regret that he had so much.

witty man. He was an instance of the truth of the observation, that a man will please more upon the whole by negative qualities than by positive; by never offending, than by giving a great deal of delight. In the first place men hate more steadily than they love; and if I have said something to hurt a vain man once, I shall not get the better of this by saying many things to please him.'

We turn over many dull uninteresting pages, dull probably as they are not new, and uninteresting as they contain nothing of importance. Mr. E's remarks on parliamentary speaking are excellent: those who recollect the influence of the minority in the late Russian armament, will be more fully struck with the speaker's judgment and accuracy of distinction.

'Mr. E. I don't mean to flatter, but when posterity reads one of your speeches in parliament, it will be difficult to believe that you took so much pains, knowing with certainty that it could produce no effect, that not one vote would be gained by it.' E. 'Waving your compliment to me, I shall say in general, that it is very well worth while for a man to take pains to speak well in parliament. A man who has vanity, speaks to display his talents; and if a man speaks well he gradually establishes a certain reputation and consequence in the general opinion, which sooner or later will have its political reward. Besides, though not one vote is gained, a good speech has its effect. Though an act which has been ably opposed passes into a law, yet in its progress it is modelled, it is softened in such a manner, that we see plainly the minister has been told, that the members attached to him are so sensible of its injustice or absurdity from what they have heard, that it must be altered.' JOHNSON. 'And, Sir, there is a gratification of pride. Though we cannot out-vote them we will out-argue them. They shall not do wrong without its being shown both to themselves and to the world.' E. 'The house of commons is a mixed body. (I except the minority, which I hold to be pure [smiling] but I take the whole house.) It is a mass by no means pure; but neither is it wholly corrupt, though there is a larger proportion of corruption in it. There are many members who generally go with the minister, who will not go all lengths. There are many honest well-meaning country gentlemen, who are in parliament only to keep up the consequence of their families. Upon most of these a good speech will have influence.' JOHNSON. 'We are all more or less governed by interest. But interest will not make us do every thing. In a case which admits of doubt, we try to think on the side which is for our interest, and generally bring ourselves to act accordingly. But the subject must admit

of diversity of colouring; it must receive a colour on that side. In the house of commons there are members enough who will not vote what is grossly unjust or absurd. No, Sir, there must always be right enough, or appearance of right, to keep wrong in countenance.' BOSWELL. 'There is surely always a majority in parliament who have places, or who want to have them, and who therefore will be generally ready to support government without requiring any pretext.' E. 'True Sir; that majority will always follow

'Quo clamor vocat et turba faventium.'

BOSWELL. 'Well now, let us take the common phrase, place-hunters. I thought they had hunted without regard to any thing, just as their huntsman, the minister, leads, looking only to the prey.' J. 'But taking your metaphor, you know that in hunting there are few so desperately keen as to follow without reserve. Some do not choose to leap hedges and ditches and risk their necks, or gallop over steepes, or even to dirty themselves in bogs and mire'. BOSWELL. 'I am glad there are some good, quiet, moderate political hunters.' E. 'I believe in any body of men in England I should have been in the minority; I have always been in the minority.' P. 'The house of commons resembles a private company. How seldom is any man convinced by another's argument; passion and pride rise against it.' R. 'What would be the consequence, if a minister, sure of a majority in the house of commons, should resolve that there should be no speaking at all upon his side.' E. 'He must soon go out. That has been tried; but it was found it would not do.'

The numerous instances of Johnson's defect in scientific pursuits, in subjects of taste, or occasionally of general information, it is useless to detail. The servility, the stare of wonder, and the astonishment of general indiscriminate admiration, so conspicuous in almost every page of his collector's narrative, have already been the subjects of ridicule in various different forms and publications. We have, however, said that Mr. Boswell is generally lively in his remarks, and sometimes accurate in his comments. If the following passage, which occurs in p. 371 of the second volume, is his own, it shows a correctness of discrimination which must add to the credit of his discernment. Johnson again, in his 72d year, drank wine, and drank it greedily. 'Every thing, adds our author, about his character and manners, were forcible and violent; there never was any moderation. Many a day did he fast, many a year refrain from wine; but when he did eat, it was voraciously; when he did drink wine, it was copiously, He

He could practise abstinence, but not temperance. Had Mr. Boswell written an octavo in this style, he might have sailed down the stream of time with Johnson; but even of this splendid sentence, if we recollect rightly, we may say—‘Alas, master, it is borrowed.’—Yet we think the short concluding character of Johnson is drawn with great spirit and propriety.

‘His figure was large and well formed, and his countenance of the cast of an ancient statue; yet his appearance was rendered strange and somewhat uncouth, by convulsive cramps, by the scars of that distemper which it was once imagined the royal touch could cure, and by a slovenly mode of dress. He had the use only of one eye; yet so much does mind govern and even supply the deficiency of organs, that his visual perceptions, as far as they extended, were uncommonly quick and accurate. So morbid was his temperament, that he never knew the natural joy of a free and vigorous use of his limbs: when he walked, it was like the struggling gait of one in fetters; when he rode, he had no command or direction of his horse, but was carried as if in a balloon. That with his constitution and habits of life he should have lived seventy-five years, is a proof that an inherent *vivida vis* is a powerful preservative of the human frame.’

‘He was afflicted with a bodily disease which made him restless and fretful, and with a constitutional melancholy, the clouds of which darkened the brightness of his fancy, and gave a gloomy cast to his whole course of thinking: we therefore ought not to wonder at his sallies of impatience and passion at any time, especially when provoked by obtrusive ignorance or presuming petulance; and allowance must be made for his uttering hasty and satirical sallies, even against his best friends. And surely, when it is considered that ‘amidst sickness and sorrow,’ he exerted his faculties in so many works for the benefit of mankind, and particularly that he achieved the great and admirable Dictionary of our language, we must be astonished at his resolution. The solemn text of ‘him to whom much is given, much will be required,’ seems to have been ever present to his mind in a rigorous sense, and to have made him dissatisfied with his labours and acts of goodness, however comparatively great; so that the unavoidable consciousness of his superiority was in that respect a cause of disquiet. He suffered so much from this, and from the gloom which perpetually haunted him, and made solitude frightful, that it may be said of him, ‘If in this life only he had hope, he was of all men most miserable.’ He loved praise when it was brought to him; but was too proud to seek for it. He was somewhat susceptible

ceptible of flattery. As he was general and unconfined in his studies, he cannot be considered as master of any one particular science; but he had accumulated a vast and various collection of learning and knowledge, which was so arranged in his mind, as to be ever in readiness to be brought forth. But his superiority over other learned men consisted chiefly in what may be called the art of thinking, the art of using his mind; a certain continual power of seizing the useful substance of all that he knew, and exhibiting it in a clear and forcible manner; so that knowledge which we often see to be no better than lumber in men of dull understanding, was in him true, evident, and actual wisdom. His moral precepts are practical; for they are drawn from an intimate acquaintance with human nature. His maxims carry conviction; for they are founded on the basis of common sense. His mind was so full of imagery, that he might have been perpetually a poet; yet it is remarkable, that however rich his prose is in that respect, the poetical pieces which he wrote were in general not so, but rather strong sentiment and acute observation, conveyed in good verse, particularly in heroic couplets. Though usually grave and even awful in his deportment, he possessed uncommon and peculiar powers of wit and humour; he frequently indulged himself in colloquial pleasantry; and the heartiest merriment was often enjoyed in his company; with this great advantage, that as it was entirely free from any poisonous tincture of vice or impiety, it was salutary for those who shared in it. He had accustomed himself to such accuracy in his common conversation, that he at all times delivered himself with a force, and elegant choice of expression, the effect of which was aided by his having a loud voice, and a slow deliberate utterance. He united a most logical head with a most fertile imagination, which gave him an extraordinary advantage in arguing; for he could reason close or wide, as he saw best for the moment.

It is scarcely necessary for us to add any thing respecting Johnson's character. We have said enough of his general knowledge, his comprehensive views, and the accuracy of his intellectual attainments. The morbid melancholy may be the subject of some remarks, as human reason may seem to be degraded by imperfections inseparable from the constitution of finite beings; and the lustre of a character, which notwithstanding some spots, spots occasionally of magnitude, is singularly brilliant, may be sullied. This may, however, require a short discussion.

Whatever be the arguments in favour of free-will, of volition unrestrained by the force and prevalence of motives, it must be allowed that the effects of reason on the human mind are not at all times and on all subjects equally powerful. Nor

is this always the consequence of early prejudice or preconceived opinion: it is a part of the constitution of the human mind, which, with a kind of prismatic power, will reflect some rays and retain others. It is very conspicuous in different the arts and sciences, which persons of a peculiar genius can never attain: it is observable also, that some will retain, with a fixed perseverance ideas which others imperfectly conceive or soon lose. This was the case with Johnson: educated early in the doctrines of the church of England, those parts of her tenets which are most nearly allied to Calvinism, were congenial to his general feelings; and they made an impression which habits confirmed, and which reason, if ever exerted, could not efface. In him, probably, they were fixed before reason dawned, and gave an irritability to his mind on these subjects, which, on the slightest vibration, would occasion pain, and rouse him to violence. In what these peculiar states of mind consist, it is impossible to ascertain; and it is sufficient, as in the natural world, to refer any occurrence to a general law. But when this peculiar irritability is established, and when, from indulgence, it has arisen to any considerable degree, the disease almost amounts to a partial madness: on the peculiar subjects, terrors and apprehensions hurry away the unhappy sufferer, and reason or resolution has no longer any power. At the latter part of Johnson's life these terrors had a considerable effect, nor was their influence lost till disease had weakened his powers and blunted his feelings — Mr. Boswell has sufficiently shown the absurdity of the suspicion, that Johnson endeavoured to shorten his sufferings by a voluntary death. The attempt was only to do more perfectly what he feared the timidity of the surgeon would not allow him to execute properly: yet his whole conduct showed an unmanly irresolution to protract the last scene, the scene which man, born to die, must certainly at some time act; which no wise man would wish to hasten, nor, when the period is arrived, weakly endeavour to shun.

We wish we could add, that some other parts of Johnson's character were as effectually defended. The application for an increase of his pension, when the lamp of life glimmered on its socket, and his own fortune was amply sufficient to have enabled him to seek a more genial clime, was a meanness which eloquence or argument cannot gloss over or refute. The disposal of his effects was another error: it was more; it was unkindness and ingratitude. But these are faults which we only point out to prevent his example from becoming contagious: in the general character they are blots, but they are not connected with his literary fame: they obscure his brilliancy in some

some views, but they do not prevent our being enlightened and cheered with his splendor and warmth.

If there is any one trait by which Dr. Johnson's mind can be discriminated, it is a gigantic vigour. In information and in taste he was excelled; but what he seriously attempted he executed with that masterly original boldness, which leaves us to regret his indolence, that he exerted himself only in the moment when his powers were wanting, and relapsed again into his literary idleness. Yet, with all his faults, he has perhaps never been equalled; with all his irregularities and blemishes, he will probably never be excelled.

Vancenza; or, the Dangers of Credulity. By Mrs. Robinson.
2 Vols. Small 8vo. 5s. Bell. 1792.

MRS. Robinson's eager, partial, and injudicious friends, have misled and injured her; nor are we wholly free from the inconveniencies which they have occasioned. The merits of *Vancenza* have so often met our eyes; it has been so often styled excellent, admirable; the world has been so frequently called on to confirm this suffrage with their plaudits, that we dare not *hint* a fault, or *hesitate* dislike. What we disapprove, we must speak of plainly, and, if our *galantry* is called in question, the blame will fall on those who have compelled us to be explicit. After this introduction we need not say that we think this novel unworthy of the high reputation of its author, a reputation the source of which it is not our present business to examine.

In estimating the merits of *Vancenza*, it is not necessary, with all the formality of an Aristarchus, to lay down rules for the conduct of an epopeia of the familiar kind. It is enough that the plot be artfully involved and naturally unravelled, while each part co-operates to produce the event. In reality, nothing extraneous should be introduced, and each trifling episode should be remotely connected with the catastrophe. This, however, is a rule which must occasionally be dispensed with. Ornaments are often required in such works, and they cannot always be parts of one whole; nor should we have objected that the pilgrim's story, in the second volume of the novel before us, was an isolated appendage, if the slightest contrivance had not been sufficient to have connected it with the principal event, and to have explained the only part in which the denouement seems too artificial;—we mean the removal of the pictures to discover the fatal pannel. These are supposed to have hung there for many years, nor was it within the circle of expected contingencies, that they should be removed

moved in the life-time of Elvira: so that the whole of the history might be lost for ever, the prince Almanza might have married his sister, and their innocent progeny never known the crimes to which they owed their birth. In other respects the story is conducted with skill.

To the adventitious ornaments our censure must be chiefly directed. The language is in general highly and poetically laboured. It is refined into obscurity; and perspicuity of description is often sacrificed to a flowing period. There are many instances where, but from the future pages, it is difficult to discover the events in the blaze of description: a particular one now lies before us in the assassination of the count of Vancenza. The old observation may be well applied to Mrs. Robinson: if you intended the language to be prose, it is too poetical; if to be poetry, it is very faulty.— But to the proof.

‘ After passing an hour in *reflex* rumination, the broad beams of light, penetrating through his curtains, roused him from his *letargy* of thought: he started from his pillow feverish and dejected, and, scarcely knowing whither he bent his way, passed through the long gallery which opened to the terrace facing the lake. The sun diffused its most *splendid* glories over the *grateful* bosom of the *humid* earth: the wild fowl hovering over the *glittering* water, sweeping its *lucid* surface with their *variegated* wings; the *soft* music of the mountain breezes; the *hollow* sound of *falling* cascades; the *distant* precipice still hiding its *blue* head amidst the *severing* clouds that floated in *feathery* folds before the breath of morning; the flocks and herds bounding and frisking along the *verdant* openings on the side of the valley; the intermingling notes of woodland melody presented a picture so exquisitely sublime, that Del Vero, fascinated with delight, forgot for a moment even the graces of Elvira.’

We need not point out that some of these epithets are unnecessary, some inconsistent, and some improper. In the next passage that we shall select, we find the earth decorated with gems: this may be; but *these* gems are also enamelled; nor are they in their usual situations. If we suppose too, that the gems so enamelled may be flowers, we must not imagine that they grow in the usual way: the enamelled gems at Vancenza are shook from the wings of summer, the wings are perfumed, and summer blushes: while the flowers are gems, the corn is of gold, the hills slope, and a vineyard is neither yellow nor black, but tawny. The whole, however, is too luxuriant for analysis.

‘ It was in that delightful season of the year, when nature displays

plays her richest foliage, and decorates the earth with a thousand enamelled gems, shook from the perfumed wings of blushing summer; the birds attuned their throats to the wild melodies of love: and the face of the creation glowed with exulting beauty; the vale was covered with sheaves of golden grain; and the sides of the sloping hills concealed by the rich mantle of the tawny vineyard: they passed through groves of citron and myrtle, intermingling with thick clusters of pomegranates, forming a perpetual alcove, through which the rays of the sun could scarcely penetrate! As evening advanced, the grey shadows of twilight stole over the valley; while the burning orb, retiring to its western canopy, cast a crimson lustre over the acute summits of the distant mountains.'

Some of the metaphors are ludicrous or incorrect. 'The manners of the Spanish beauties, when compared with those of Elvira, sink into contempt as the twinkling of the glow-worm fades *before* the orient day.' Again: 'true merit defies the honeyed tongue of flattery, as the diamond mocks the fire of the *consuming* crucible.' These are not solitary instances; yet we ought to add, that the metaphors are sometimes animated, sometimes elegant— 'Chastity exposed to the breath of slander is like the waxen model placed in the rays of a meridian sun: by degrees it loses its finest traits, till at length it becomes an insipid mass of useless deformity.' Again: 'Here he turned aside to wipe away the involuntary tear wrung from his bursting heart by the hard grasp of unrelenting conscience.'

Mrs. Robinson's partiality for the ornamented language of poetry has led her also to employ it improperly, as in the following passage.

'When the hand that writes, and the heart that dictates these lines, are freezing on the dreary pallet of the grave; when the faint traces of my sorrows shall fade before the obliterating wing of time; perchance some kindred eye may drop the last commiserating tear, and wash out the remembrance of my woes for ever.'

Polished and figurative language like this is the production of a mind at ease; and the passage we have quoted is written in a moment of the most poignant agony, at a time when the tears flowing, had, in a great degree, defaced the manuscript, and the passage was, on that account, 'with difficulty decyphered.'

Elvira, at the age of fifteen, is described as in 'the noon of cultivated youth;' and we find, in these volumes, the true criterion, we have formerly noticed, of a female pen, the indiscriminate use of the epithet 'fine.' No milliner's apprentice
scrawls

scrawls a love-scene without introducing her hero as a man of *fine* sense, *fine* accomplishments, as well as *fine* eyes. Mrs. Robinson should have avoided it; but she has '*fine* passions,' '*a fine* sense of honour,' '*fine* accomplishments,' &c. The female author is conspicuous in other circumstances. After the death of the heroine, she stays to tell us that prince Almanza was *chief mourner*; at the revival of Almanza from his insensibility, into which he had fallen in consequence of the accident in hunting the wild boar, he addresses Elvira with all the rapture of Aimwell, declaring himself in elysium and the object of his attention an angel: this we suppose the ladies may consider as '*quite in nature*;' but we are too old to join in the opinion.

There are some other errors perhaps more important, if the young ladies, in their rapid glances over these enchanting volumes, can be for a moment supposed capable of imbibing information.—In the beginning of the second volume, we have a description of an almost Lapland winter in Spain, while the more tender plants are placed in the same spot. We know that snow sometimes falls even in this climate; and that, on the mountains, it is permanent. But such violent storms in the vallies which defend the citrons are scarcely ever seen. The Spanish ladies, in general, are represented as courting admiration, instead of the secluded modesty, or more natural reserve, with which travellers have decorated them. Indeed the ladies, if we except the marchioness and Elvira, are of our metropolis; and the heroes differ but in titles from fashionable Englishmen. There is one circumstance which we have professed always to treat with indignation—viz. every attempt to gloss over the follies of popery, or to represent its absurdities as sacred. The pilgrim does penance for crimes. He had stolen a young woman from a convent, and, in his *own defence*, killed her brother. The latter could not be a crime: is it for the former then that '*Conscience wrings the tear from his bursting heart*?' The crime is their's who, from motives of avarice or ambition, could counteract the designs of providence by the seclusion of helpless, reluctant, females. If our casuistry has any credit, we do not hesitate in declaring, that the rescuing one of these is an action that might atone for many sins: but we forget—we are relapsing into one of the tenets of the religion we have reprobated.

We have hinted at the principal faults which occur to our notice in this work, and they are such as we think confirm the opinion given in the beginning of this article. It is with reluctance that we have engaged in this disquisition; but whatever may be the splendor of a name, we have never scrupled offering

ing our opinion. The public will ultimately decide, and to their supreme tribunal we leave the decision, scarcely apprehending that the judgment will be reversed.

Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. 7s. 6d. Elmsley. 1791.

OUR former delay we endeavour to compensate, by quickly noticing this second part of the volume of last year, which is at least more bulky, and in many respects more important than the first.

Art. VIII. On the Rate of Travelling, as performed by Camels; and its Application, as a Scale, to the Purposes of Geography. By J. Rennell, Esq. F. R. S.—If the camel is with propriety called the ‘ship of the desert,’ major Rennell’s disquisition may be styled an attempt to discover the longitude by land. This patient animal steps, it seems, with remarkable exactness; and, in places where means of measuring time and distances are unknown, it is of consequence to come near the latter by approximations of this kind. Of the internal parts of Africa we know little; but, if the plan we suggested in reviewing the Proceedings of the African Association had been executed, it would have been no very difficult matter to have ascertained, with tolerable accuracy, by means of celestial observations, the situation of some places, which would have corrected and assisted the mode of mensuration proposed in the article before us. In the Arabian Desert there are three spots whose precise situation has been accurately ascertained, viz. Aleppo, Bagdat, and Busforah: from these our author calculates with the assistance of different Journals.—We must, as usual, give the result. The mean rate of a loaded camel’s travelling appears to be 2.478 British miles an hour; generally speaking about $2\frac{1}{2}$; and, with the help of a watch and a compass, the distance and bearing, as appears from Mr. Carmichael’s experiment, who succeeded very well with only a pocket compass, may be traced with considerable accuracy. The mean of the heavy caravan’s day’s journey was 7 hours 27 minutes; the mean of the light caravan’s progress 8 hours 52 minutes. This estimation is taken from the whole time: the optional day’s journey seems to be $7^h 51''$, and $9^h 8''$ respectively; the distance about 20 or 22 miles each day. If the halts be reckoned, about a mile and a half must be deducted, or one halt to $12\frac{1}{2}$ travelling days.

The distance, ascertained by the step of the camel, is somewhat different: the mean number of steps in 20 hours (we take the mean between Mr. Holford’s and Mr. Carmichael’s experiments) was 2175, which give the number of miles per hour

Hour = 2.265. But our author very justly remarks, that their computed distances fall very short of the real; and they seem to have counted too few steps to form their calculation on.

Art. IX. On Infinite Series. By E. Waring, M.D.F.R.S.— This article, as usual, we shall decline abridging.

Art. X. An Account of some Appearances attending the Conversion of cast into malleable Iron. In a Letter from T. Beddoes, M.D. to Sir J. Banks, Bart. P. R. S.— Dr. Beddoes appears, from his reasoning on these appearances, to have abandoned the old, almost forsaken, doctrine of Stahl *, and to have become an antiphlogistian. It is impossible to abridge the descriptions, and of course the reasoning. The principal phenomena seem to be at a certain period of the process, the generation of an elastic fluid, and of a considerable degree of heat.

Art. XI. On the Decomposition of fixed Air. By S. Tennant, Esq. F. R. S.— Our author's method of decomposing fixed air we shall transcribe.

* It has long been known, that when phosphoric acid is combined with calcareous earth, it cannot be decomposed by distillation with charcoal: for though vital air is more strongly attracted by charcoal than by phosphorus; yet in this compound it is retained by two attractions, by that which it has for phosphorus; and by that which the phosphoric acid has for lime; since the vital air cannot be disengaged unless both these attractions are overcome. As these attractions are more powerful than that which charcoal has for vital air, if phosphorus is applied to fixed air and calcareous earth, the vital air will unite with the phosphorus, and the charcoal will be obtained pure. These substances, in order to act upon each other; must be brought into contact when red-hot; and this may be easily effected in the following manner. Into a glass tube, closed at one end, and coated with sand and clay to prevent the sudden action of the heat, a little phosphorus should be first introduced; and afterwards some powdered marble. The experiment succeeds more readily if the marble is slightly calcined, probably because that part which is reduced to lime, by immediately uniting with the phosphorus, detains it to act upon the fixed air in the other part. After the ingredients are introduced, the tube should be nearly, but not entirely closed up: by which means so free a circulation of air as might inflame the phosphorus is prevented, whilst the heated air within the tube is suffered to escape. When the tube has remained red-hot for some minutes, it may be

* We perceive, in a late periodical work, the *New London Medical Journal*, of which we purpose to give some account, that Dr. Black has joined the band of apostates.

taken from the fire, and must be suffered to grow cold before it is broken. It will be found to contain a black powder, consisting of charcoal intermixed with a compound of lime and phosphoric acid, and of lime united with phosphorus. The lime and phosphoric acid may be separated by solution in an acid and by filtration, and the phosphorus by sublimation.

The coal thus produced did not differ from the charcoal of vegetables. This double power of attraction did not change either the marine or the fluor acid.

Art. XII. Meteorological Journal, principally relating to Atmospheric Electricity; kept at Knightsbridge, from the 9th of May 1789, to the 8th of May 1790. By Mr. J. Read.—The journal is of the highest importance, though incapable of abridgment. The meteorological phenomena are little understood, probably because we have not sufficiently attended to atmospheric electricity. At the same time, it must be obvious, that more than one journal should be kept to render the observations applicable. Three should undoubtedly be kept on the different seas that surround the island, to examine the connection of the atmospheric electricity with the tides: perhaps as many in the inland parts, and some in the neighbourhood of higher mountains. Our author's apparatus deserves imitation.

Art. XIII. Farther Experiments relating to the Decomposition of dephlogisticated and inflammable Air. By J. Priestley, LL. D. F. R. S.—Dr. Priestley hangs with the eagerness of apprehension on his old opinions; but his candour, in carefully examining the different facts, and confessing his errors, is highly singular and commendable. He finds that the acid is not really owing to the azote, but to the proportion of the pure and inflammable airs inflamed in the production. If the former is in excess, the acid appears. When there is not enough of the latter, the phlogisticated air is decomposed; when too much, some is even produced. There is still, however, reason to suppose that the phlogisticated air is in some measure connected with the acid, from the circumstances in the first of the following paragraphs; and we shall copy the other, not only on account of the information which it contains, but to show how unwilling Dr. Priestley is to resign his former opinions.

‘ When I first prepared an account of my late experiments for the Royal Society, I entertained this idea; but I now consider it as at least uncertain, because when I mix the two kinds of air in such proportions as to produce *water*, I find in the residuum much more *phlogisticated air* than I do when *acid* is produced, which affords

fords a suspicion that, in this case, *the principle of acidity* goes wholly into the phlogisticated air, which, as my former experiments shew, actually contains it, though it is not easy to ascertain in what proportion.

• Having exploded three ounce measures of a mixture of something more than two parts inflammable air, and one of dephlogisticated, and another equal quantity in which the inflammable air bore a less proportion to the dephlogisticated, the former of which I knew would yield water, and the latter acid, I found the residuum of the former to be 0.57 oz. m. not affected by nitrous air, and weakly inflammable; and in order to find how much phlogisticated air it contained, I mixed different proportions of phlogisticated and inflammable air, and concluded from the manner of firing *them*, and this *residuum*, that it could not consist of less than one third of phlogisticated air, viz. 0.19 oz. m. But the residuum of the mixture which would have produced acid was 0.62. oz. m. of the standard of 110, which I find by computation to contain not omre than 0.062 oz. m. of phlogisticated air. I repeated this experiment very many times, and never failed to have a similar result; so that it is very possible that the *pure-water* we find may be nothing more than the basis of the two kinds of air; and the principle of acidity in the dephlogistated air, and the phlogiston in the inflammable air, may combine to form a superfluous acid in the one case, and the phlogisticated air in the other.

• This supposition is strengthened by finding that whether the produce be acid, or pure water, the two kinds of air unite in nearly the same proportions. But since water has an affinity to almost every substance in nature, and a peculiarly strong one to the acid and alkaline principles, it may be impossible that it should be wholly free from them; and if they be in proper proportions to saturate one another, and in the same quantities, their presence may never appear.

Thus are we approaching nearer to the confirmation of the opinion respecting the composition of water, and still nearer to the downfall of the phlogistic system. It is held up almost by Dr. Priestley alone.

Art. XIV. Experiments on Human Calculi. In a Letter from Mr. T. Lane, F. R. S. to W. Pitcairn, M. D. F. R. S. —The substance of these experiments have been long before the public, and the detail is of little importance. They only show that calculi differ in their chemical qualities; and that volatility is connected with solubility in alkalis. Do these remarks, however, at all influence the doctrine of a peculiar acid? Why is our very able (unknown) correspondent the author of the 'Treatise on the Stone and Gravel,' so long silent?

Art. XV. Chermes Lacca. By W. Roxburgh, M. D. of
U 2 Samulcotta.

Samulcotta. Communicated by P. Ruffel, M. D. F. R. S.—Dr. Roxburgh describes these little animals very carefully. The number of males is not more in proportion to that of females than as one to 5000. The eggs, and glutinous liquor they are found in, is of a bright red colour; and our author thinks, if carefully preserved, would be as valuable as cochineal.

Art. XVI. The Longitudes of Dunkirk and Paris from Greenwich, deduced from the Triangular Measurement 1787, 1788, supposing the Earth to be an Elipsoid. By Mr. J. Dalby; communicated by C. Blagden, M. D. Sec. R. S.—The longitude of Dunkirk respecting Greenwich has been hitherto computed by spherics, supposing that the surface of a sphere nearly coincides with the surface of the earth from east to west. On an elipsoid it is about $1''.5$ more; on a more accurate calculation it scarcely, perhaps, reaches $1''$.

Art. XVII. On the Method of determining, from the real Probabilities of Life, the Values of contingent Reversions in which three Lives are involved in the Survivorship. By Mr. W. Morgan, F. R. S.—This is a very correct and valuable article; but it is impossible to abridge it. The calculations are accurate, and the method clear and ingenious.

Art. XVIII. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland; by T. Barker, Esq. with the Rain in Surrey and Hampshire, for the Year 1790. Communicated by T. White, Esq. F. R. S.—The thermometer was from 85° to $25\frac{1}{2}$; but the former number was evidently from reflected sun, since the thermometer within doors was never above 75 in the same month. The barometer was from 30.13 to 28.32. The rain at Lyndon 21.629 inches; at South Lambeth, 22.31; at Selbourn 32.27; at Fyfield 22.05. The winter was mild; the summer cold and showery; the autumn warm.—Mr. Barker adds an account of chalk found at Keddington in Rutland, and at Stukeley in Huntingdon, out of the usual direction of the chalk beds.—But that these have the fixed direction which he supposes, we suspect to be without foundation.

Art. XIX. Description of a simple Micrometer for measuring small Angles with the Telescope. By Mr. T. Cavallo, F. R. S.—The micrometer consists of a piece of mother of pearl, minutely divided, and situated in the focus of the eye-glass of a telescope. It is easily constructed; and its use, by means of the table subjoined, will be found very convenient.

Art. XX. A new Method of Investigating the Sums of Infinite Series. By the Rev. S. Vince, A. M. F. R. S.—An ingenious paper, incapable of being given in an abstract.

Art.

Art. XXI. Experiments and Observations to investigate the Composition of James's Powders. By G. Pearson, M. D. F. R. S.—We have seen nothing more clear and satisfactory than the investigation before us. The peculiar preparation of antimony, sold as Dr. James's invention, is a very convenient and useful one. Our author first examines this preparation with that minute and scientific chemical acumen, that scarcely leaves room for doubt or suspicion: nothing of the slightest practical importance seems to have remained without investigation. From 240 grains, he procured 100 of phosphorated lime; 57.15 of algaroth powder, a soluble calx of antimony; 19.85 of an insoluble antimonial calx, with a little phosphorated lime; 55 of the same calx, with a suspension only of the mixture of lime. The deficiency amounted but to 8 grains. The following facts are curious and little known.

‘ The above analysis shewed no essential ingredients of James's powder but antimonial calces, phosphoric acid, and calcareous earth, which two last substances appeared to be united together; but it would have been vain and unnecessary labour to have attempted to make this powder by mixtures of any of the commonly known calces of antimony and phosphorated lime; because none of them, from their well known qualities, could form a powder of the same colour and specific gravity as James's powder, and like it partially soluble in acids. From the above experiments, however, the probability was evident, that this substance might be made by calcining together antimony and bone-ashes; which operation produces a powder called Lile's and Schawanberg's fever-powder; a preparation described by Schroder and other chemists 150 years ago. The receipts for this preparation differed in the proportion of the antimony to the bone-ashes, and in the state of the bone; some directing bone-shavings to be previously boiled in water; others ordered them to be burnt to ashes before calcining them with antimony; and in other prescriptions the bone-shavings were directed to be burnt with the antimony. According to the receipt in the possession of Mr. Bromfield, by which this powder was prepared forty-five years ago, and before any medicine was known by the name of James's powder, two pounds of hart's-horn shavings must be boiled to dissolve all the mucilage, and then, being dried, be calcined with one pound of crude antimony, till the smell of sulphur ceases, and a light grey powder is produced. The same prescription was given to Mr. Willis, about forty years ago, by Dr. John Eaton, of the college of physicians, with the material addition, however, of ordering the calcined mixture to be exposed to a great heat in a close vessel to render it *white*. Mr. Turner made this powder above thirty years ago by calcining together equal weights of burnt hart's-horn and antimony in an open vessel,

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vessel, till all the sulphur was driven off, and the mixture was of a light grey colour. He likewise was acquainted with the fact, that by a sufficient degree of fire in a close vessel this sineritious powder turned *white*. Mr. Turner also prepared this powder with a pound and a half of hart's-horn shavings, and a pound of antimony, as well as with smaller proportions of bone. Schroder prescribes equal weights of antimony and calcined hart's-horn; and Poterius and Michaelis, as quoted by Frederic Hoffman, merely order the calcination of these two substances together (assigning no proportion), in a reverberatory fire for several days. In the London Pharmacopœia of 1788, this powder is called *pulvis antimonialis*; and it is directed to be prepared by calcining together equal weight of hart's-horn shavings and antimony.*

On a comparative examination of the pulv. antimonialis of the last corrected London Pharmacopœia*, the appearances were precisely the same; and there is little doubt, from a chemical examination, which we can confirm by observation on the effects, that it is the same medicine essentially and formally. The colour is not always constant, owing to circumstances which we need not stop to explain. We shall subjoin the conclusion, in Dr. Pearson's own words.

* From the whole of the above *analytical experiments* it appears:

1. That James's powder consists of phosphoric acid, lime, and antimonial calx; with a minute quantity of calx of iron, which is considered to be an accidental substance.

2. That either, these three essential ingredients are united with each other, forming a triple compound, or, phosphorated lime is combined with the antimonial calx, composing a double compound in the proportion of about 57 parts of calx, and 43 parts of phosphorated lime.

3. That this antimonial calx is different from any other known calx of antimony in several of its chemical qualities. About three-fourths of it are soluble in marine acid, and afford algaroth powder; and the remainder is not soluble in this menstruum, and is apparently vitrified.

From the preceding *synthetic experiments* it appears, that by calcining together bone-ashes, that is, phosphorated lime, and antimony in a certain proportion, and afterwards exposing the mixture to a white heat, a compound was formed consisting of antimonial calx and phosphorated lime, in the same proportion, and possessing the same kind of chemical properties, as James's powder.*

The James's powder for horses seems to be Lile's powder not calcined.

* The Pharmacopœia quoted is that of 1788, but the calcination with a white heat is only mentioned in the last edition.

Art. XXII. An Account of some Chemical Experiments on Tabasheer. By J. M. Macie, Esq. F. R. S. — The earth in this substance, and indeed in the whole body of the bamboo, seemed to be siliceous, or at least nearly resembling flint. This is a discovery, we believe, wholly new; for the earth of vegetables, which was occasionally deposited in its proper form, was supposed to be exclusively lime.

‘ Since the above experiments were made, a singular circumstance has presented itself. A green bamboo, cut in the hot-house of Dr. Pitcairn, at Islington, was judged to contain tabasheer in one of its joints, from a rattling noise discoverable on shaking it, but being split by sir Joseph Banks, it was found to contain, not ordinary tabasheer, but a solid pebble, about the size of half a pea.

‘ Externally this pebble was of an irregular rounded form, of a dark-brown, or black colour. Internally it was reddish-brown, of a close dull texture, much like some martial siliceous stones. In one corner there were shining particles, which appeared to be crystals, but too minute to be distinguished even with the microscope.

‘ This substance was so hard as to cut glass.

‘ A fragment of it exposed to the blow-pipe on the charcoal did not grow white, contract in size, melt, or undergo any change. Put into borax it did not dissolve, but lost its colour, and tinged the flux green. With soda it effervesced, and formed a round bead of opaque black glass.

‘ These two beads digested in some perfectly pure and white marine acid, only partially dissolved, and tinged this menstruum of a greenish yellow colour; and from this solution Prussiate of tartar, so pure as not, under many hours, to produce a blue colour, with the above pure marine acid, instantly threw down a very copious Prussian blue.’

We trust that this subject will be pursued; for the idea is only started, it is by no means properly examined.

Art. XXIII. A second Paper on Hygrometry. By J. A. De Luc, Esq. F. R. S. — M. de Luc in this paper proceeds to the application of his former principles, and first considers the comparative observations between his own instrument, made with slips of whalebone and M. Saussure’s. If his experiments respecting the different hygrometrical properties of slips and threads are correct, M. Saussure’s instrument must be irregular in its march, and erroneous in several of his points. M. de Luc very properly shows, what we had very early occasion to mention, that M. de Saussure’s point of extreme moisture is not correct. The maximum of evaporation is not synonymous to the maximum of moisture; and these two expressions may dif-

fer by $\frac{1}{2}$, especially at a temperature of 75 or 80 degrees. Errors of this kind are independent of hygroscopic anomalies owing to the employment of threads, and various others would have occurred to him, our author tells us, if he had employed different substances. The construction of the instrument seems also, from the account before us, to occasion some irregularities, and the evaporating surface appeared to produce extreme moisture only to a limited extent. Our author's tables of the comparative marches of different substances are the result of much labour and accurate attention; his method of constructing the instrument can be understood only by a reader with the plate before him.—We shall conclude this last article, and our account of the volume, for nothing but the usual list of donors and donations remains, with M. de Luc's description of the properties of the whalebone as an hygroscopic substance.

' *Steadiness* is surely a first requisite for such an instrument; and in that respect no *slip* comes in competition with that of *whalebone*. That property was the first motive of my choice; and as an instance of it I shall only mention, that I have just now plunged into *water* an instrument of that sort, of above ten years standing, which is come to its point of *extreme moisture* as if it had been fixed yesterday; for, without regard to the distance of observations, there may be between them a difference of some *tenths* of a *degree*. Some other *slips* may be brought to a certain degree of *steadiness* by studying what is the degree of *stretch* which they may bear; but that attention is not necessary for the *slip* of *whalebone*: if, for instance, when its point of *extreme moisture* has been fixed while it was *stretched* to a certain degree, that *stretch* is much increased, it will acquire some absolute *length*; but it will be *steady* again for a new point taken then in *water*.

' Another property of the *slip* of *whalebone*, which at first should seem contradictory to the former, is its great *expansibility*, in which also it surpasses all the substances which I have tried. Such a *slip* lengthens above *one-eighth* of itself from *extreme dryness* to *extreme moisture*, which produces many advantages in the construction and observation of that instrument. In respect to observation, when it is exposed to the wind, the difference between the chords of the arches of its bends and its real *length* is so small comparatively with its *hygroscopic* variations, that the indetermination of its *index* will remain confined in a space of one or two *degrees*, when it becomes impossible to observe *hygrometers* whose substance has but little *expansion*. Lastly, of all the substances which I have reduced to *slips*, none is so easily made thin and narrow as *whalebone*. I have found means for producing easily such *slips* of it as, with a length of eight *inches*, weighs only about one-sixteenth of a *grain*, and are thereby as *quick* as is convenient in other respects. All those distinctive

andive properties of the *slip* of *whalebone* seem to point out an *hygroscopic* substance fit for our *common hygrometer*.'

An Essay on Archery: describing the Practice of that Art, in all Ages and Nations. By Walter Michael Moseley, Esq. 8vo. 7s. Boards. Robson. 1792.

THE history of archery is, in some degree, the history of human invention, relative to war, in the uncultivated ages. Its origin and progress, therefore, form at least a subject of amusement, to a philosophical, as well as a superficial reader. The author of the present Essay appears to have bestowed great pains in the collection of materials; and, in the application of them he likewise discovers, not only much reading, but reflection. He begins with taking a short view of the different manners of nations, and points out the several degrees of estimation the bow has commanded in the progress of society: proceeding afterwards to describe the gradual improvement of arms, with the advancement made by various nations in their construction, and the skill and dexterity shewn in using them. The following reflections, in the prosecution of the subject, are ingeniously suggested:

‘As we suppose the principal use of these weapons, at first, to be that of procuring food and cloathing, it will be asked, how it was possible for a person, with no other assistance than a wooden sword, to accomplish the end proposed? I answer, that there are reasons which may induce us to think, that the cattle of the field were, in the early times of the world, tame, and almost without fear, as some of them appear at present, (though to be sure these are not in a state of nature); and if so, the difficulty of killing them would be little. Some writers have supposed, that animals were originally wild, and fled the presence of man; but that having been taken when young, and used with gentleness, they became tame, and were reduced to the discipline of the shepherd. Others, as I have said, maintain that all animals were primarily tame and gregarious; and that they became wild, in consequence of the pursuit of hunters endeavouring to take them for food. There are many curious facts recorded, which tend to shew how gentle animals have been found in those parts of the world, little, or not at all inhabited. It is said by Kempler, that in the Philippine Islands the birds are so tame as to be taken in the hand. In the Falkland Islands also, the geese may be knocked down with sticks. In Arabia Felix, the foxes shew no signs of fear; and in an uninhabited island near Kamskatka, they scarcely turn out of a man’s way.

! If the latter opinion be true, (and it is as probable as the former)

former) we shall find no great difficulty in conceiving how a man armed with a wooden sword, might supply himself with food and raiment. But this could not continue long. Experience would in a short time teach the unsuspected flock to avoid the sight of him they at first beheld with indifference; and the cries of distress, and the sight of a fellow-creature struggling in the hands of a man, would raise a dread through the whole, which soon would be increased to greater, and still greater degrees of fear. Recourse must then be had to missile weapons; and from this period, whenever it may have been, we may date the use of bows and arrows.

‘ I am inclined to think mankind, before this æra, must have toiled many an unsuccessful hour amidst the woods in search of prey, because the contrivance of this instrument appears to be complicated, and very unlikely to have been early invented. If we reflect upon this circumstance, it will appear extraordinary how the idea of projecting a rod, in the manner a bow projects the arrow, first struck the mind of a savage.

‘ The inventions we find among those nations, who remain nearly in the state of nature, appear in no instance I can recollect, to be the result of theory or *à priori* reasoning. Their devices are the efforts of very feeble reasoning, and are commonly deduced from some phenomenon presented to their view, among natural objects.

‘ In order to illustrate this observation, I shall give wing to my fancy.—

‘ It is reasonable to think mankind would never have been tempted to venture on the sea, had not curiosity, or more probably the desire of food, been the motive.—A savage (ignorant of all navigation) we will imagine, sitting on the beach endeavouring to take fish, perceives, that the further he throws his bait into the water, the greater his success. He is persuaded therefore to walk in, and still finds his good luck to increase, as he advances in the deep water.—Having proceeded to a considerable distance, and as far as safety permits him, let us suppose he sees a large fragment of wood, which in some distant country the wind has severed from a tree, and the river and tide brought gently floating by his side. Curiosity, or caprice, induces him to take hold of it; and finding that he receives support, he raises himself upon it, and feels an unexpected pleasure in being carried with ease and safety to the shore. Pleased and satisfied with his adventure, he returns to his companions, who listen to his tale with surprise and admiration. He comes the next day to visit his usual fishing-place, and desiring the situation he was so successful in before, looks for his favourite tree to carry him; but in vain:—the branch is floated to some distant place. Invention now awakes.—What must he do? ’Tis obvious.

obvious. He fells the tree which overshades him, and rolls it to the water's edge;— he mounts it, and regains his former station.'

The picture which our author draws of the progress of invention, respecting swords and canoes, seems entirely conformable to nature; but on what occasion, the use of the bow was first suggested, he finds it difficult to conjecture; there being nothing among natural objects similar to the effect of the bow. This instrument, however, was introduced at an early period; as appears from the Mosaic History, and the battles described by Homer.

Mr. Moseley afterwards describes the bow, and its several appendages, at different periods, with great accuracy. His attention is first employed on the figure of the bow, and the degree of power with which it appears, from the evidence of history, to have acted; making likewise some observations on the different ways of managing that instrument; and pointing out the several attitudes which have been practised by various nations for that purpose. He then treats, in distinct chapters, of the bow-string, arrows, the whistling-arrow, and poisoned-arrows; and takes notice of some other uses to which the arrow has been applied, different from that of a warlike instrument. The chief of these is divination by the arrow, of which he gives a general account. Quivers and targets are next the object of his enquiry; after which he treats largely of the English long-bow, and arbalest; concluding with a historical chapter of skilful archers.

It may well be imagined, that an author who has devoted so much attention to the subject of the present Essay, must be a particular admirer of archery. Of this, the following extract affords sufficient evidence:

' That archery possesses many excellences as an amusement, will require little trouble to prove. It is an exercise adapted to every age and every degree of strength, and the blood may be driven with any required velocity, by increasing or diminishing the power of the bow made use of. It is not necessarily laborious, as it may be discontinued at the moment it becomes fatiguing; a pleasure not to be enjoyed by the hunter, who, having finished his chase, perceives that he must crown his toils with an inanimate ride of forty miles to his bed. Archery is attended with no cruelty. It sheds no innocent blood, nor does it torture harmless animals; charges which lie heavy against some other amusements.

' It has been said a reward was formerly offered to him who could invent a new pleasure. Had such a reward been held forth by the ladies of the present day, he who introduced archery as a female

female exercise, would have deservedly gained the prize. It is unfortunate that there are few diversions in the open air, in which women can join with satisfaction; and as their sedentary life renders motion necessary to health, it is to be lamented that such suitable amusements have been wanting to invite them. Archery has, however, contributed admirably to supply this defect, and in a manner the most desirable that could be wished.

‘ But I do not intend to sing the praises of this elegant art in their full extent. Fashion now introduces it to the world, and with far greater success than that which may probably attend my reasoning and feeble panegyrics. I subjoin a wish, however, that this fashion may be universally cultivated and approved; and may we see the time when (with Statius) it can be said,

“ Pudor est nescire sagittas.”

Whether archery be really a suitable amusement for ladies we shall not take upon us to determine; but it is so far happy for the world, that this ancient military art has now become an innocent exercise. We have only to inform our readers, that the ingenious author has ornamented his Essay with some elegant plates.

A Dissertation on the Querulousness of Statesmen. 8vo. 2s. 6d.
Longman. 1792.

NO observation has been more frequently made, than that, in this country particularly, there are always some politicians who affect to complain of the ruinous state of the nation, even in times of its apparent prosperity. To expose this common foible, or rather, perhaps, artifice, is the design of the present author, who considers the subject under a variety of different heads, of which the following quotation affords an abstract:

‘ The diminution of our territory in America; the insufficiency of the public revenue; the decay of manufactures, and commerce; together with the neglect of agriculture, and the depopulation of our villages; are circumstances which have often engaged the attention of politicians, and extorted from them many expressions of regret. As if these evils, assumed in their greatest extent as real ones, were yet too small, the same politicians have conceived luxury to subsist among us, in as high a degree as it did among the Romans, at the most vicious period of the reign of the most degenerate of the Cæsars. They have spoken of corruption, as if it threatened an immediate overthrow of the constitution. They have asserted, that the national character is extinct; and that the virtue of the people is no more. And, by

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way of fully convincing the world that they have not desponded by halves, they have sometimes included in one description, the ruin of every resource which our empire enjoys; and the annihilation of every quality through which her reputation has been exalted.— I am about to pay some attention to each of these topics.’

We consider it as unnecessary to lay before our readers the proof adduced by the author, in confirmation of the querulousness of which he treats. Suffice it to say, that he produces, both from political writers, and speakers in parliament, sufficient instances of the charge; and these he endeavours to refute by a copious investigation of each subject.

The following extract, taken from the general conclusion, will give an idea of his sentiments :

‘ In treating of the finances, we perceived, that neither the predictions of discredit, and of bankruptcy, uttered during the American war; nor those uttered since the close of that war; had been, in any sense, verified. On the contrary, we perceived, that the revenue, after a trial of almost nine years, bore, and was very likely to continue to bear, to the expenditure—an higher proportion than it had done at any past period.

‘ We found, that the decline of trade was a malady of a very old standing; but, happily, one altogether ideal.—We saw some reasons for believing our commerce to have been benefited, and not injured, through the secession of our American provinces; and some for flattering ourselves, that its range would soon be widened, and its value enhanced, in consequence of its being made to flow in channels from which it had unwisely been withdrawn.—The topic of manufactures, I left unheeded. And I did so, in hopes that it would not escape observation, that, as the increase of the exports of Great Britain, of which a small part only consists in raw materials, has recently been great; so also must have been the growth of her manufactures.

‘ The very short discussion bestowed on the topics of the neglect of agriculture (by agriculture the bulk of writers seem to mean tillage); and the depopulation of our villages; gave us a result somewhat to this effect: that tillage is never omitted, in this country, unless for the purpose of securing ends more desirable than any likely to be gained by practising it constantly; and, that, if many villages have been pulled down, not a few, as well as some towns, have been built up, and filled with inhabitants.

‘ Luxury appeared to subsist in our island, in a degree not greater than that in which it had often subsisted before;—exactly in that degree in which, according to statesmen and philosophers, it ought, and must subsist.

' The measure of our political corruption, seemed to be considerably greater than any honest man would wish it to be: yet, no greater, but rather smaller, than it had been at most junctures since the Revolution; and as small as it is likely to be at any future juncture.

' As to the national character, and the virtue of the people:—the former appeared as distinct as it had ever done; while the latter, however defective when considered abstractly, appeared superior to that of their ancestors.

' And, with regard to those complaints which had, most patriotically, been made to embrace all our resources, and all our valuable qualities; they seemed fitted to produce hardly any thing but laughter.

' In thus calling up past perceptions, I have imperfectly recapitulated the results of the arguments used in the preceding Dissertation.

' But, in order to point out, in an adequate degree, the felicity of our situation as a people, it would be necessary to do much more than recapitulate:—It would be necessary to take notice of the tranquillity of the nation; of the stability, and the excellence of the English constitution; of the advanced price of land; of the favourable state of exchange; of the flourishing condition of publick credit; and, of the increased, and increasing consideration in which Great Britain is held by all the leading powers of the world. I shall say nothing upon any of these heads, the two last excepted: and even upon them I shall say little.

' When the public credit of a people is high, it may, in general, be taken for granted, that their affairs are prosperous. The public credit of the British is now uncommonly high; and hence we may infer, that their affairs are uncommonly prosperous.'

This author's sentiments are accompanied with one advantage, which is, that they seem to be confirmed by facts not easily controvertible.

A Sermon on Public Worship and Instruction, preached on Sunday 4th September, 1791, at the Opening of St. Peter's Chapel, Edinburgh. By C. Webster. 4to. 1s. 6d. Rivingtons. 1791.

THIS discourse, the text of which is taken from Leviticus, xvi. 2. has been published at the request of the congregation to whom it was delivered; and whether we consider
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the elegant simplicity of the style, or the justness of the sentiments, it is well entitled to that distinction.

The preacher sets out with pertinent reflections on the proper observance of times and places of religious worship, which he shews to be not only founded upon the command of God, but essentially connected with the interests and happiness of mankind.

‘ What, says he, can be so natural or necessary, what can make us so good, or so happy, as to adore that Being to whom we owe, all we are, all we have, and all we hope for ; to pour out our sorrows and our sins before him, and to offer up for ourselves and others, our desires of forgiveness and favour ? Though our homage can add nothing to the happiness of the deity, yet his goodness has put on it a value, which it becomes not us presumptuously to scan ; and the same law which commands us to believe with the heart, obliges us to make confession with the mouth. The sentiment is thus rivetted and improved by the expression, as our gratitude by thanksgiving, our benevolence by intercession, and our humility by prayer. Thus piety is not only itself a virtuous sentiment, but the best means, motive, and principle of virtue : it connects and includes all other virtues ; it sanctifies, it survives them : it is the best bond of society and friendship : it brightens our brightest moments, and gilds our darkest days : it is that fire from above, which, while it consumes the impurities of our nature, can alone consecrate and kindle any sacrifices which we make, and render them acceptable to heaven : it is the security of youth, the dignity of age, the balm of life, the support of death, and that deathless wing, on which alone the soul, rising above this little orb, can soar through the blissful regions of eternity.’

After establishing, from reason and scripture, the propriety of ritual observances, and the reverence due to the places which are set apart for those holy solemnities ; the author proceeds to describe the religious and moral advantages resulting from the institution of the sabbath.

Of the former of these he presents us with a beautiful amplification in the following extract :

‘ Public worship rests not solely on the footing of a positive law. It is recommended to us by the general consent of mankind, our own sense of decency, and the established rules of society, as a merciful appointment of rest and thought amidst the labours and dissipations of life, as a public testimony of reverence due to the Almighty, as an evidence of our faith to our fellow worshippers, and as a connecting principle of our common relations, necessities and blessings. The principle of piety, like our other affections,

acts in society with peculiar force, and is greatly strengthened by sympathy. What we feel together, we feel with double force: Each is affected by that sum of devout expression to which each contributes, but which no one singly can supply. The flame spreads from breast to breast; a divine enthusiasm is caught: the sacred stillness of the day, with all the affairs of this world at a stand; the solemnities of public homage, with decorations suited to our feelings and to the place; the living voice of the people, the animating swell of sacred music, the prostrations of deep humility, the exulting expressions of pious joy, all that is affecting in the warmth of zeal, or delightful in the beauty of holiness, conspire to touch, to raise, to subdue the heart, to form a taste, and to confirm a habit of devotion.

The moral advantages of religion are described in colours equally expressive; but we shall only lay before our readers what occurs in the subsequent paragraph.

‘The religion of the gospel is a simple rule of life, suited to the real state of human nature, to the capacity, the genius, the condition and necessities of all mankind. It teaches us, that the universe is one great system, with God at its head; that as children of the same Father, as members of one great family, and related to all things in it, we should be pleased with whatever tends to the general good; and in the duty which we owe to the great system, and its author, are comprehended all other duties arising from the relations of human life, the duties of the tender husband, the faithful wife; the good parent, the dutiful child; the kind master, the diligent servant; the generous prince, the loyal subject; the affectionate friend, the friendly neighbour; the just dealer, the candid, the forgiving, the benevolent man. In this system the parts assigned us are all honourable, and by keeping to them, and acting them well, we become the friends of nature, co-operate with providence, and can only thus be happy. Blessed with such a religion, we cannot be too thankful that we live in a land where, though not of the establishment; in which there are many ornaments, as of science, so of piety and virtue; we can worship God as our consciences, our habits, our situation may direct.’

In every part of this discourse, the author discovers an amiable moderation, respecting the different modes of religious opinions and discipline.

Prefixed to the sermon, is an occasional prayer, in which the purity of the author's language corresponds to the sublimity of his devotion.

Essay on the Principles of Translation. 8vo. 6s. Boards:
Cadell. 1791.

TRANSLATION is a task apparently easy to one acquainted with both the languages required: it is indeed an easy task to translate with moderate fidelity and skill, but few have attained the superior degree of excellence which gives the version the ease, the freedom, and the elegance of the original, while it copies, with a minute accuracy, the various thoughts, and preserves inviolate the peculiar manner. A perfect translation in all these respects we have probably never seen; and, from the unaccommodating idioms of different languages, we can scarcely expect to see it, except in the unvarying phrases of mathematics and natural history. Where the mind expatiates into the regions of fancy and imagination, the peculiar hues which these bestow can seldom be copied without losing their vivid brilliancy, or changing the delicacy of the shades. The didactic preceptors in this department have not been liberal in their instructions: the translator is considered as a patient drudge, whom it is disgraceful to assist or to notice. Our author, therefore, steps forward with some propriety, to examine the necessary requisites of a good version; and we can cheerfully praise his judgment and taste in the conduct of this attempt: in many respects they are displayed with great advantage, and would reflect great credit on the author, if he were known.

A translation, he tells us, should be a complete transcript of the ideas of the original work; the style and manner should be of the same character with that of the original, and it should have the ease of an original composition.

The first rule includes the knowledge of the language from which the work is derived, and that into which it is transferred. This, perhaps, as well as the other precepts under this head, are sufficiently obvious, and have been often repeated. They may seem to require no depth of judgment or extent of enquiry; and, indeed, on these we mean not to rest the author's merit. In the illustration of the rules, in the examples, and his opinions respecting the merit of each, his taste and knowledge are principally conspicuous. The translation of Polybius, by Folard, our author tells us is defective, from his imperfect knowledge of the Greek; and his defects have been pointed out by an able officer, and a good Grecian, M. Guischardt, the Quintus Icilius probably of the great Frederick. D'Alembert has translated several passages of Tacitus, which we have had occasion to commend. In some of these, as the present author shows, he has failed, not indeed from imperfectly understanding the language, but from his aiming too concisely to give the sense of a passage, in even fewer words than the

C. R. N. AR. (IV.) March, 1792.

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sententious historian. Yet the general merit of D'Alembert is allowed; and even Mr. Melmoth, to whom we think occasionally some partiality is shown, is convicted of a few errors of a similar kind.

A great difficulty occurs, respecting what should be the translator's conduct when a passage is obscure. If it is designedly so, the obscurity should undoubtedly be continued; if otherwise, the translator should decide as well as he can. In the beginning of the *Annals*, Tacitus had said *Dictaturæ ad tempus sumebantur*, which D'Alembert (we think properly) translated, *On croit au besoin des dictateurs passagers*. We suspect the historian meant to express both ideas, and expressly employed the equivocal words, '*ad tempus*,' for this purpose. An English translator might have said temporary dictators were occasionally appointed; the adjective pointing out the necessity of the appointment, and the limited time. Our author contends that the latter idea was meant, because *neque decemviris potestas ultra biennium valuit*, follows. His general conduct shows that he meant not to be unfair in this argument; and indeed the whole sentence is transcribed in the work: but, in the same clause, the consular power of the military tribunes, occasionally admitted, is added. From the context we conclude that both meanings were intended. *Ad tempus* is used by different authors in both senses. We may particularly mention Quintilian and Cicero.—*Accommodare se alicui ad tempus* occurs in the oration for Cælius—*Neque solum ad tempus maximam utilitatem attulisti sed etiam ad exemplum facti*. Cic. *Dolabellæ*. For the other meaning we may also quote Cicero—*Non invitamentum, ad tempus sed perpetuæ virtutes est præmium*. Cic. *Planco*. These are, however, trivial inadvertencies of little importance: we were led to the discussion in defence only of D'Alembert. Perhaps we may add, that the remark on another part of the French academician's translation is a little hypercritical—'*Sine ira & studio quorum causas procul habeo*.' The version, *sans fiel & bassesse: mon caractère m'en éloigne & les tems m'en dispensent*, is slightly amplified without any additional meaning inserted. In English it would be 'without severity or meanness, for the cause of either can have no influence;' and these 'causes' D'Alembert, with wonderful perspicuity and conciseness, has mentioned—'without severity or meanness: my character secures me from the one, and the æra renders the other unnecessary.'

Another very difficult question is discussed in the third chapter;—whether it is allowable to add to or retrench the ideas of the original. Though our author allows it should be done with caution, and that nothing but an idea necessarily connected with the original, or obviously redundant, should be

added or taken away, yet in the subsequent part, particularly in poetical composition, he admits too freely of additions.

Roscommon, after judiciously recommending to the translator, first to possess himself of the sense and meaning of his author, and then to imitate his manner and style, thus prescribes a general rule,

Your author always will the best advise;
Fall when he falls, and when he rises, rise.

Far from adopting the former part of this maxim, I conceive it to be the duty of a poetical translator, never to suffer his original to fall. He must maintain with him a perpetual contest of genius; he must attend him in his highest flights, and soar, if he can, beyond him: and when he perceives, at any time, a diminution of his powers, when he sees a drooping wing, he must raise him on his own pinions.

It was a quaint remark of Denham, and the peculiarity of the expression has probably contributed more to render it current than the justness of the sentiment: he tells us, the 'spirit of poetry is so volatile, that, in pouring it out of one language into another, it will all evaporate if a new spirit is not added in the transfusion.' If examined critically, it will be found difficult so to 'gauge' the spirit evaporated or added, as to ascertain the identity of the work; nor can we say a priori, that expressions, on the whole, may not be as poetically rendered in one language as in another; for in one part the translator may gain what in another he may lose. But it is not this mathematical niceness that is the object of attention: an image may undoubtedly be heightened by a kindred circumstance in unison with the whole picture, if it does not destroy the consistency and likeness; and a redundant or a ridiculous one may be taken away, or softened, within the same limits. The indulgence must be under the jurisdiction of a severe and accurate judgment; nor should we have engaged so particularly in this disquisition, if a singular example had not occurred in this Number of our Journal, we mean in the contrasted view of Mr. Pope's and Mr. Cowper's translation of Homer. These authors are the examples we could have wished: the one who polished every thing he touched, who adorned what was beautiful, and softened what was mean or ridiculous; the other, keeping severely within the lines prescribed, copying the picture with a harsh accuracy, and preserving faithfully the outline in the most unpleasing parts. Strictly speaking, each has failed in conveying a faithful copy: in one version the garb and ornaments are unsuitable to the figure; in the other, the likeness is unpleasing, because every harsh trait is exaggerated, and every disagreeable image conveyed with a disgusting minuteness. Yet the reader will not long hesitate which to prefer. Our au-

thor's doctrine, and the general feelings, will lead us to the first; but the poet and the critic, in this line of ornamental embellishment, go too far, not only in poetry but in prose.—Let us attend to the rules and the examples of the latter.

Our author, tracing translation from the first 'servile interpreters of word for word,' proceeds to mention that in May's Lucan, and Sandys' Ovid, are the first dawns of a more liberal method of rendering one language into another, by corresponding idioms. Sandys, from whom Pope caught the first spark of poetical fire, has been too much neglected; and we shall beg leave to copy the specimen of his version quoted in the volume before us:

'There's no Alcyone! none, none! she died
Togethes with her Ceyx. Silent be
All sounds of comfort. These, these eyes did see
My shipwrack't lord. I knew him; and my hands
Thrust forth t'have held him: but no mortal hands
Could force his stay. A ghost! yet manifest,
My husband's ghost: which, Oh, but ill express'd
His forme and beautie, late divinely rare!
Now pale and naked, with yet dropping haire:
Here stood the miserable! in this place:
Here, here! (and sought his aerie steps to trate).

SANDYS' OVID, b. II.

'Nulla est Alcyone, nulla est, ait: occidit una
Cum Ceyce suo; solantia tollite verba:
Naufragus interit; vidi agnovique, manusque
Ad discedentem, cupiens retinere, tetendi.
Umbra fuit: sed et umbra tamen manifesta virique
Vera mei: non ille quidem, si quæris, habebat
Assuetos vultus, nec quo prius ore nitebat.
Pallentem, nudumque, et adhuc humente capillo,
Infelix vidi; stetit hoc miserabilis ipso,
Ecce loquor: (et quærit vestigia siqua supersint).

METAM. l. II.

This translation is close; in some parts highly beautiful and peculiarly happy.—Dryden was the parent of a more licentious method of translating; for it is easier to amplify than to be concise, and more *convenient* to form a bulky than a smaller volume. His prose-translations are equally faulty in this respect; but, when our author mentioned his version of Lucian, or at least that published under his name, it is surprising that he overlooked Mr. Carr's translation of this witty freethinker of the Pagan world. The particular errors noted are chiefly those in which the frigid conceits of the Italian poets are interwoven with the more manly languages of Greece and Rome:
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one of these, strange to tell! occurs in Mr. Pope's translation of the Iliad.

The second rule, which relates to the assimilation of style and manner, is illustrated with much taste and judgment. The deficient, or too concise interpreters, and those who substitute the vulgar cant of the streets for the humour of the Roman authors, among whom Echard holds a conspicuous place, are adduced. We wish rather to copy the remarks on the more elegant versions. The translations of Mr. Vincent Bourne are very justly and properly praised: they are indeed exquisitely beautiful, and highly polished; nor can we object to any thing, but that an additional sentiment is sometimes introduced. It is done generally with caution and propriety: it is commended also by the critic, on whose judgment and taste we have some confidence; but it seems, we speak it with diffidence, to detract from the fidelity to be expected in a translation. The duke de Nivernois' translation of Horace and Lydia is almost a perfect one in the freer style: we think it not sufficiently known, and shall consequently transcribe it.

- * *Horace.* Plus heureux qu'un monarque au faite des grandeurs,
J'ai vu mes jours dignes d'envie,
Tranquiles, ils couloient au gré de nos ardeurs :
Vous m'aimiez, charmante Lydie.
- * *Lydie.* Que mes jours étoient beaux, quand des soins les plus
doux
Vous payiez ma flamme sincère !
Venus me regardoit avec des yeux jaloux ;
Chloé n'avoit pas sçu vous plaire.
- * *Horace.* Par son luth, par sa voix, organe des amours,
Cholé seule me paroît belle :
Si le Destin jaloux veut épargner ses jours,
Je donnerai les miens pour elle.
- * *Lydie.* Le jeune Calais, plus beau que les amours,
Plait seul à mon ame ravie :
Si le Destin jaloux veut épargner ses jours,
Je donnerai deux fois ma vie.
- * *Horace.* Quoi, si mes premiers feux, ranimant leur ardeur,
Etouffoient une amour fatale ;
Si, perdant pour jamais tous ses droits sur mon cœur,
Cholé vous laissoit sans rivale——
- * *Lydie.* Calais est charmant : mais je n'aime que vous,
Ingrat, mon cœur vous justifie ;
Heureuse également en des liens si doux,
De perdre ou de passer la vie.

* It is not, we have said, a close translation; and our author thinks

thinks the concluding stanza wants the happy petulance of the original: perhaps it is a greater objection that the sentiment is altered. In the original, no justification is necessary: love, almighty love, overturns every argument, without waiting for reason to justify her conduct. Mr. Cumberland's translations of the fragments of the comic poets, the critic praises with great propriety and justice; but, as he wishes to know where they are to be found, he will allow us to add, that many occur in the Cambridge edition of the *Poetæ Minores*. All are not in that collection, but there are some passages, of singular merit not noticed by the author of the *Observer*.

The rule, respecting the imitation of style, must be limited, our author tells us, by the genius of the language. The Latin admits of a brevity which cannot be successfully imitated in English: the French is, he thinks, more advantageous in this respect. We shall quote one example.

Pliny to Minutianus, Lib. 3. Ep. 9. says, towards the end of his letter: *Temerè dixi—Succurrit quod præterieram, et quidem serò: sed quanquam preposterè reddetur. Facit hoc Homerus, multi-que illius exemplo. Est aliqui perdecorum: a me tamen non ideo fit.* It is no doubt possible to translate this passage into English which a conciseness almost equal to the original. But in this experiment we must sacrifice all its ease and spirit. "I have said this rashly—I recollect an omission—somewhat too late indeed. It shall now be supplied, though a little preposterously. Homer does this: and many after his example. Besides, it is not unbecoming; but this is not my reason." Let us mark how Mr. Melmoth, by a happy amplification, has preserved the spirit and ease, though sacrificing the brevity of the original. "But upon recollecting, I find that I must recall that last word; for I perceive, a little too late indeed, that I have omitted a material circumstance. However, I will mention it here, though something out of its place. In this, I have the authority of Homer, and several other great names, to keep me in countenance; and the critics will tell you this irregular manner has its beauties: but, upon my word, it is a beauty I had not at all in my view."

These remarks are, in general, just; but we may ask whether Mr. Melmoth, in this translation, has not sacrificed the abrupt hasty manner of Pliny in his more elegant flowing version? The same error seems to pervade the whole of Mr. Melmoth's attempt: manner is sacrificed to elegance, and idiom to ease.

The inversions of the Greek and Latin are inconsistent with the English, and consequently limit the rule. The inverted construction of Mr. Gordon's Tacitus; and Mr. Macpherson's Homer,

Homer, are mentioned, and the latter is styled 'a work otherwise valuable, as containing a most perfect transfusion of the sense of his author.' In our review of it we had occasion to form a very different opinion. The English is also incapable of numerous ellipses admissible in the Greek and Latin; but all these defects are probably compensated by other advantages, and, with care, conciseness, in an English version, may be very compatible with elegance.

The question, whether a poem may be translated into prose, is discussed very judiciously. If it be only melody of language, an uniform measure, and regular return that is required, these are not incompatible with prose; but poetical images, the nobly daring language of the poet, is unsuitable to prose, because not usually connected with it. Fenelon is justly praised for only giving his language a degree of elevation consistent with a highly polished prosaic composition.

The third rule is, that a translation should have all the ease of original composition. Mr. Melmoth has succeeded in the familiarity of the epistolary style; but, as we have said, he succeeds by sacrificing manner. The old translators of Lucian have carried this familiarity to a faulty extreme.

* When we consider those restraints within which a translator finds himself necessarily confined, with regard to the sentiments and manner of his original, it will soon appear that this last requisite includes the most difficult part of his task. To one who walks in trammels, it is not easy to exhibit an air of grace and freedom. It is difficult, even for a capital painter, to preserve in a copy of a picture all the ease and spirit of the original; yet the painter employs precisely the same colours, and has no other care than faithfully to imitate the touch and manner of the picture that is before him: if the original is easy and graceful, the copy will have the same qualities, in proportion as the imitation is just and perfect. The translator's task is very different: he uses not the same colours with the original, but is required to give his picture the same force and effect. He is not allowed to copy the touches of the original, yet is required, by touches of his own, to produce a perfect resemblance. The more he studies a scrupulous imitation, the less his copy will reflect the ease and spirit of the original. How then shall a translator accomplish this difficult union of ease with fidelity? To use a bold expression, he must adopt the very soul of his author, which must speak through his own organs.*

These rules are easily given, but perhaps never to be followed, except where a similarity of genius renders this adoption easy; and, to employ an eastern allusion, when the soul can

be transmitted, and animate the clay-cold body. Poetry must be allowed a little liberty on account of the rigid severity of modern metre; and this is the secret cause of the loss of the vital spirit, and the necessary transfusion of some additional fire: the tyrant must be obeyed. Instances of excellence are adduced from some translations of Horace's Odes by Lowth, Hughes, and Dryden; but we recollect translations of Dryden from Horace superior to those now quoted. That part of the 29th ode of the third book, which begins 'cui licet in diem dixisse vixi,' and, indeed, the whole is rendered with an energy and poetic fire, scarcely inferior to what Horace has displayed in the original. Our author quotes the stanza which begins 'fortuna sævo læta negotio,' as well as that which immediately follows.

In the chapter on the version of idiomatic phrases, some happy instances are quoted from Cotton's translation of Montaigne and from Echard; though the last author affords more numerous instances of faults in this respect. Translations of the names of streets, &c. very often have a ludicrous effect; and indeed proper names of every kind should not be translated. The point of an epigram is almost in every instance blunted, sometimes totally destroyed, in a new language. Some of the poems styled epigrams by the Greeks have been translated with astonishing elegance, and many are fully equal to the originals. Among the idiomatical authors Don Quixote is mentioned, and Motteux's translation preferred to Smollett's. It contains certainly many happy transfusions of idiom, though it offends the more elegant taste, and the nicest ear. Smollett, it is said, we believe without reason, copied almost wholly from Jarvis, whose language he also corrected and polished.

Voltaire's translations are treated very properly, but these afford no new remarks. We shall preserve the little space that remains for some specimens of a French translation of Hudibras, a work that was supposed impracticable. We have been almost led to suspect that this pretended translation is one of the *piæ fraudes*, and that, in reality, no more has been translated than what appears. After a very diligent enquiry among the admirers of French literature, we have been able to discover no such version of this truly English poet. — The passage which begins, 'So learned Taliacotius from, &c.' is thus rendered.

Ainsi Talicot d'une fesse
Savoit tailler avec adresse
Nez tous naïfs, qui ne risquoient rien
Tant que le cul se portoit bien ;

Mais

Mais si le cul perdoit la vie,
Le nez tomboit par sympathie.'

Again, 'For his religion it was fit, &c.'

' Sa religion au génie
Et sçavoir étoit assortie ;
Il étoit franc Presbyterien,
Et de sa secte le soutien,
Secte, qui justement se vante
D' être l' Eglise militante ;
Qui de sa foi vous rend raison
Par la bouche de son canon,
Dont le boulet et feu terrible
Montre bien qu'elle est infallible,
Et sa doctrine prouve à tous
Orthodoxe, à force de coups.'

' For Hudibras wore but one spur, &c.'

' Car Hudibras avec raison
Ne se chauffoit qu'un éperon,
Ayant preuve démonstrative
Qu'un coté marchant, l'autre arrive.'

We shall add only one more passage, 'For he by geometric
scale, &c.'

' En geometre raffiné
Un pot de bierre il eut jaugé ;
Par tangente et sinus sur l'heure
Trouvé le poids de pain ou beurre,
Et par algebre eut dit aussi
A quelle heure il sonne midi.'

On the whole, this work may, perhaps, be most advantageously considered as a specimen of a more extensive one. It certainly may be more full, more varied, and in some instances probably more correct: yet it deserves no slight commendation; and the author might, without disgrace, have added his name.

Rights of Man. Part the Second. Combining Principle and Practice. By T. Paine. 8vo. 3s. Jordan. 1792.

IF we had thought it possible that the virulence of party, the disappointment of soaring ambition, or the rage of innovation could, for a moment, have contributed to bestow a temporary celebrity on ignorance and absurdity, blended with the low vulgarity of colloquial errors, and boldly depending on insignificance

nificance for safety, we should have taken some pains to have pointed out the numerous errors both in the facts and reasoning of the 'Rights of Man.' We could not think that such a work would have gained the slightest attention, and to laugh at the author for his folly seemed only necessary in our account of his crude attempt. It has happened otherwise; and this event has contributed to show that, when malevolence and disappointment join in a design, no tool is so mean and despicable but they will condescend to employ it. We shall therefore be a little more pointed in our examination of this second part, though the absurdity is too glaring to keep us at all times serious.

The preface might afford us some subject of remark, if nonsense could be either true or false. Paine triumphs in the number of copies sold of the first part, and estimates its merit by the supposed inferior sale of an answer. If, however, he takes into the account the number circulated at a general expence, for purposes too base to mention; those, which the acclamations of a party have contributed to sell, and those which have been purchased by surreptitious recommendations, he will find that the merit derived from this source will sink very low. The introduction contains only a few flowers of this author's peculiar rhetoric, and we particularly learn, that fear makes people afraid.

The first great object is to show what may be imputed to government, and what to civilization. In this enquiry, a common author would have stated what government is; but it is not written in the roll of the book, and therefore, by his own reasoning, in the invaluable first part, there can be no such thing. But we have much *about* government—The 'old government was an assumption of power for the aggrandisement of itself;'—the new 'a delegation of power for the benefit of the whole'—Government must be 'a *thing* in full maturity;'—but it is 'sometimes a thorn in the flesh, that produces a fermentation which endeavours to discharge it.' In short, it seems every thing, and any thing; and this is exceedingly convenient, for the reasoning *about* it must be consequently dark and mysterious. It may either have a head or not, as suits the circumstances; and, when we attempt to seize it, like Ixion, we find that we only grasp a cloud.

'Great part of that order which reigns among mankind is not the effect of government. It has its origin in the principles of society and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished. The mutual dependence and reciprocal interest which man has upon man, and all the parts of a civilized community upon each

each other, create that great chain of connection which holds it together. The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation, prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns, and forms their law; and the laws which common usage ordains, have a greater influence than the laws of government. In fine, society performs for itself almost every thing which is ascribed to government.

‘ To understand the nature and quantity of government proper for man, it is necessary to attend to his character. As nature created him for social life, she fitted him for the station she intended. In all cases she made his natural wants greater than his individual powers. No one man is capable, without the aid of society, of supplying his own wants; and those wants, acting upon every individual, impel the whole of them into society, as naturally as gravitation acts to a center.

‘ But she has gone further. She has not only forced man into society, by a diversity of wants, which the reciprocal aid of each other can supply, but she has implanted in him a system of social affections, which, though not necessary to his existence, are essential to his happiness. There is no period in life when this love for society ceases to act. It begins and ends with our being.

‘ If we examine, with attention, into the composition and constitution of man, the diversity of his wants, and the diversity of talents in different men for reciprocally accommodating the wants of each other, his propensity to society, and consequently to preserve the advantages resulting from it, we shall easily discover, that a great part of what is called government is mere imposition.

‘ Government is no farther necessary than to supply the few cases to which society and civilization are not conveniently competent; and instances are not wanting to shew, that every thing which government can usefully add thereto, has been performed by the common consent of society, without government.’

This is a little specimen of the jargon that blazed so gloriously in ‘Common Sense,’ and the first part of ‘the Rights of Man.’ It is needless to examine the reasoning minutely, for it will be obvious that the author confounds the effects of continued social intercourse, regulated by government, with the influence of the social tendency alone. He quotes the example of America; and we need only refer him to the back woodsmen, where the influence of government has not reached: the present state of the other colonies is not an instance to the purpose. The principles of social intercourse were well understood by the first colonists; they had been formed under regulated governments, and continued, for ages, in the same train.

When

When he produces similar effects from the social intercourse of nations that were never regulated by a government, we shall cease to think his reasoning absurd, and his designs pernicious.

The subsequent part of the reasoning is of a similar kind. Society is considered, contrary to the experience of every age, as previous to government, merely to prove that the latter is useless. 'If we observe, he says, what the principles are which *condense men into society*, and what the motives which regulate their mutual intercourse afterwards, we shall find, by the time we arrive at what is called government, that nearly the *whole of the business is performed by the natural operation of the parts upon each other*.' Thus government being found useless, it is afterwards proved to be pernicious; and, at last, it is pronounced to be 'the generating cause' of the riots and tumults that, at different times, happened in England. Was government the generating, that is, if words have a meaning, the active cause of the late riots at Birmingham? Was it the active cause of the riots in 1780? Did it rouse Jack Cade and the levellers of former ages, the renowned predecessors of the French levellers and their humble imitators in England? Certainly, in one sense it did so; for if there was no government there would be no opposition, and the king in the same view is the *generating* cause of Paine's pamphlet:—Such is the reasoning that is to make converts of the whole kingdom!

The second chapter is on the origin of old and new governments. 'The origin of the old is shortly discussed. While the chief employment of men was that of attending flocks and herds, a banditti of ruffians overrun the country, and the principal robber became the monarch.' We might look back to history, and find every word of this account inconsistent with its records.—But, if *almost all* were shepherds, who were the robbers? the rest certainly.—But then, how did the few conquer the greater number? The shepherds of antiquity were warriors. It is too severe to call on *him* for proofs, who is not aware even of the extent of his own principles.

The particular properties and advantages of the old and new governments are next discussed; and we find that the new system is, in reality, the oldest, because most consistent with the natural rights of man. Allowing the principle, it is as easy to prove that the Georgium Sidus was known to Pythagoras, because it really existed; in other words, what is right and true must have been discovered in the earliest stage of existence. Hereditary governments, he tells us, are injurious, because they are impositions, and inadequate to the purposes for which government is necessary.

With respect to the first of these heads—it cannot be proved
by

by what right hereditary government could begin : neither does there exist within the compass of mortal power, a right to establish it. Man has no authority over posterity in matters of personal right ; and therefore, no man, or body of men, had, or can have, a right to set up hereditary government. *Were even ourselves to come again into existence, instead of being succeeded by posterity, we have not now the right of taking from ourselves the rights which would then be ours. On what ground, then, do we pretend to take them from others ?*

‘ All hereditary government is in its nature tyranny. An heritable crown, or an heritable throne, or by what other fanciful name such things may be called, have no other significant explanation than that mankind are heritable property. To inherit a government, is to inherit the people, as if they were flocks and herds.

‘ With respect to the second head, that of being inadequate to the purposes for which government is necessary, we have only to consider what government essentially is, and compare it with the circumstances to which hereditary succession is subject.

‘ *Government ought to be a thing always in full maturity.* It ought to be so constructed as to be superior to all the accidents to which individual man is subject ; and therefore, hereditary succession, by being *subject to them all*, is the most irregular and imperfect of all the systems of government.’

We were unwilling to deprive our readers of this precious morsel of reasoning, and shall leave it to their own reflections. A cool-reasoner would have concluded that hereditary monarchies *were* preferable, on the very principle adduced, that of not being subject to accidents. Our reformers, however, do nothing in the common way : they are too eager to be cool. The instances are chosen with equal skill. Poland, as an elective monarchy, has had fewer foreign wars : but is the nation more prosperous, or the people happier ? Paine laughs at hereditary monarchs, and compares them to hereditary authors ; but is monarchy a science, and are not *all men*, on his own principle, equal ? These are, however, excelled by his subsequent discoveries : a republic is no particular form of government : *the government of Athens* was the ‘ *wonder of the ancient world* ;’ and America is the same on an extended scale. — Such is the trash that we are compelled to read and examine ; but we must hasten on a little more rapidly, for, to notice every absurdity would fill our whole Number.

In the following chapter on constitutions, we find Mr. Paine talking more reasonably. They are distinct, he says, from governments, and he states, properly, that the assumed powers of some of the kings of England were repugnant to the constitution,

tution, while the Bill of Rights, &c. were resumptions which the people claimed and obtained. Government is certainly a subordinate part of a constitution; but, when he considers the origin of the American government as the origin of all governments, and refers to it as an example, a copy of the first prototype, he wanders in his usual absurdity. The particular remarks on constitutions, and the invectives against the English governments, we shall pass over with a smile of contempt: it remains by experience to be seen, whether the science of government is in its infancy, or whether the modern reformers are lunatics. By their fruits we must know them; but, if they are wise, Aristotle, Locke, and Montesquieu have lived in vain. The comparison between the president of the United States of America and the British monarch is particularly absurd: the parallel would scarcely hold between the former and the speaker of the house of commons.

The fifth chapter is entitled, 'ways and means of improving the condition of Europe'—As our reformer has boasted of his political and scientific commercial knowledge, we were particularly attentive to these remarks. As usual, we shall collect a few of the beauties.

'The inhabitants of every country, under the *civilization* of laws, easily *civilize together*, but governments being yet in an *uncivilized* state, and almost continually at war, they pervert the abundance which *civilized* life produces to carry on the *uncivilized* part to a greater extent. By thus engrafting the barbarism of government upon the internal civilization of a country, it draws from the latter, and more especially from the poor, a great portion of those earnings, which should be applied to their own subsistence and comfort.—Apart from all reflections of morality and philosophy, it is a melancholy fact, that more than one-fourth of the labour of mankind is annually consumed by this barbarous system.

'What has served to continue this evil, is the pecuniary advantage, which all the governments of Europe have found in keeping up this state of uncivilization. It affords to them pretences for power, and revenue, for which there would be neither occasion nor apology, if the circle of civilization were rendered complete. Civil government alone; or the government of laws, is not productive of pretences for many taxes; it operates at home, directly under the eye of the country, and precludes the possibility of much imposition. But when the scene is laid in the uncivilized contention of governments, the field of pretences is enlarged, and the country, being no longer a judge, is open to every imposition, which governments please to act.'

A plain reasoner would have asked, what government was.
Supposing

Supposing it to be one or a few that tyrannise over the many, where is the impediment to *their* civilization? Are they not a part of the people? What cloyster has impeded their progress in refinement? But governments go to war, and war is an uncivilised state, whether engaged in to repel injury and violence, or to extend commerce and dominion. Two men fight a duel: they are consequently barbarians. A man resists and fights with a ruffian: he is himself uncivilised. These are the consequences of this curious reasoning.

One of the effects of war is the decay of commerce; it impedes the free mutual communication between nations; and, when war ceases, it is restored. This is too plain for modern reformers.

‘ That the principles of commerce, and its universal operation may be understood, without understanding the practice, is a position that reason will not deny; and it is on this ground only that I argue the subject. It is one thing in the counting-house, in the world it is another. With respect to its operation it must necessarily be contemplated as a reciprocal thing; that only one half its powers reside within the nation, and that the whole is as effectually destroyed by destroying the half that resides without, as if the destruction had been committed on that which is within; for neither can act without the other.

‘ When in the last, as well as in former wars, the commerce of England sunk, it was because the general quantity was lessened every where; and it now rises, because commerce is in a rising state in every nation. If England, at this day, imports and exports more than at any former period, the nations with which she trades must necessarily do the same; her imports are their exports, and *vice versa*.

‘ There can be no such thing as a nation flourishing alone in commerce; she can only participate; and the destruction of it in any part must necessarily affect all. When, therefore, government are at war, the attack is made upon the common stock of commerce, and the consequence is the same as if each had attacked his own.

‘ The present increase of commerce is not to be attributed to ministers, or to any political contrivances, but to its own natural operations in consequence of peace. The regular markets had been destroyed, the channels of trade broken up, the high road of the seas infested with robbers of every nation, and the attention of the world called to other objects. Those interruptions have ceased, and peace has restored the deranged condition of things to their proper order.’

The only principle on which reasoning can rest is, that a certain

certain degree of commercial communication; a certain quantity only of commerce, if we may so speak, can exist in the world; and that, when one nation has more, another has less. This is connected with another proposition equally curious, that commerce is in a rising state in every nation. But does every nation manufacture with equal success? Ask France at this time? and enquire into the source of the numerous ecus circulating in England, derived from that singularly happy, free, and enlightened nation? Again: the custom-house books are not faithful records of the balance of trade; for one curious reason among others, that smuggled goods are not inserted among the imports. Did this commercial genius never hear of smuggled exports, or exports smuggled under different appellations? We would recommend the enquiry; and he need not go out of England for satisfaction, or beyond the neighbouring coasts of the metropolis. But let us add, that there are some remarks of importance in this part of the work: one of these we shall transcribe.

‘Two merchants of different nations trading together, will both become rich, and each makes the balance in his own favour; consequently, they do not get rich out of each other; and it is the same with respect to the nations in which they reside. The case must be, that each nation must get rich out of its own means, and increases that riches by something which it procures from another in exchange.

‘If a merchant in England sends an article of English manufacture abroad, which costs him a shilling at home, and imports something which sells for two, he makes a balance of one shilling in his own favour: but this is not gained out of the foreign nation or the foreign merchant, for he also does the same by the article he receives, and neither has a balance of advantage upon the other. The original value of the two articles in their proper countries were but two shillings; but by changing their places, they acquire a new idea of value, equal to double what they had at first, and that increased value is equally divided.

‘There is no otherwise a balance on foreign than on domestic commerce. The merchants of London and Newcastle trade on the same principles, as if they resided in different nations, and make their balances in the same manner: yet London does not get rich out of Newcastle, any more than Newcastle out of London: but coals, the merchandize of Newcastle, have an additional value at London, and London merchandize has the same at Newcastle.’

We may add too that he seems to reason justly when he endeavours to prove that commerce cannot be advantageously retained by force; in his own peculiar language, which, by the way, does not express his idea, cannot ‘be engrossed by
dominion;

dominion;’ but this does not apply, as he seems to intimate, to our Indian commerce. If this be ruinous in a commercial view, as we fear it is, the ruin is prevented by the revenue gained from the dominion. In this instance, the political power obviates the disadvantage.

The observations on charters, the defects of the two houses of parliament, the impertinent remarks on the monarchy, and on the progress of taxation, afford little subject of particular animadversion: On some part of this subject we have had occasion to offer our sentiments, where, perhaps, they may not be looked for,—in our examination of Peter Pindar’s new Odes. Paine’s observations are often weak, and his plans of the Utopian kind, which deserve not a remark. The alliance of France and England is a pleasing topic to the philanthropist; but where must we look for France? In the exiled aristocracy; in the Jacobines; the Feuillants, the Dames de le Halle, or the assembly? To whom must an ambassador deliver his credentials: each, at different times, seems equal in authority and power.

The Appendix contains a strange story respecting this publication, and a kind of insinuation, that Mr. Pitt obtained a sight of the work, and caught the idea of the diminution of taxes from the suggestions in this notable system of schemes. We remember something like this in a curious tract of Swift, ‘The Importance of a Man to Himself,’ of which we have more than one instance in the crude trash before us, written in the ‘true spirit of memoir-writers.’ We quote the ‘Memoirs of P. P. clerk of this parish.’ ‘Lo thus did our councils enter into the hearts of our generals and our lawgivers, and henceforth, *even as we devised this did they.*’ Now one of this very learned society was ‘George Pilcocks, late exciseman, a sufferer also, of zealous freeom of speech, insomuch that his occupation had been taken from him.’

The language of this pamphlet deserves reprehension, as it often sets grammar and syntax at defiance: but we are weary of the task which necessity has imposed; and we shall leave Thomas Paine with the consolation of having attempted the greatest of mischiefs, in which he might have succeeded had his abilities borne a moderate proportion to his malevolence.

More Money! or, Odes of Instruction to Mr. Pitt: with a Variety of other choice Matters. By Peter Pindar, Esq. A new Edition. 4to. 2s. 6d. Symonds. 1792.

Interested or designing malice probably suggested the report which has offered our facetious bard so popular a subject. A wise government would never take advantage of a
C. R. N. A. R. (III.) March, 1792. Y mome-

momentary gleam of prosperity, a gleam which but begins to break through the thick clouds that have long overspread the darkened horizon; and a prudent one, among the many daring acts that it might do, will consider what is expedient to be done. Eager calumny could alone occasion the supposition that it was the minister's intention to apply again to the public purse, in order to supply deficiencies in the civil list. The candle that lights the manufacturer is still highly taxed; the shoes that protect the husbandman from cold and wet are with difficulty purchased: the birth or death of his child must still drain his scanty purse. Will it console him under these difficulties to tell him of the high price of stocks, the advantageous rate of exchange, the fame and glory of the nation? These affect him not; and he may reply, if these are true, why must not I feel my share of comfort? Must the overflowings of the treasury, the surplus of what his labours have contributed to furnish, be turned from the proper channel to supply the means of luxury and dissipation? If we look at the expedience of the attempt, allowing in some respects its propriety, and in all its possibility, much may be said that, in our situations, it would be improper to hint at. While Faction rears her head, even amidst general prosperity; while doubts, suspicions, and murmurs disturb even the present tranquil scene; it would neither be prudent to afford fuel for the flame, nor wise to add insult to oppression.—But we are undesignedly serious; the infamous report at first roused our indignation, and then led us to reflections,—to reflections more serious, and surrounded as we have lately been by the clamours of the factious, of those who hate the names of kings, who are loud in their exclamations on the useless expences of monarchies, and are forward to take advantage of the inadvertencies of government, that they may lay the foundations of revolution.

Peter could not suffer so splendid a Cynthia to fleet unseen, or to disappear unnoticed. 'Though no friend, he tells us, to a violent system of revolution, he is too much the poet of the people not to sing of reformation.' He sings with his usual sweetness, and with his usual inequality.—But it is, in general, the hackneyed theme of royal failings, a theme grown threadbare; and now kings are known only to be men, placed by the cautious hand of political security, as a regulating balance, it is almost useless. The poet's fire has, however, often illumined our pages; and we shall not forget so good, so convenient a custom. The following lines are a part of the supposed reply of the minister, dictated by the descendant of the I'heban.

' Say, "Sire, we've crippled the poor people's backs;
Dread sir, they are most miserable hacks—'

How 'tis they bear it all, is my surprize!
I cannot catch another tax indeed,
With all your fox-hounds noses; and my speed,
Your humble greyhound, though all teeth and eyes.

"The state, sir, you will candidly allow,
Has been t'ye a most excellent milch cow;
For you, ah! many a bucket has been fill'd—
But trust me, sir, the cow must not be kill'd.

"So numerous are your wants, and *they* so keen,
That verily a hundred thousand pounds
Seem just as in a bullock's mouth a bean!

A pound of butter midst a pack of hounds!
Have mercy on us, sir—you can't be poor—
Your coffers really must be running o'er."

"Say, "fire, your wisdom is prodigious great!
Then do not put your servant in a sweat—

He hates snapdragon—'tis a game of danger—
The sound, *more Money*, the whole realm appals;
Still, still it vibrates on Saint Stephen's walls;
Our beast, the public, soon must eat the manger."

"Say, "Good my liege, indeed there's no more hay—
Kind-hearted king, indeed there's no more corn—
Our hack, Old England, sadly falls away;
Lean as old Rosinante, and forlorn."

"Say, "Sire, your parliament I dare not meet;
For verily I've some remains of grace—
If forc'd with money-messages to greet,
Your majesty must lend me H———R's face."

The 'make-weight poetry,' subjoined to the Odes, is, we think, more valuable than the Odes themselves. The first is entitled, 'Royal Bullocks, a consolatory and pastoral Elegy,' occasioned by a report (Calumny, that wicked deity, is always at work) that it was attempted to fatten bullocks with horse-chestnuts: we need not add unsuccessfully; but, perhaps, in the eagerness of projection, the prickly coats were overlooked, or may be unknown. The 'Moral Reflections,' on the same subject, are excellent; but, on these subjects, the exquisite pathos of 'quid meruistis oves,' &c. dims every other attempt. *Peter's* tender reflections are in his own style.

"I cannot meet the lambkin's asking eye,
Pat her soft neck, and fill her mouth with food,
Then say, "Ere evening cometh, thou shalt die,
And drench the knives of butchers with thy blood."

Y 2

"I cannot

- I cannot fling with lib'ral hand the grain,
And tell the feather'd race so blest around,
For me, ere night, you feel of death the pain;
With broken necks you flutter on the ground."
- How vile!—" Go, creatures of th' Almighty's hands;
Enjoy the fruits that bounteous nature yields;
Graze at your ease along the sunny land;
Skim the free air, and search the fruitful fields—
- " Go, and be happy in your mutual loves;
No violence shall shake your shelter'd home;
'Tis life and liberty shall glad my groves;
The cry of murder shall not damn my dome."

The 'Elegy on my dying As's' abounds with reflections interesting, pathetic, and natural. The following lines contain a mixture of tenderness and humour: the poet's eyes are full of tears, but a satirical smile plays about his mouth: the parody is well executed, and its object need not be pointed out:

- Oft to the field as health my footstep draws,
Thy turf shall surely catch thy master's eye;
There on thy sleep of death shall friendship pause,
Dwell on past days, and leave thee with a sigh.
- Sweet is remembrance of our youthful hours,
When innocence upon our actions smil'd!—
What though ambition scorn'd our humble pow'rs,
Thou a wild cub, and I a cub as wild?
- Pleas'd will I tell how oft we us'd to roam;
How oft we wander'd at the peep of morn;
Till night would wrap the world in spectred gloom,
And silence listen'd to the beetle's horn.
- Thy victories will I recount with joy;
The various trophies by thy fleetness won;
And boast that I, thy playfellow, a boy,
Beheld the feats by namesake Peter done."

The Academic Ode, on the Danger of Criticism; the Progress of Admiration, or the Windsor Gardeners, in other words, the Progress of the Windsor Gardener's Admiration of Majesty; the Progress of Knowledge, in which a neighbouring monarch is wickedly represented as going to Eton, to enquire about the actions of Cæsar; and to introduce, by his questions, some of the ridiculous traits, which Squire Peter and others, 'not yet taken,' have industriously invented or embellished, follow. They have the true Pindaric relish, and will be laughed or frowned at, according to the humour or the party of the reader. The Address to the Virtues is highly humorous, and we

we shall transcribe a few lines. If Peter objects to our quotations, we must remind him of his first address to the Reviewers in his 'Supplicating Epistle.'

'Quote from my works whate'er you please;
For extracts lo—I'll put no angry face on,
Nor fill a hungry lawyer's gripe with fees,
To trounce a bookseller like ———'

'These, however, must be the last; finis chartæque vixæque.

'I know your parentage and education—
Born in the skies—a lofty habitation—
But for a *perfect* system were intended,
Where people never needed to be *mended*.

'How could you think the passions to withstand,
Those roaring blades, so out of all command,
Whose slightest *touch* would pull you all to pieces?
They are Goliaths—you but *little* misses!
Then pray go home again, each *pretty* dear—
You but *disgrace* yourself by coming *here*.'

An entire and complete History, political and personal, of the Boroughs of Great Britain. Vol. I. 8vo. 10s. 6d. Boards. Riley. 1792.

A Reform in parliamentary representation has undergone much discussion of late years; and though some of its advocates have brought discredit upon the measure, by the chimerical plans they proposed, and the vehemence with which they were actuated, yet the subject is undoubtedly of the greatest importance to a free constitution, and deserves, when temperately treated, the most serious attention of the public. The chief complaint with regard to the rights of the people, is the inequality of representation, by which, in its present state, only a small part of the commons is entitled to a suffrage at the election of members of parliament. This partial and exclusive privilege, it is contended, is inconsistent with liberty; the nature of which requires, that all the inhabitants of a free state should enjoy in an equal degree every privilege essential to the constitution of such a government.

Against this general and indiscriminate equality of right, it is argued, on the other hand, that all men do not, either by nature or fortune, enjoy the same capacity of exercising the right of election, to their own political advantage, or that of the community; and that, even admitting the existence of such a capacity, the constitution of parliament, established by long prescription, has placed the right of election in the hands

of a few, whom to deprive of this ancient inheritance, would therefore be an act of injustice.

It will readily be acknowledged by all impartial enquirers, that however great, and almost unfurmounable, may be the difficulties annexed to a general right of election, yet such a right is actually inseparable from the idea of perfect liberty. Upon the same principle it may be argued, that any charter granted by the crown, to confer the privilege of sending members to parliament, is a violation of general freedom, by restricting to local districts a privilege which belongs equally and unalienably to every part of the nation. And it will thence likewise follow, that no prescription, however ancient, can justly be urged as a sanction to such a mode of representation as is inconsistent with the general equality of the people, considered in a political view,

In whatever light this great public question be considered, the final determination of it is attended with no small embarrassment; and political theory and practice seem to be at variance in the decision. If we admit the universal right of election, it will be found extremely difficult to regulate the exercise of that right, in such a manner as not only to render it beneficial, but to prevent it from becoming actually injurious to public freedom. If, on the other hand, we attempt to avoid those effects, by any limitation of right, even under the most plausible pretext, we should offer violence to a principle which is, in fact, the basis of liberty. In such a dilemma, it might be prudent to make a compromise, between what is strictly just in speculation, and what may be practised with the greatest advantage to the community. For this purpose, perhaps, a reform of apparent abuses only, is the expedient which ought to be aimed at by a politician of moderate principles, without attempting, especially all at once, a total renovation of what may seem to have been the original constitution of the country. This temperate conduct is the more advisable, when we consider not only the great prosperity of the nation, but the length of time during which it has maintained its liberties, under the present mode of representation; and those liberties never can be infringed, while there subsists that jealousy of the executive power, which is natural to a mixed form of government, and is the distinguishing characteristic of British subjects. Let us now proceed to give an account of the work before us.

In the first chapter, the author considers the necessity, propriety, and chief principles of enquiring into the original state of our representation. His purpose is, to prove that our liberties may be renovated without the destruction of the constitution

tion or personal sacrifice, by a free, equal, and entire representation of the people.

In the second chapter he treats of parliament; its meaning power, and privileges, with attendant observations.

‘ As our state-abuses, says he, are not in the laws—but in their administration, we are not under the same necessity of creating a new system; nor need we, to restrain unjust influence, intrench upon just prerogative. The evil resides more in ourselves than in the government. Were every voter in the kingdom to resolve never, from this moment, to receive a bribe or gratuity, or to choose a placeman or pensioner, the constitution would recover its energy, and corruption would cease. But as human nature in general is more likely to be seduced by the offer of a present advantage, and is very little affected by the prospect of distant consequences, while bribes are offered they will be received. The remedy is, therefore, to prevent all possibility of tempting the voter by either reward or promise; and to effect this, with safety to the constitution, requires the united wisdom and disinterested efforts of the nation.’

In the three succeeding chapters the author examines the right of representation before the conquest. It has been asserted by some political writers, that the commons of England were no part of the ancient commune concilium before the 49th of Henry the Third, and that it was then introduced by rebellion; but the author endeavours to prove, and in our opinion with success, that the mickle-gemote, wittenagemote, commune concilium, and baronagium Angliæ, were chiefly constituted by the commons or people of England during the time of the Britons and Saxons.

The sixth chapter treats of ancient right to landed property. This the author concludes to have been allodial, and possessed free from all those services and incumbrances which afterwards distinguished feudal tenures. Some writers have maintained, that lands held by allodial tenure were only annual possessions; but our author justly observes, that as they were deviseable by sale, or deed of gift, they must have been an inheritance. The following extract from this part of the work, will give our readers an idea of the author’s principles, at the same time that it shows the difficulty of correcting the abuses which he wishes to be eradicated :

‘ The country being, thus, divided into two species of individuals, one possessing the land as the proprietor, and the other cultivating it as their vassals, the privilege of attending the legislative assemblies, as well as having a share in the proceedings of the judiciary courts, were necessarily confined to the land-holders. But it must be observed, that this privilege of land-holders

ders extended to every freeman of the country. War and agriculture being their chief employments, there were no other but possessors of land to claim the privilege. Arts and commerce had not then created other ranks to claim the exercise of this invaluable blessing. The ancient right, therefore, of freeholders attending their lesser parliaments of the county courts, and the greater of the wittena-gemotes, has been falsely urged as a precedent to prove, that none but possessors of such estates were competent to the exercise of elective franchise,—unless they were freemen of chartered boroughs. As land was the only original possession of our Saxon ancestors, it was this species of property alone which could entitle them to the right of freemen. But had they owned any value of merchandize that claimed the protection of their government, as free and independent members of the community, they would equally have had the power of making their own laws. Not merely possessing the right of electing representatives, they would have been, as they were, their own legislators. The Saxon right of election was not confined to the choice of a member of parliament. Every officer, whether civil, military, ecclesiastical, and even regal, they appointed. And this right of election, which our ancestors brought with them from Germany, still exists in that country. The election of the emperor is the remains of that noble and distinguished privilege. Thus, while the descendants of Saxons in England have so lost their ancient right, as not one in thirty-two has the power of choosing a member for a paltry borough, one Saxon in Germany has a vote in the choice of his sovereign. Such is the different tenour of liberty in England and Saxony. But this is not the fault of our constitution; it is the corrupt practices which have turned even our privileges against our interests. According to the present system of election, a small part of us have the power of voting for those who sacrifice us to their own ambition. And if such be the consequence of our elective rights, is it not insanity to be desirous of claiming a favour which, according to the present system of influence, we must exercise to our destruction? We should first restore the practice to its original purity, before we can expect to resume our rights with the least advantage to ourselves or the community. We may prove that every copyholder, as well as freeholder—every householder as well as every burgess of a chartered city or borough have, according to the first principles of our constitution, an equal right in the legislature. We may prove that charters were only infringements on the universal liberties of the people, in favour of such as were in the immediate interest, or under the arbitrary controul, of sovereignty. But all these evidences will not restore our rights, unless all parties unanimously join in the renovation of the state. The corrupt influence of contending ambition, must be changed for

for disinterested patriotism. The personal emoluments of individuals, must be sacrificed to social restoration. The desire of power, the envy of eminence, the fear of opposition, and the rancour of party must subside, before ministers will resign their influence, members their election traffick, voters their sale of purchase, or parties their resentments and opposition. While these evils remain we may, by extending our ancient privilege of voting, increase the corruption which impoverishes the country. Adding to the number of voters, will only increase the number to be bribed. And, in proportion to the election expences of our representatives being thus increased, their claims of reimbursement, with interest, can only be satisfied by increase of taxation.'

In the next chapter the author endeavours to prove, that copyholders being deprived of a right to vote for a representative, is a departure from the principles of our ancient and free constitution. Admitting what he had before advanced, that all the subjects of the kingdom had an equal right to representation, this proposition must follow, as a necessary result from such a doctrine.

' To deprive copyholders of a share in the legislature, says he, is not only in a general point of view unjust, but is contrary to the laws of nations: copyholders being originally such as were enfranchised from a state of bondage or villenage, they were certainly entitled to the same privileges as the freedmen among the Romans, and every other state where this power of introducing new citizens to a government, prevailed, Although it was necessary to make some distinction between those who were free by birth, and those who were free by acquisition, yet the distinction should not have been such as to have deprived them of the first right of citizens. This difference was sufficiently made between a copyholder and freeholder, by obliging the first to hold it so far at the will of his lord, as it could not be sold or transferred, without being first resigned into the hands of the said lord, who then gave it to the intended possessor, to be held of him, on performance of the same services as the former owner had held it, according to the custom of the respective manor. But the freeholder could alienate his land without even the knowledge of his lord, provided he reserved a sufficiency to secure the performance of his feudal services.'

The sentiments of sir W. Blackstone against the elective rights of copyholders, having been the cause of an express statute, made in the 31st of George the Second, to exclude them from the exercise of this privilege, the present chapter concludes with some pertinent observations upon the misinterpretation of the law, and what he thinks inconsistencies, in
the

the above mentioned learned judge's opinions respecting this subject.

In the eighth chapter the author treats of borough-representation, and endeavours to show that, according to the principles of our ancient government, as traced in the preceding chapters, every householder has a constitutional right to a share in the legislature.

In the ninth chapter he takes a summary view of the government, from William the First until the present period. He then recites what he calls the claims of the people of England; and subjoins the plan of Mr. Glanville Sharp for reforming the representation of Great Britain.

Having already delivered our own opinion respecting the subject of the present volume, it will be sufficient for us to observe, that the author is a zealous assertor of the general right of representation in parliament; that he investigates the principles of the constitution by fair enquiry; and that he seems to have formed his opinions upon what he considers as natural inductions from those principles. But, notwithstanding the moderation he avows, and to the praise of which, in many respects, we think him justly entitled, there is perhaps some reason to question both the practicability and advantage of such a total change in the system of representation, as is evidently the object of his enquiry. We scruple not, however, to acknowledge, that we readily coincide with him in principle; and with regard to the execution of the plan of reform, we join in opinion with the philosophical poet,

Est quodam prodire tenus, si non datur ultra.

After an investigation of constitutional rights, the author proceeds to the history, political and personal, of the boroughs; detailing separately the boroughs of each county, according to the alphabetical order of those districts. The present volume contains an account of the boroughs in Bedfordshire, Berkshire, Buckinghamshire, Cambridgeshire, Cheshire, Cornwall, Cumberland, Derbyshire, Devonshire, and Dorsetshire. The plan pursued by the author, is to give the political character of each borough; its ancient state of representation; corporation; right of election; number of voters; returning officer, and patron. As a specimen of the narrative, we shall lay before our readers what is said of Weymouth and Melcombe-Regis, which we have selected on account of the anecdote with which it concludes.

‘Political character.—These boroughs were the property of the famous Bubb Doddington, who was afterwards created lord Melcombe; in whose celebrated Diary, the history of these places form a complete account of the politics of the times, when sir Robert

Robert Walpole, lord Wilmington, Mr. Henry Pelham, duke of Newcastle, duke of Devonshire, and the late Mr. Pitt, were ministers. These boroughs then became the property of the late Mr. Tucker; from whom they descended to the late Gabriel Steward, esq. who was mayor of these boroughs for this present year, and is lately deceased. Being in possession of these boroughs, he had the lucrative office of paymaster of marines, which is 6000*l.* a year. This gentleman sold them to W. Pulteney, esq. the present possessor, whose brothers are two of the four representatives.

‘Ancient representation.—Melcombe sent members to parliament in the reign of Edward III. which was before Weymouth had the privilege; and in the reign of Edward III. it was in so flourishing a state, that it was appointed a staple by act of parliament; but, for its quarrels with Weymouth, its privileges, as a port, were in the reign of Henry VI. removed to Poole: they were however restored to them by act of parliament, in the time of Elizabeth; and in the next reign they were confirmed, on condition that Melcombe and Weymouth should form but one corporation, and enjoy their privileges in common.

‘United corporations—consist of a mayor, a recorder, two bailiffs, several aldermen, the number of whom is uncertain; yet they send four members to parliament, as if they were distinct corporations. In Melcombe there is a good market-place and town-hall, where the members of the corporation, residing in Weymouth, come to attend on public business.

‘Right of election.—There has been no resolution of the house as to the express right; but, upon the trial of a contested election in 1730, the counsel on both sides agreed to the following statement of the right being—“in the mayor, aldermen, and capital burgesses inhabiting in the borough, and in persons seized of freeholds within the borough, and not receiving alms.”

‘Number of voters.—The numbers have been as low as 200, and as high as 600; but as they are now the property of an individual, their decision is entirely at his pleasure.

‘Returning officer—the mayor.

‘Patron—William Pulteney, esq.

‘In the pension-list that was published in the reign of Charles II. is inserted the following paragraph:

“Weymouth.—Sir W. Astley Churchill, now one of the clerks of the green-cloth, proffered his own daughter to the duke of York, and has got in boon 10,000*l.* has published a print, that the king may raise money without parliament.”

From the nature of this History, it must prove particularly useful to those who shall hereafter be candidates for seats in parliament. But every true friend to the constitution will sincerely lament, that the important privilege of election, originally

ginally intended for the security of public freedom, should be converted into an engine for the gratification of private ambition or avarice; and if any thing can add to the weight of argument in favour of a parliamentary reform, a consideration so humiliating as that which has just been mentioned must tend very much to recommend the expediency of such an attempt.

We are informed by the publisher, that the second volume will appear in May next.

Memoirs of the Life of the late Charles Lee, Esq. Lieut. Colonel of the 44th Regiment, Colonel in the Portuguese Service, Major General, and Aid du Camp to the King of Poland, and second in Command in the Service of the United States of America during the Revolution: to which are added his Political and Military Essays. Also Letters to and from many distinguished Characters, both in Europe and America. 8vo. 5s. Boards. Jordan. 1792.

THESE Memoirs, we are informed, were transmitted to England, for publication, in the year 1786, by Mr. Langworthy, a member of congress for the state of Georgia; since which time they have remained in the hands of the editor, until, at last, he resolved to put them to the press. The person to whom they relate bore a conspicuous part in the last war; and was not less distinguished by the incidents in his life, than the incoherent and contradictory motives which successively influenced his conduct. At one time he was a determined royalist, at another a violent republican. The rigid exertion of regal authority would now be the object of his warmest approbation; in the next moment he was the panegyrist, the idolater, and the voluntary victim of liberty. Through the whole of his life he appears to have been vehement and eccentric; and, if not in his personal attachments, at least in his opinion of men and things, almost perpetually fluctuating.

It appears from the Memoirs, that major-general Lee was the youngest son of John Lee of Dernhall, in the county of Chester, who was promoted, in 1742, to a regiment of foot. The son was an officer at eleven years of age; and we are told that, from his earliest youth, he was ardent in the pursuit of knowledge. After acquiring a competent skill in the Greek and Latin, tactics became his favourite study, in which he spent much time and pains; desiring nothing more than to distinguish himself in the profession of arms. He served in the British army in the war of 1756, and received a wound at the battle of Ticonderoga. In the war of 1762, he bore a
colonel's

colonel's commission, and served under general Burgoyne in Portugal, where he distinguished himself by his military conduct. At the conclusion of the peace he returned to England, after having received the thanks of his Portuguese majesty for his services. We are told that he had, at this period, a friend and patron in high office, one of the principal secretaries of state; so that there was every reason for him to have expected promotion in the British army. But this, it seems, was prevented by his enthusiasm for America; on which account he lost the favour of the ministry, and with this all hopes of promotion.

Naturally averse to inactivity, he now betook himself to the Polish service; and was of course absent when the stamp act passed. It appears, however, that he did not cease labouring in the cause of America; but exerted all his abilities with every correspondent he had, in either house of parliament, of any weight or influence. The author of the *Memoirs* observes, that this famous act had divided almost every court in Europe into two different parties: one of them, assertors of the prerogative of the British parliament; the other, of the rights and privileges of America. He affirms that general Lee, on this occasion, pleaded the cause of the colonies with such earnestness as almost to break off all intercourse with the king's ministers at the court of Vienna, men that he personally loved and esteemed; but, at the same time, it was thought, that he pleaded with so much success as to add not a few friends and partizans to the American cause.

The general who, we are told, could never stay long in one place, during the years 1771, 1772, to the autumn of 1773, had rambled all over Europe; but nothing of any consequence can be collected relative to the adventures of his travels, as his memorandum-books only mention the names of the towns and cities through which he passed. It appears, however, that he was engaged with an officer in Italy in an affair of honour, by which he lost the use of two of his fingers: but having recourse to pistols, the Italian was slain, and he was immediately obliged to fly for his life. His warmth of temper, it is added, drew him into many rencounters of this kind.

Towards the end of 1773, general Lee arrived in America, where he became second in command in the service of the United States. After some successful encounters with the British troops, he was, in 1776, made prisoner by colonel Harcourt, but exchanged with other prisoners subsequent to the affair of Saratoga.

The statement of the general's fortune when he joined the Americans, is as follows: four hundred and eighty pounds
per

per annum, on a mortgage in America, paid punctually. An estate of two hundred pounds per annum in Middlesex, for another gentleman's life; but whose life he had insured against his own. A thousand pounds on a turnpike in England, at four per cent. interest. One thousand five hundred pounds, at five per cent. His half-pay, one hundred and thirty-six pounds per annum: in all, nine hundred and thirty-one pounds per annum, clear income. He had, besides, in his agent's hands, and different debts, about twelve hundred pounds; with ten thousand acres of land in the island of St. John, which had been settled at the expence of seven hundred pounds; and a mandamus for twenty thousand acres in East Florida.

It appears, that general Lee died at an inn, after an illness of a few days, in October, 1782: his happiness did not increase with his labours for establishing the independence of America. Disappointment, we are told, had soured his temper; and numerous instances of private defamation had so provoked him, that he became, in a degree, angry with all mankind.

Of the miscellaneous pieces, now published from his papers, the first is a sketch of a plan for the formation of a military colony. This is succeeded by an essay on the *Coup d'Oeil*; a picture of the countess of——; an account of a conversation, chiefly relative to the army; an epistle to David Hume esq; and a political essay.

We next meet with a paper entitled, a breakfast for Rivington; to the people of America, to the gentlemen of the provincial congress of Virginia; on a famous trial in the court of common pleas, between general Mostyn, governor of Minorca, and an inhabitant of that island; a short history of the treatment of major-general Conway, late in the service of America; proposals for the formation of a body of light troops, ready to be detached on an emergent occasion; some queries, political and military, humbly offered to the consideration of the public; with a copy of general Lee's last will. Then follows a series of letters to general Lee from several eminent characters both in Europe and America. Among these is a letter from Dr. Franklin, dated Feb. 11th, 1776, where he writes in these terms:

' They still talk big in England, and threaten hard; but their language is somewhat civilier, at least, not quite so disrespectful to us. By degrees they come to their senses, but too late, I fancy, for their interest.

' We have got a large quantity of salt-petre, one hundred and twenty ton, and thirty more expected. Powder-mills are now wanting; I believe we must set to work and make it by hand.

But

But I still wish, with you, that pikes could be introduced, and I would add bows and arrows: these were good weapons, not wisely laid aside:

‘ 1st. Because a man may shoot as truly with a bow as with a common musket.

‘ 2d. He can discharge four arrows in the time of charging and discharging one bullet.

‘ 3d. His object is not taken from his view by the smoke of his own side.

‘ 4th. A flight of arrows seen coming upon them, terrifies and disturbs the enemies’ attention to his business.

‘ 5th. An arrow striking in any part of a man, puts him *hors du combat* till it is extracted.

‘ 6th. Bows and arrows are more easily provided everywhere than muskets and ammunition.

‘ Polydore Virgil, speaking of one of our battles against the French in Edward the Third’s reign, mentions the great confusion the enemy was thrown into, *sagittarum nube*, from the English; and concludes, *Est res profecto diis mirabilis, ut tantus ac potens exercitus a solis fere Anglicis sagittariis victus fuerit; adeo Anglus est sagitti potens, et id genus armorum valet*. If so much execution was done by arrows when men wore some defensive armour, how much more might be done now that is out of use!’

Among the letters from general Lee, the first is addressed to the king of Poland; in which the writer expresses his astonishment at Mr. Pitt’s having accepted a peerage; and goes so far as to ascribe that incident to a real failure of understanding.

‘ It is manifest, says he, from a thousand circumstances, that with the health and frame of this extraordinary man, the understanding is likewise worn out. Before I came to England, I did not lay much stress on those parts of his conduct which the newspapers have so worried; and I recollect your majesty was of the same way of thinking, that there was nothing very monstrous in his acceptance of a peerage, but that it might be imprudent, and argued a senselessness of glory, to forfeit the name of Pitt for any title the king could bestow. But since I am a little more behind the scenes, and am made acquainted with several circumstances previous, concomitant, and subsequent to this event, I am apt to agree with the majority of the better sort, that this once noble mind is quite overthrown. Can it be reconciled to reason, that the same man who had rendered his name so illustrious and so tremendous to the greatest part of the globe, should split upon ribbons and titles; that when he had arrived at a higher pinnacle of glory than ever citizen did since the days of Epaminondas, he should

should be captivated by such a bauble, even though it should be attended with no ill consequences to the affairs of his country ; but when such terrible ones were visible, it must be construed downright madness. Mr. Pitt, say they, was the only man who had capacity, spirit, and power to affect the honour and interest of the nation with foreign states, correct the abuses, and stem the torrent of corruption at home. His power was not founded on vast property or cabinet favour, but on his popularity. By sinking into a peerage, his popularity would vanish of course, and with it all power of rendering, at a most critical time, any farther services to his country.'

Lord Camden, in particular, concluding this resolution to be a short fit of compliance, and that his friend would soon see the danger of the measure, delayed the signing of the patent for two days. But his lordship was mistaken, the disorder had taken deeper root than he imagined ; no girl could shew more impatience for a new toy, than this first of men did, till the testimony of his folly was signed and sealed to the whole world. Your majesty will probably object, that though Mr. Pitt played the child in one article, it is no proof of the general failure of his understanding ; that no man was ever blessed with so entire faculties, as not, on some particular occasion, and in some unlucky moment, to betray weakness. But this is not the case with Pitt, the decay of his parts is not only indicated by the act itself, but confirmed by his conduct in public and private character : in public the doctrines he broaches are diametrically the reverse of what he has, through the whole course of his life, asserted : in private, he is totally metamorphosed, in the extreme of plainness and simplicity, he is all parade, magnificence and ostentation.'

In a letter to Mr. Coleman, dated Warsaw, May 1st, 1767, we meet with the following passage, strongly expressive of the general's peculiarity of sentiment, and forming a direct contrast to an opinion delivered respecting an amiable sovereign, in a preceding part of the volume. He writes thus :

' The situation of the k—— is really to be lamented, notwithstanding he wears a crown. He is an honest, virtuous man, and a friend to the rights of mankind. I wish we could persuade a prince of my acquaintance, who is taught, (as far as he can be taught any thing), to hate them, to exchange with him. I know a nation that could spare a whole family, mother, and all to the Poles, and only take in exchange this one man. I could say many things on this subject, *digna literis nostris, sed non committenda ejusmodi periculo, ut aut interire, aut aperiri, aut intercepti possint.*'

In a letter to Mrs. M'Cauley, he speaks of a celebrated character in the following terms:

' It is impossible, says he, to have the least connection with Fox, either of a political or a private nature; without smarting for it: every thing he touches becomes putrid and prostitute. I hope your brother will have the grace to break this accursed connection, which has diverted such excellent parts from their true use, blasted all the hopes which his real friends and his country had a right to entertain of him; that he will see, in its proper colours, the odiousness of dependency and venality, particularly in a man of fortune; and that he may, by his future conduct, make an ample recompence to the opulent country which has chose him for their higher disappointment.'

In a letter to Dr. Rush, of Philadelphia, he delineates the character of general Howe, in colours which at least are expressive.

' You will think it odd, that I should seem to be an apologist for general Howe: I know not how it happens, but when I have taken prejudices in favour, or against a man, I find it a difficulty in shaking them off. From my first acquaintance with Mr. Howe, I liked him: I thought him friendly, candid, good natured, brave, and rather sensible than the reverse. I believe still, that he is naturally so; but a corrupt, or, more properly, no education, the fashion of the times, and the reigning idolatry amongst the English, (particularly the soldiery;) for every sceptered *rasc*, *wolf*, *dog*, or *ass*, have so totally perverted his understanding and heart, that private friendship has not force sufficient to keep a door open for the admittance of mercy towards political heretics. He was, besides, persuaded that I was doubly criminal, both as a traitor and deserter. In short, so totally was he enebriated with this idea, that I am convinced he would have thought himself both politically and morally damned had he acted any other part than what he did. He is, besides, the most indolent of mortals: never took farther pains to examine the merits or demerits of the cause in which he was engaged, than merely to recollect, that Great Britain was said to be the mother country, George the Third king of Great Britain, that the parliament was called the representatives of Great Britain, that the king and parliament formed the supreme power, that a supreme power is absolute and uncontrollable, that all resistance must, consequently, be rebellion; but, above all, that he was a soldier, and bound to obey in all cases whatever.

' These are his notions, and this his logic; but through these absurdities I could distinguish, when he was left to himself, rays of friendship and good nature breaking out. It is true, he was seldom left to himself; for never poor mortal, thrust into high station, was surrounded by such fools and scoundrels. M^r Kensley,

C. R. N. AR. (IV.) *March*, 1792.

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Balfour,

Balfour, Galloway, were his counsellors : they urged him to all his acts of harshness ; they were his scribes : all the damned stuff which was issued to the astonished world was theirs. I believe he scarcely ever read the letters he signed. You will scarcely believe it, but I can assure you as a fact, that he never read the curious proclamation, issued at the head of Elk, till three days after it was published. You will say, that I am drawing my friend Howe in more ridiculous colours than he has yet been represented in ; but this is his real character. He is naturally good humoured, complaisant, but illiterate and indolent to the last degree, unless as an executive soldier, in which capacity he is all fire and activity, brave and cool as Julius Cæsar. His understanding is, as I observed before, rather good than otherwise ; but was totally confounded and stupified by the immensity of the task imposed upon him. He shut his eyes, fought his battles, drank his bottle, had his little whore, advised with his counsellors, received his orders from North and Germain, (one more absurd than the other,) took Galloway's opinion, shut his eyes, fought again, and is now, I suppose, to be called on account for acting according to instructions ; but, I believe, his eyes are now opened ; he sees he has been an instrument of wickedness and folly : indeed, when I observed it to him, he not only took patiently the observation, but indirectly assented to the truth of it. He made, at the same time, as far as his *mauvais honte* would permit, an apology for his treatment of me.'

Respecting the opinion which general Lee entertained of the Americans at Midsummer, 1782, we find the following evidence, in a letter to his sister, in England.

' You are curious, my dear sister, on the subject, of my finances, and are desirous to know whether these people, to whom I have sacrificed every thing, have shewn the same black ingratitude with respect to my circumstances as they have in other matters ; I can assure you, then, that their actions are all of a piece. Was it not for the friendship of Mr. Robert Morris and a fortunate purchase I made, more by luck than cunning, I might have begged in the streets, but without much chance of being relieved ; not but that, to be just, there are many exceptions to the general character of the Americans, both in and out of the army, and I think the greater number are of the latter class, men of some honour, and who, I believe, have, from the beginning, acted on principle.'

Having thus laid before our readers the most prominent parts of the present volume, we shall conclude with observing, that the general evinces in his writings the same spirit of freedom with which he usually acted. His remarks, on different occasions,

casions, discover a strong understanding ; but his discernment is frequently blunted by prejudice ; and a mutability of sentiment, to which he seems peculiarly prone, diminishes the credit, that might otherwise have been due to his opinions and judgment.

A Day in Turkey; or, the Russian Slaves. A Comedy, as acted at the Theatre Royal, in Covent Garden. By Mrs. Cowley. 8vo. 1s. 6d. Robinsons. 1792.

MRS. Cowley's plays have been in general distinguished for the ease, the sprightliness, and the naiveté of the dialogue. The characters have seldom been new or striking, and, if we found some additional feature as a mark to distinguish any one from the common herd, it was the principal novelty that we could discover. Yet, with a slight plot, and no uncommon characters, she has often amused the cheerless hour, and received her full share of applause : we mean not to recall or disapprove of the commendation we have bestowed : we wish not to take one from the number of plaudits. In tenderness, we endeavour to forget her tragical efforts.

To fail in the later attempts has been the fortune of many dramatic authors of considerable merit ; nor must Mrs. Cowley expect to be exempted from human frailties. Lively dialogue is, perhaps, one of the tenderest flowers. The air will tarnish its florid hue, and all-devouring time destroy its fragrance. Our author should, perhaps, have stopped sooner, and neither have given room for the former imputations of supplying wit by indelicacy ; nor, for what we are compelled to say of the play before us, that the spirit and ease are too apparently assumed, that puns and equivoques are brought to supply the place of wit and humour.

The Preface might have been omitted : it is only intended as an apology for the introduction of politics. The sentiments of *A la Greque* are those of a democrat ; Mrs. Cowley should not have said, ' of an *emigrant* Frenchman,' since that term is so generally applied to the opposite party. But politics, she adds, are unfeminine, apologising at the same time to Miss Woolstonecraft, ' whose book, she says, contains such a *body of mind*, as she hardly ever met with.' Duval's two ponderous folios of Aristotle's works lie now before us, and perhaps those may be styled a ' *body of mind*'—but to contain a *body of mind*!—No ; the phrase can never be current on this side of St. George's Channel.

The plot of the play is of so slight a texture that we fear almost to touch it. A Russian was married, his wife seized on her wedding-day ; and he, in pursuit of her, ' *enacting prodigies*

gies of valour,' as all knight-errants do, when they are desperately in love, or feel severe disappointment, is taken prisoner by the Turk who had purchased his Alexina. Ibrahim, the master of Alexina, sees Paulina, another new slave, who has not the same reason to shun him, marries her, and Orloff departs in peace with his bride.—The conduct of such a story cannot be the subject of animadversion, and the persons represented are good Russians and Turks—in name. *A la Greque* speaks in character; and, if to be a Frenchman is to be impertinent and absurd, our author may be said to have succeeded in this respect. These are, however, the suggestions only of an attentive perusal; on the stage it may be an entertaining performance.

We shall select one scene as a specimen of Mrs. Cowley's style of humour: it is not one of the worst in this performance.

* *Enter Orloff, surrounded by Turks.*

* *Muley.* Courageous Russian, thou art ours! Could valour have saved thee, captivity and you had never met—Your empress, we trust, has not many such soldiers in the neighbouring camp.—Come, droop not, Sir, this is the fortune of war.

* *Orloff.* Had I been made your prisoner, whilst on a post of duty, I could have borne my lot—A soldier can support not only death, but even slavery, when a sense of duty gives dignity to his chains; but my chains are base ones, for I reconnoiter'd without command, and have lost my liberty without glory.

* *A la Gr.* Then I have lost my liberty too without glory, for I attended you without command, and now—Oh, *le diable!* I am valet de chambre to a slave!

* *Turk.* Let not that affect thee! The fortune of war, which has wounded your master's pride, ought to ease yours, for you are now his equal—both slaves alike.

* *A la Gr.* [*Eagerly.*] Are we so? And has he no farther right to command me, nor threaten me? Kind sir, tell me but that—tell me but that—!

* *Turk.* None, none.

* *A la Gr.* Hum! [*Puts his hat on, and takes out his snuff box, takes snuff, then goes to his master, and offers his box.*] Take a pinch, don't be shy.

* *Orloff.* Scoundrel! [*Throws up the box with his arm.*]

* *A la Gr.* Nay, no hard names—let us be civil to each other, as brother slaves ought to be—And now I think of it—Hark ye! I suppose your slaves take rank according to their usefulness.

* *Turk.* Certainly.

* *A la Gr.* Well then, my master—I mean that man there, who was my master, can do no earthly thing but fight, whilst I, on the contrary, am expert at several.

* *Muley*

* *Muley.* Your qualifications?

* *A la Gr.* They are innumerable—I can sing you pretty little French airs, and Italian canzonettas—No man in Paris, sir—for I have the honour to be a Frenchman—No man in Paris understands the science of the powder-puff better than myself—I can frize you in a taste beyond—Oh, what you are all *crops*, I see—fore fronts, and back fronts—Oh, those vile turbans, my genius will be lost amongst you, and a friseur will be of no more use than an oyster-woman—Why, you look as though you had all been scalp'd, and cover'd your crowns with your pillows.

* *Turk.* Christian, our turbans are too elevated a subject for your sport.

* *A la Gr.* Dear sir, [*pointing to his turban, and then to the ground*] drop the subject, it will be a proof of national taste.

* *Muley.* Thy speech is licentious and empty; but in a Frenchman we can pardon it—'tis *national taste*—However, if your boasted qualifications end here, it is probable, you will be a slave as little distinguish'd as your master.

* *A la Gr.* Pardonnez moi! I can do things he never thought of—You have heard the story of the basket-maker amongst savages? I do not despair of seeing my master my servant yet—Courage, monsieur le compte! I'll treat you with great condescension, depend on't, and endeavour to make you forget in all things the distance between us.

* *Muley.* He seems too deeply absorb'd in melancholy, to be roused by thy impertinence!

* *A la Gr.* Poor young man! Times are alter'd, to be sure; and at present he's a little down in the mouth; but he's fond of music, cheer him with a Turkish air—Helas! all the *air* we have will be Turkish now.

* *Orloff.* Ah no! forbear your music, and bring me your chains! Drag me to your dungeons! The intellectual bitterness of this moment cannot be increased by *outward* circumstance.

* *A la Gr.* Chains and dungeons! Why sure the ghost of our dead Bastille has not found its way hither—Hey, messieurs! Have you lantern posts too, and hanging marquises in this country?

* *Orloff.* [*angrily.*] Peace!

* *A la Gr.* Peace! That's a bold demand.—Your empress can't find it at the head of a hundred thousand men, and the most sublime grand signior is obliged to put on his night-cap without it, though he has a million of these pretty gentlemen to assist him—Besides, England has engross'd the commodity.

* *Orloff.* Come, sir, let us not loiter here—I would have my fate determined, and my misery complete. Alas! is it not so ready so? Yes, my heart has been long the property of sorrow and it will never relinquish its claims.

' *Muley*. I shall lead you to the palace of the basha Ibrahim—it is in the neighbourhood of yonder camp which he commands, what your fate may then be, his humour determines.

' *A la Gr.* Then I hope we shall catch him in a *good* humour, and what care I whether a Turk or a Russian has the honour to be my master? Now you see the misfortune of being born a count! Had he lost no more than I have, he'd be as careless as I am—Come, brother slave—no ceremony, no ceremony, I beg.

[*Exeunt—A la Greque pulls back his master, and walks out before him.*]

The Road to Ruin. A Comedy. As it is acted at the Theatre Royal, Covent Garden. By T. Holcroft. 8vo. 1s. 6d. Debrett. 1792.

MR. Holcroft has been a successful adventurer on the stage, and the present comedy shows that his spirit and invention have not yet declined. The events of the comedy are varied, the dialogue lively, the characters discriminated, and the minuter traits of the heart developed with skill. Impartial criticism must, however, add, that the plot is a common one: no intrigue is artfully enveloped, no reverse of fortune fixes the attention by the unexpected change of situation; some of the characters are coloured too strongly; and Harry Dornton, who reminds us of the giddy thoughtless Harry Chesterfield, in Mrs. Smith's last novel, is too often on the brink of inconsistency. The denouement, it may be also observed, is obviously an imitation of that of the *West Indian*.

Harry Dornton is the son of an eminent banker, a partner in the banking-house, and, from gambling, truly in 'the Road to Ruin.' His father, good-natured, kind, and indulgent, does not check his son's follies till his debts have been almost fatal to himself; and then, with the inconsistency which affection struggling with resentment must produce, checks them imperfectly, and with an occasionally remitted severity. The friend of Harry Dornton is Jack Milford, the natural son of the widow Warren's last husband. By a former marriage she has a daughter called Sophia, a lively girl just emerging from the controul of her grandmother, and for the first time in London at the dangerous age of seventeen; but sensible, cheerful, and benevolent.

Such is nearly the situation of the circumstances at the commencement of the comedy. Mr. Dornton refuses his son admittance into the house; and, with his usual inconsistency, at last grants it. Jack Milford accompanies him; and we find that his father's will, long supposed to be lost, is discovered in a private drawer, and sent to England, (for he is represented

to

to have died on the continent) by a gentleman who has not yet produced it; as well as that the artless tenderness of Sophia had made an equal impression on the heart of Harry Dornton. But ruin hastens on; and the heart of Harry, truly affectionate to his father, feels severely the consequences of his indiscretion. In a moment of contrition, he resolves to offer his hand to the superannuated coquettish widow, who accepts of him with a satisfaction scarcely dissembled: the innocent resentment of Sophy Freelove is well drawn, and the absurdity of the widow represented in colours not unsuitable to the indelicacy of her conduct. Her other lover (for the reputation of her immense fortune did not make a single impression only) is a modern jockey, a character we *suspect*, yet in this age of extravagance we speak with reserve and diffidence, rather overcharged. This gambling racer meets with an infamous usurer, who offers his assistance for the moderate sum of 50,000 pounds, with a promise of certainly prevailing on the widow to marry him. The secret influence appears to be his possessing the will of her late husband, which was brought to him by mistake: his name Silky resembling so nearly that of the real executor Sulky, the partner of Mr. Dornton. While this infamous bargain was transacting, Milford and Sulky, who had been led to suspect the intrigue by the indiscretion of Goldfinch, the gambling jockey, conceal themselves in a closet, and burst into the room at the moment of the conclusion. The event is easily conjectured, and each party rendered equally happy by what they lose, as well as what they gain, except Goldfinch and the widow.—The subordinate circumstances we need not mention; nor are they all deserving of our praise. The absurd, extravagant benevolence of Harry, in giving Jack Milford the money saved by his father in the impending ruin of the bank, saved for the purpose of reimbursing the widow the sum given for his relief, when the marriage was designed, may be excused by the admirers of a similar unjustifiable generosity in the popular character, Charles Surface, but it can never be approved of by the cooler reader. The duel also is too sentimental to deserve much commendation.—The first scene introduces the father with great propriety and force.

‘ *Mr. Dornton alone.* Past two o’clock and not yet returned!—Well, well!—It’s my own fault!—*Mr. Smith!*

‘ *Enter Mr. Smith.*

‘ *Mr. Smith.* Sir.

‘ *Dornton.* Is Mr. Sulky come in?

‘ *Mr. Smith.* No, sir.

‘ *Dornton.* Are you sure Harry Dornton said he should return to-night?

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‘ *Mr.*

‘ *Mr. Smith.* Yes, sir.

‘ *Dornton.* And you don’t know where he is gone ?

‘ *Mr. Smith.* He did not tell me, sir.

‘ *Dornton.* [*Angrily*] I ask if you know !

‘ *Mr. Smith.* I believe to Newmarket, sir,

‘ *Dornton.* You always believe the worst !—I’ll sit up no longer—
—Tell the servants to go to bed—And do you hear, should heap-
ply to you for money, don’t let him have a guinea.

‘ *Mr. Smith.* Very well, sir.

‘ *Dornton.* I have done with him ; he is henceforth no son of mine ! Let him starve !

‘ *Mr. Smith.* He acts very improperly, sir, indeed.

‘ *Dornton.* Improperly ! How ? What does he do ? [*Alarmed.*]

‘ *Mr. Smith.* Sir !

‘ *Dornton.* Have you heard any thing of——?

‘ *Mr. Smith.* [*Confused*] No—No, sir—Nothing—Nothing but what you yourself tell me.

‘ *Dornton.* Then how do you know he has acted improperly ?

‘ *Mr. Smith.* He is certainly a very good-hearted young gentleman, sir.

‘ *Dornton.* Good-hearted ! How dare you make such an assertion ?

‘ *Mr. Smith.* Sir !

‘ *Dornton.* How dare you, Mr. Smith, insult me so ? Is not his gaming notorious ; his racing, driving, riding, and associating with knaves, fools, debauchees, and black legs ?

‘ *Mr. Smith.* Upon my word, sir—I—

‘ *Dornton.* But it’s over ! His name has this very day been struck out of the firm ! Let his drafts be returned. It’s all ended ! [*Passionately*] And, observe, not a guinea ! If you lend him any yourself I’ll not pay you. I’ll no longer be a fond doating father ! Therefore take warning ! Take warning, I say ! Be his distress what it will, not a guinea ! Though you should hereafter see him begging, starving in the streets, not so much as the loan or the gift of a single guinea ! [*With great passion,*]

‘ *Mr. Smith.* I shall be careful to observe your orders, sir.

‘ *Dornton.* Sir ! [*Terror*] Why, would you see him starve ?—Would you see him starve and not lend him a guinea ? Would you, sir ? Would you ?

‘ *Mr. Smith.* Sir !—Certainly not, except in obedience to your orders !

‘ *Dornton.* [*Amazement and compassion*] And could any orders justify your seeing a poor unfortunate youth, rejected by his father, abandoned by his friends, starving to death ?

‘ *Mr. Smith.* There is no danger of that, sir.

‘ *Dornton.* I tell you the thing shall happen ! He shall starve to death ! [*Horror at the supposition*] I’ll never look on him more as a son

son of mine? and I am very certain, when I have forsaken him, all the world will forsake him too. [*Almost in tears.*] Yes, yes! He is born to be a poor wretched outcast!

‘*Mr. Smith.* I hope, fir, he still will make a fine man.

‘*Dornton.* Will? — There is not a finer, handsomer, nobler looking youth in the kingdom; no not in the world!

‘*Mr. Smith.* I mean a worthy good man, fir.

‘*Dornton.* How can you mean any such thing? The company he keeps would corrupt a saint.

‘*Mr. Smith.* Sir, if you will only tell me what your pleasure is, I will endeavour to act like a faithful servant.

‘*Dornton.* I know you are a faithful servant, Mr. Smith— [*Takes his hand*] I know you are—But you—You are not a father.’

The following is equally characteristic of the father and son.

‘*Enter Mr. Smith, in consternation.*

‘*Mr. Smith.* Bills are pouring in so fast upon us we shall never get through!

‘*Harry.* [*Struck*]. What!—What is it that you say?

‘*Mr. Smith.* We have paid our light gold so often over that the people are very furly!

‘*Dornton.* Pay it no more! — Sell it instantly for what it is worth, disburse the last guinea, and shut up the doors!

‘*Harry.* [*Taking Mr. Smith aside*] Are you serious?

‘*Mr. Smith.* Sir!

‘*Harry.* [*Impatiently*] Are you serious, I say?—Is it not some trick to impose upon me?

‘*Mr. Smith.* Look into the shop, fir, and convince yourself! —If we have not a supply in half an hour we must stop! [*Exit.*

‘*Harry.* [*Wildly*] Tol de rol—My father! Sir! [*Turning away*] Is it possible?—Disgraced?—Ruined?—In reality ruined? —By me?—Are these things so?—Tol de rol—

‘*Dornton.* Harry!—How you look!—You frighten me!

‘*Harry.* [*Starting*] It shall be done!

‘*Dornton.* What do you mean?—Calm yourself, Harry!

‘*Harry.* Ay! By heaven!

‘*Dornton.* Hear me, Harry!

‘*Harry.* This instant! [*Going*]

‘*Dornton.* [*Calling*] Harry!

‘*Harry.* Don't droop! [*Returning*] Don't despair! I'll find relief—[*Aside*] First to my friend—He cannot fail? But if he should!—Why ay, then to Megæra!—I will marry her, in such a cause, were she fifty widows, and fifty furies!

‘*Dornton.* Calm yourself, Harry!

‘*Harry.* I am calm!—Very calm!—It shall be done!—Don't
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be dejected—You are my father—You were the first of men in the first of cities—Revered by the good and respected by the great—You flourished prosperously!—But you had a son!—I remember it!

‘*Dornton.* Why do you roll your eyes, Harry?

‘*Harry.* I won’t be long away!

‘*Dornton.* Stay where you are, Harry! [*catching his hand*] All will be well! I am very happy! Do not leave me!—I am very happy!—Indeed I am, Harry!—Very happy!

‘*Harry.* Tol de rol—Heaven blefs you, fir! You are a worthy gentleman!—I’ll not be long!

‘*Dornton.* Hear me, Harry!—I am very happy!

‘*Enter a Clerk.*

‘*Clerk.* Mr. Smith, fir, desires to know whether we may fend to the Bank for a thousand pounds worth of filver.

‘*Harry.* [*Furioufly*] No, scoundrel! [*Breaks away and Exit.*

‘*Dornton.* [*Calling and almost sobbing*] Harry!—Harry!—I am very happy!—Harry Dornton! [*In a kind of stupor*] I am very happy!—Very happy! [*Exit following.*’

Various incidental representations of fashionable life are, perhaps, correctly drawn; but, removed from the vortex, we cannot judge of the fidelity of the likeness. We hope, for the credit of human nature, that they are caricatures. We shall add but one specimen of the language of Goldfinch. Characters of this kind have been often on the stage, but the following is an amended copy of an heterogeneous animal, according to the last and most improved edition.

‘*Enter Jenny.*

‘*Jenny.* My mistress can’t see you at present, gentlemen.

‘*Goldfinch.* Can’t see me? [*Vexed*] Take Harriet an airing in the phaeton!

‘*Harry.* What, is Harriet your favourite?

‘*Goldfinch.* To be sure! I keep her.

‘*Harry.* You do?

‘*Goldfinch.* Fine creature!

‘*Harry.* Well bred?

‘*Goldfinch.* Just to my taste!—Like myself, free and easy. That’s your fort!

‘*Harry.* A fine woman?

‘*Goldfinch.* Prodigious! Sister to the Irish Giant! Six feet in her stockings!—That’s your fort!—Sleek coat, flowing mane, broad chest, all bone!—Dashing figure in a phaeton!—Sky blue habit, scarlet sash, green hat, yellow ribbands, white feathers, gold band and tassel!—That’s your fort!

‘*Harry.* Ha, ha, ha! Heigho!—Why you are a high fellow, Charles!

‘*Goldfinch.*

' *Goldfinch*. To be sure! — Know the odds! — Hold four in hand! — Turn a corner in stile! — Reins in form — Elbows square — Wrist pliant — Hayait? — Drive the Coventry stage twice a week all summer — Pay for an inside place — Mount the box — Tip the coachy a crown — Beat the mail — Come in full speed! — Rattle down the gateway! — Take care of your heads! — Never killed but one woman and a child in all my life — That's your sort! [*Going*.

' *Jenny*. [*Aside to Goldfinch*] Take him with you. [*Exit*.

' *Goldfinch*. Want a hedge? — Take guineas to pounds Precipitate against Dragon?

' *Harry*. No.

' *Goldfinch*. [*Aside*] With I could have him a few! — Odd or even for fifty? [*Drawing his hand clenched from his pocket*.]

' *Harry*. Ha, ha, ha! Odd enough!

' *Goldfinch*. Will you cut a card, hide in the hat, chuck in the glass, draw cutts, heads or tails, gallop the maggot, swim the hedgehog, any thing?

' *Harry*. Nothing.

' *Goldfinch*. I'm up to all — That's your sort! — Get him with me and pigeon him. [*Aside*] — Come and see my greys — Been to Tattersfall's and bought a set of six — Smokers! — Beat all England for figure, bone, and beauty! — Hayait, charmers! — That's your sort! — Bid for two pair of mouse ponies for Harriet.

' *Harry*. Ha, ha, ha! The Irish Giantess drawn by mouse ponies!

' *Goldfinch*. Come and see 'em.

' *Harry*. [*Sarcastically*] No. I am weary of the company of stable-boys.

' *Goldfinch*. Why so? — Shan't play you any tricks — If they squirt water at you, or make the colts kick you, tell me, and I'll horfewhip 'em — Arch dogs! Deal of wit!

' *Harry*. When they do I'll horfewhip them myself.

' *Goldfinch*. Yourself? — 'Ware that! — Wrong there!

' *Harry*. I think I should be right.

' *Goldfinch*. Do you! — What — Been to school?

' *Harry*. To school! — Why yes — I —

' *Goldfinch*. Mendoza! — Oh! — Good morrow! [*Exit*.]

Upon the whole, this comedy is not unworthy of the approbation it has received from the public.

Instances of the Mutability of Fortune, selected from ancient and modern History, and arranged according to their Chronological Order. By A. Bicknell. 8vo. 5s. Boards. Jordan. 1792.

NO incident occurs more often in perusing history than the mutability of fortune; and, the certainty of death excepted, none has been rendered more subservient to the purposes

poses of the divine and the moralist. With respect, however, to improvement in political knowledge, which is one of the chief objects of historical research, it may be questioned, whether the consideration of this mutability can afford any important advantage; for, in general, we find, that in those instances where a reverse of fortune is most conspicuous, the mutability has been owing to circumstances which could neither be foreseen nor prevented by human wisdom. But we may observe, that the case is different, when the transition, either to prosperous or adverse fortune, is slow and gradual. The change in such instances usually proceeds, not so much from fortuitous occurrences, as from a series of conduct, either governed by prudence, or, on the contrary, directly repugnant to its dictates. The author of the volume now before us considers the mutability of fortune in the light first mentioned, and sets out with the following introduction.

‘All things change.—This planet, the temporary abode of mankind, from its revolution round the sun, is subject, in its atmospheric æconomy, to *unceasing transition*. The seasons are in a continual state of *fluctuation*. ‘The chilling blasts of Winter succeed to the genial warmth of Summer.’ The whole superficial arrangement of the globe shows an invariable disposition to *mutability*.—So likewise does the life of man. From the moral and natural diseases annexed to his being, no great degree of permanency, in the state either of his body or his mind, is to be expected by him. Health, plenty, and tranquillity, may be his portion to-day;—to-morrow, disease, indigence, and trouble;—or, the scene may be reversed, and the distresses arising from adversity, may as suddenly be turned into prosperity and gladness.

‘A selection of the most remarkable instances of this mutability in the affairs of mankind, from which no age nor clime has been exempted, will, we trust, prove at once entertaining and instructive; for, while they relax the mind of those who read only for amusement, those of a more serious and speculative turn may deduce from them this moral inference: *that though piety and virtue cannot always secure from the afflictive vicissitudes of fortune, they alone can afford support under them; and, in the same manner, when the change is prosperous, they only can render such success a blessing.*’

The seven first instances which the author relates are taken from the Old Testament, and therefore generally well known. They are those of Adam and Eve, Joseph, Job, Ruth, David, Esther, and Nebuchadnezzar.

The next instance is that of Croesus, king of Lydia, in whom the mutability of fortune was particularly remarkable;
and

and the effects of it were aggravated in proportion to his former security.

Next follows the history of Themistocles, the Athenian, who after rising to great eminence by his military achievements, was banished from his country, and ended his days by poison, in the city of Magnesia.

The tenth instance adduced is Cais Marius, in whom the mutability of fortune was singular and extreme. The author, had he pleased, might have concluded his account of this extraordinary personage with the following beautiful lines from the poet Lucan :

Ille fuit vitæ Mario modus, omnia passò
Quæ pejor fortuna habet, atque omnibus uso
Quæ melior, mensoque homini quid fata parent.

Belisarius affords the author the next instance ; though there is reason for thinking that the fate of this distinguished character has been misrepresented by historians ; and to this Mr. Bicknell has attended.

Afterwards follow Mahomet, Alfred, cardinal Wolsey, and pope Sixtus the Fifth. For the amusement of our readers, and, at the same time, as a specimen of the work, we shall insert an extract from the history of this extraordinary person, who had been originally a ragged boy, attending hogs in the field.

‘ The method by which the heads of the Romish church is chosen, is either by scrutiny, by access, or by adoration. The first is done, by every cardinal’s writing upon a long narrow slip of paper, “ I give my vote to his eminence cardinal A. B. ;” and after this paper is folded in a particular form, he further inscribes on one of the folds, a motto of his own chusing ; as *faith, hope, charity, peace, religion, justice*, or such other word or words as he pleases. These tickets are put into a golden chalice that stands upon the altar in the chapel, where the scrutiny is made, and being afterwards poured out upon a table, if it happens that two-thirds of the votes fall upon one person, he is immediately declared pope. But this very rarely comes to pass.

‘ If the election cannot be decided by a scrutiny, they proceed to access, or approach ; in which, a person being proposed by one of the cardinals, the rest accede, by saying, “ I accede to cardinal D. and have a right to do so, as appears from my ticket, subscribed *peace, justice, religion*,” or whatever the word might be.

‘ The third is by adoration, and is thus performed : that cardinal who, is the candidate’s chief friend, goes up to him, and making

making a low reverence, cries out, *A Pope! A Pope!* When it happens that two thirds of the electors do the same, the adored cardinal is then acknowledged as pope; but if there wants only one of that number, the election is void. Both access and adoration are usually confirmed, for form's sake, by a scrutiny, which is seldom unfavourable to the election which has taken place.

Through the assiduity and interest of his friends, cardinal Alexandrino and D'Este, after much cavilling and opposition, Montalto was chosen pope by adoration. While the cardinals were crowding towards him to congratulate him, he sat coughing, and weeping as if some great misfortune had befallen him. But when the cardinal Dean commanded them to retire to their respective places, in order to proceed to a regular scrutiny, he drew near to one of his friends, and whispered in his ear, "Pray take care that the scrutiny is no prejudice to the adoration," which was the first discovery he made of his ambition.

It was observed, that while the scrutiny was carrying on, he walked backwards and forwards, and seemed to be in great agitation; but the moment he perceived there was a sufficient number of votes to secure his election, he threw the staff, with which he used to support himself, into the middle of the chapel, stretched himself up, and appeared taller by almost a foot than he had done for several years.

The cardinals, astonished at so sudden an alteration, looked at him with amazement; and one of them cried out, "Stay a little!—softly!—there is a mistake in the scrutiny." But Montalto, with a stern look, boldly answered, "There is no mistake; the scrutiny is good, and in due form;" and immediately thundered out the *Te Deum* himself, in a voice that made the chapel shake.

What will not fortitude and presence of mind do! Had Montalto not acted with this firmness, there is not the least doubt but that so sudden a change of behaviour, and the cry of "there being a mistake in the scrutiny," would have put a stop to the election, had the cardinals seconded the assertion. But they all stood dumb and motionless, looking at each other, and biting their lips. Or, had the dean, whose office it was to sing the *Te Deum*, commanded Montalto to desist, the other cardinals would have supported him in it, and he had been for ever excluded. They were, however, as before observed, so fascinated by the singularity of the circumstance, that they were unable to take the necessary steps for retrieving the error they had committed.

The remaining instances exhibited are Oliver Cromwell, Richard Cromwell, and Masaniello. The following anecdote, of

of Richard, is scarcely less memorable than the reverse of fortune which he experienced.

‘ By the death of his only son, who was called, after his grandfather, Oliver, and who died in the year 1705, without issue, Richard became entitled to a life estate in the manor of Hursley. It being necessary that he should take possession of it, he sent his youngest daughter into Hampshire for that purpose. But instead of taking possession of it in the name of her father, she and her sisters, notwithstanding he had been the fondest of parents to them, forgetting their duty, and even humanity, refused to deliver it up to him. The reason they gave for doing this was, that they considered him as superannuated, and therefore proposed only to allow him a small sum yearly. This, Richard refused to accept, and commenced a suit against them, to obtain possession. As the venerable old man was obliged upon this occasion to appear personally in court, his sister, lady Fauconberg, sent her coach and equipage to conduct him thither.

‘ When he arrived at Westminster-hall, the judge, who is supposed to have been sir John Holt, (struck with the sad reverse of his fortune, and the ungrateful behaviour of his daughters), in a manner that did honour to him both as a magistrate and a gentleman, not only had him conducted into an apartment, where his lordship had provided refreshments for him, and where he remained until the cause came on, but ordered a chair to be brought into court for him, and insisted, upon account of his very advanced age, that he should sit covered. One of the counsel on the other side being about to object to the indulgence of the chair, the judge immediately replied, “ I will allow of no reflections to be made, but that you go to the merits of the cause :” and when the arguments on both sides had been heard, after speaking with a becoming severity of the shameful treatment of his daughters, he made an order in Richard’s favour, observing, that they might have permitted an aged parent to enjoy his rights in peace for the small remains of life. When this conduct of the judge was reported to queen Anne, she bestowed some handsome commendations on him for the proper attention shewn to one who had been a sovereign.’

The instances of the mutability of fortune, which this author has selected, are doubtless correspondent to his design; but the work might have afforded much greater variety, had he related the several histories with more conciseness, and admitted a larger number of examples.

OCCASIONAL RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

THE eleventh and twelfth volumes of the *Bibliothèque de l'Homme public* have appeared at Paris. The works analysed in these volumes are chiefly general Lloyd's *Memoirs*; a *Discourse on the State of Europe*, pronounced at the assembly of the friends of the constitution, by M. de Peyssonnel, on the 10th of March 1790, being the last production of that useful writer; Wicquefort on the Office of an Ambassador; an historical Analysis concerning the Cern Laws of France. In the *Memoirs* of general Lloyd there are some important disquisitions concerning the extent and nature of the French frontiers.

These volumes have been followed by volumes I. and II. of the second year of this publication. A memoir of M. Condorcet, one of the editors, on public education, appears in the first volume. M. de C. observes, that society owes to the people a public education, 1. As a mean of rendering the equality of rights real; this obligation consists in allowing no inequality to subsist which may occasion dependence, and inequality of instruction is one of the principal sources of tyranny. 2. To diminish the inequality which arises from the difference of moral sentiments. 3. To increase the fund of useful knowledge in society.—The following opinion, applicable to the Sorbonne, we shall translate. — ‘The government ought above all to shun the error of confiding instruction to public bodies which recruit themselves. Their history is that of the efforts they have made to perpetuate vain opinions, which enlightened men have long before arranged in the class of errors: it is that of their attempts to impose on the mind a yoke, by the aid of which they hope to prolong their credit, or enlarge their wealth. Whether these bodies be orders of monks, congregations of demi-moines, universities, simple corporations, the danger is equal. The instruction which they will give will always tend, not to increase the progress of knowledge, but to extend their power; not to teach the truth, but to perpetuate prejudices useful to their ambition, and opinions which serve their vanity,’ &c. The remainder of this volume is occupied with extracts from the work of

Pastoret on penal laws, and from Xenophon's work on the finances of Attica; after which is subjoined an account of new political works. The second volume of the second year contains another memoir by M. de Condorcet, on public education, an analysis of Bielsfeld's Political Institutions, and an account of new political works.

The 'Memoires de la Vie privée de Benjamin Franklin,' Paris, 1791, 8vo. are a translation from the English; but the French translator is of very different political principles from the English editor. In vindicating Franklin from the charges of the editor, he observes, that 'the greatest part of the reproaches against Franklin, in the work of the English writer, originate in the absurd idea that the American revolution is the work of one man, or of a few men termed factious, a mistake common in all countries to the agents of a government which has fallen. Accustomed often to see the influence of one man in the former government, they persuade themselves that the succeeding changes are also the work of a few men, and not developing the multitude of causes which prepare and occasion a revolution, they fix their eyes and hatred on a small number of persons whom talents, place, or reputation, or even a chance of circumstances, expose to the chief notice. It is not considered that these men have no strength, no power, except as the mere organs of a common interest, and of a general need.'

Baudin's *La France Rénérée*, a civic poem, is more remarkable for its patriotism than for any other merit.

The *Essais sur l'Art de l'Indigotier*, or *Essays on the Management of Indigo*, by M. le Blond, may be interesting at a period when this culture attracts much notice in the East Indies.

M. de Liancour's *Plan du Travail du Comité pour l'Extinction de la Mendicité*; or design of the means to be followed by the committee for the extinction of beggary, deserves the applause of every benevolent mind. It is established as a fundamental principle, that every person in a state has a right to subsistence. In consequence, society ought to provide for that of all the members who are in want: and labour is the proper mean of subsistence for those poor who are in a condition to work. The healthy poor, whom vice prevents from working, have only a right to mere subsistence, that the society may not reproach itself with their destruction: the infirm have a claim to complete assistance. If it be an indispensable duty for persons in a society to contribute to the subsistence of those who cannot gain their bread, yet every contribution exacted for that end, above the amount absolutely necessary, is a violation of property and an injustice. Upon such principles does the committee proceed. The causes of beggary in France are then examined, and chiefly imputed to the slow progress of agri-

C. R. N. A. R. (IV). *March*, 1792.

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culture in that country, which, compared with that of England, yields but as three to eight. Necessary provisions are also imported annually into France to the amount of two hundred millions of livres: while that country, if even moderately cultivated, might afford large exports to other states. In England agriculture also occupies far more hands in an equal extent of surface than France does. After all, the soil and climate of England are, with regard to agriculture, superior to those of France, or perhaps to those of any other country: and yet in England it is supposed the proportion of poor equals that of France. Commerce and manufactures offer far more abundant resources to the poor than agriculture, and the toils are continuous, not interrupted by intervals. But our limits will not permit us to enlarge farther on this subject than merely to observe, that the committee, after descanting on the means of employing the honest poor, proceeds to the means of correcting the vicious. The whole pamphlet is worthy of the attention of the benevolent in all countries.

Le Chemin du Bonheur tracé aux jeunes gens, is a religious work of great merit. The author gives the essence of Christianity, free from controversy, or any censure of the creed or practice of any Christian communion.

The Preservatif contre le Schisme, or questions on the decree of the 27th Nov. 1790, 8vo. concerns the present religious ferment in France.

A tragedy, entitled *Washington, ou la liberté du nouveau monde*, by M. de Sauvigny, has appeared on the theatre of the nation at Paris. The title may indicate that it is an illegitimate drama.

Mirabeau juge par ses Amis et par ses Enemis, Paris, 8vo. is the title of a work containing a collection of the best pieces which have appeared in the periodical works for and against that celebrated man.

The Voyage en Italie of M. Duclos, historiographer of France, lately published at Paris, in one volume, 8vo. is confined in its plan. The journey was performed in the year 1766. M. Duclos declares expressly, p. 280, 'I am drawing up this journal of my travels only for my own private satisfaction, and not for the press.' We are not therefore to regard him as a complete traveller, but as a philosophical observer, who collects as he passes along political or moral materials, of which he means to make a proper use at a future time. Considered under this point of view, this posthumous work of Duclos is interesting. The good qualities and the defects of the author mark its pages; his peculiar manner, his philosophical tone, always frank, often severe, and that passionate love for every feature of beauty or goodness, which is peculiar to just minds and sensitive hearts. The production

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is nervous the causticity of the author is very apparent: he lived with the great and knew them.

Some of his reflections at Rome we shall translate, as a specimen of the work. 'With us in France a king builds a palace, his successor is not pleased with it, and he builds another, which is in like manner abandoned by a third. If this change were only occasioned by the development of the genius of an age, and the gradual perfection of the arts, few objections could be made; but it is commonly pure inconstancy, and the people pays the expence. We have seen as much spent in building, nay more than Louis XIV. squandered, and what has been done? It is not thus at Rome. Is the erection of a church proposed? The plan is meditated, digested first. The future changes, if any, only tend to perfect the edifice. One pope begins, and his successors continue. The church of St. Peter is the work of thirty popes.

'In general, the administration of the popes is moderate.—Each pontificate is only estimated at seven years, taking the medium of a series of popes. It is not possible that an old man should busy himself with the faults of the administration, that he should flatter himself that he shall have time to correct them, or that he should even have such courage at an advanced age as to make the attempt: he only thinks of enjoyment.—The government is one of the worst in Europe. I do not speak of the defects of the constitution of this singular monarchy. For example, in a state where the sovereign is an old man elected and absolute, but who cannot appoint his successor, it is impossible to reunite all inclinations in one, to confound particular interests in the common interest, or to make the latter the source of the former. The spirit of new Rome is diametrically opposite to that of the ancient. In this last every point of the circumference tended to the center, and patriotism was the ruling passion of the citizens. In the new, all, who have the smallest private interest to follow, leave the circle. It is the mode to be solitary or not to unite, except to form factions, save in one general instance, the pretensions of the Roman court over other catholic states. In this point alone all are actuated with one spirit. But this favourite object must be soon renounced, if Rome wishes to preserve any privilege.'

Not must we omit to mention an Englishman, who may render the island of Capræ more illustrious than the ancient debaucheries of Tiberius. He was called the chevalier Torol. Afflicted with an asthma, after having tried the air of the several regions of Italy, he found no benefit except in this famous island. Hardly had he past a few days at Anacapri before his breathing became more free. Resolved to fix there he built an agreeable house upon the hill, where he lived thirty years, occupied with leisure and amused with his studies. M. Duclos thus proceeds.

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‘ The first piece of furniture he procured was a young and beautiful girl, by whom he had three sons, whom he sent to London as soon as they were of an age proper to learn commerce, each with a thousand guineas. He died in 1766, leaving to his female companion his house and two hundred a year, and the rest to his sons. His habitation was a kind of little fort, to which you ascended by stairs cut in the rock; it was defended by two pieces of cannon, and by a garrison, consisting of domestics whose maintenance depended on the care and duration of his life, without any hope of legacies. He was beloved and esteemed in the isle. If this was not a wise man seek one such elsewhere.’

Of the work entitled *Esprit Pensées et Maximes de M. l'Abbe Maury*, little needs be said. The opinion of the abbe, supported by that of Hume, that there cannot be found a ray of real eloquence in the English writers, is rather remarkable. But it appears certain that animated elocution which appears in the works of Fenelon, Bossuet, Rousseau, Raynal, &c. has never yet been hazarded by the severe sense of our great authors, who prefer the decency of reason to the impassioned decorations of eloquence.

The poems of M. Bonnard, Paris, 8vo. present many agreeable specimens of that light style which is the most pleasing province of French poetry.

G E R M A N Y.

The *Uebersicht der Vornehmsten Regierungen, &c.* or View of the chief Governments of Europe, by M. G. A. Breitenbach, counsellor of the finances of the duke of Saxe-Weimar, presents an account of the present state, not only of Europe, but of the known world, with an abridgement of the history of each country, or at least of the reigning dynasty. As to Europe, this little work can only be useful to those who look into it for the elements of the history of our own times; but the information it contains concerning the other parts of the globe, although very short, nevertheless develops a general knowledge of the state of those distant countries sufficient for the commonalty of readers. As a specimen of his manner we shall transcribe the following article.

‘ National Government of the Interior Parts of America.

‘ It is well known that Peru was anciently governed by the incas, and there still remain descendants of that race. Apu inca, who had embraced the catholic faith, reigned, in 1746, over a part of the ancient inheritance of his family, from Tarma in Peru to the country of the Amazons, and received an embassy from Ferdinand VI. king of Spain (See the Voyages of Bayer). Another, named Tupac Marri, put himself at the head of an insurrection against

against the Spaniards in 1781. He was vanquished by the general D. Valle, who made him prisoner, and ordered his head to be cut off. His wife and his children, with other of his relations, were brought captives to Cusco.

The descendants of the ancient sovereigns of Mexico were deprived of all their rights by the Spaniards, and arranged in the class of private individuals. It has nevertheless happened that a descendant of Pedro de Montezuma, son of Montezuma II. and to whom the emperor Charles V. had assigned some lands in Mexico, with the title of count, obtained the dignity of viceroy of Mexico in 1697 (*Voyages of Gemelli*). Another of these counts, de Montezuma, lived at Manilla in 1768; the Spanish king paid him a pension of 5000 piastras, and permitted him to use the arms ascribed to the Mexican empire (*Voyages de Page*). Of the other American princes, known under the name of Caziques, there was, in 1760, one named Pontek, of the family of Otovavas, who governed the Algonquin Indians in Canada, Roger, in his account of North America, mentions this Pontek as one of the most powerful princes in that part of the world, and who had formed the project of uniting under his sceptre all the neighbouring native nations. But in this he failed.

We shall only observe upon this extract, that it is surprising to see the *Voyages of Gemelli* quoted as an authentic work, while it was a fabrication of the closet.

Mr. Heim's *Historisch Philologische Abhandlung*; or, *Historical and Philological Treatise on the Roman Monuments discovered at Aschaffenburg, from 1777 till 1787, Francfort and Mentz, 4to.* is not a little curious. Many Roman antiquities have at different times been found at Mentz, but they have been neglected, or carried to Vienna. The discoveries at Aschaffenburg began, 1777, upon the occasion of repairing one of the old towers of the town, others followed in 1782, on demolishing a private house, and in 1783, on searching the foundations of the old castle. The antiquities of which we have here a description, are, 1. A votive marble to Apollo and Diana. 2. One similar to Jupiter, as preserver of the Roman republic. 3. Another, inscribed to the greatest of the gods. 4. Another to Jupiter, by a family of the country. 5. A domestic altar to Jupiter. 6. A votive marble to the same deity, by two Roman legions. 7. Another dedicated to the British Jove, and to the other gods of Britain. 8. A table of stone for sacrifices. 9. A Roman coin.

All these monuments are described in the prolix style of the old antiquaries; but the want of plates is an essential defect. The author gives an account of the progress of antiquarian studies in his country, and a list of writers who have treated on the antiquities of Mentz.

Isert's Reize na Guinea, &c. or, *a Voyage to Guinea and the*
A a 3 *Caraibes*

Caraibes Islands, 8vo. is in the form of letters, and presents many proofs of judgment and veracity. The author is physician to the Danish settlements in Africa, and he arrived at Christianburg, on the banks of the river Volta, towards the end of the year 1783. This fortress is the chief place of a Danish colony, founded in 1660. Mr. Isert first gives an account of a war between the Danes and the natives, which raged at the time of his arrival, Amid other particulars he then mentions that streams of water are rare in that region; but the defect is supplied by a singular filtration not yet accounted for. Ditches are dug at the distance of 150 paces from the sea, and of the depth of eight or ten feet: by degrees they are filled with water to the height of the sea's level; and this water is perfectly sweet and wholesome. Our limits will not permit us to follow Mr. Isert in his account of the charming country of Whedha, lest a desert by the stupid indolence of the natives, nor of that of the Aquapins, a nation seated about 30 leagues from the coast. Mr. Isert leaves Africa to go to Santa Cruz, an island bought by the Danes from the French at the beginning of this century. The chief town is Christianstad. Thence he proceeds to the other Danish isles, and to Guadaloup and Martinico.

Another work of the same author, the publication of which had commenced under the title of *Flora Austriasis*, has been interrupted by his death,

The *Deutsche Schaubuhne*, or German Theatre, published at Augsburg, 8vo. proceeds regularly in twelve volumes for each year. The third year is now completed.

Vogt's singular work *Gustav Adolph*, or the History of Gustavus Adolphus, king of Sweden, in the form of a drama, published at Frankfort, in two vols. 8vo. with plates, is not deficient in entertainment nor in instruction.

P R U S S I A.

Of Baron Poelnitz's *Memoiren zur Lebens*, &c. or *Memoirs* to serve the History of the Lives and Government of the four last Prussian Monarchs, the first volume has appeared at Berlin, 8vo. The manuscript of this work has been long concealed in cabinets, and the editor deserves thanks for the publication of a work so authentic and interesting. This first volume ends at the death of Frederic I. who appears to more advantage in the pages of Poelnitz than in former publications.

S W I T Z E R L A N D.

At Lausanne has appeared in two vols, 8vo. *La Morale du Citoyen*, by M. Bonfils of Geneva. This is the work of a good citizen, and contains many new and useful ideas. Among others, the proposition for a tribunal of morals, who shall enquire into the causes of female seduction, and replace the repentant in character

and situation, is not the least memorable. We regret that we cannot extract the author's details on this interesting subject.

H O L L A N D.

Simson in agt boeken, or Samson, a poem in eight books, Dort, 8vo. is a poetical account of the life of Samson.

Of Groot's Hedendaaghe Historie, or History of our own Times, the first volume is printed; but too prolix to meet with much attention.

Ockerse's Uitverp, &c. Sketch of the Knowledge of Characters, or project to reduce that science to general principles, Utrecht, 2 vols. 8vo. promises more than it performs.

S W E D E N.

The Voyages of Mr. Thunberg, knight of the order of Wasa, and royal professor of botany in the university of Upsal, have appeared at Upsal in three vols. 8vo. These voyages, which occupied nine years, chiefly regard Africa and the Asiatic islands. Mr. Thunberg's remarks extend to every object deserving of notice: government, religion, manners, oeconomy, commerce, all enter into the plan of his work: but natural history attracts his chief attention, and the reputation of the author in this branch gives the work great value. It is to be regretted that this work, which is published at the author's expence, should be deficient in plates worthy of the text. The two first volumes chiefly contain the excursions which the author made from the Cape of Good Hope into the interior parts of Africa. Mr. Thunberg observes that several kinds of trees transplanted from Europe to the Cape, such as the oak, the white poplar, &c. lose their leaves in winter, a phenomenon unknown to the African trees. This circumstance, says he, is so much the more singular, as the cold of winter in these climates is far from having that intensity necessary in Europe to cause the leaves to fall. This appearance in Africa happens at the time that the trees in Europe begin to resume their verdure, and only continues for a few days, the new leaves soon bursting forth. An account of a large species of bupleurum is given, that bears leaves resembling velvet, which are split by the women and made into gloves, bonnets, &c. according to the form of the leaf. Hence a fable of the natives, that this plant bears cloaths ready made. Mr. Thunberg sails to Java, and illustrates that island with some curious information. His reflections on the influence of climate on mankind are very unfavourable to the torrid regions. He does not hesitate to advance that the difference between the brutes and the Indians, with respect to judgment and imagination, is not so great as that between the Indians and Europeans: and

he observes, that even the most intelligent and active European loses his nature in those hot climes.

The account of the Japanese is extremely curious and interesting. Mr. Thunberg regards them as the most singular people on the globe, and not contented with giving them the first rank among the nations of Africa, America, and India, he even grants them in some respects a preference over the Europeans. The Chinese and the Dutch are the only nations allowed to visit Japan. The author arrived in a Dutch vessel at Nagasaki, the only port in the country which foreign ships are allowed to enter. The Dutch company has a factory on an isle called Dezima, only 600 feet long, and about 280 broad. Mr. Thunberg accompanied a Dutch embassy to the two capitals of this empire, Jedo and Miaco, and availed himself of such other opportunities of observation as presented themselves. It is false that the Dutch are obliged to trample on the cross, as many writers have asserted. We must close this brief notice, after giving an extract on the persons of the Japanese. 'Their stature is graceful, their limbs strong; they have much ease and agility. The colour yellowish, sometimes inclining to the white, sometimes to the black. The women, who are not exposed to the sun, are commonly rather fair. The eyes in the Chinese form, that is very long and narrow, which gives an appearance of cunning, certainly not common to all. The colour of the eyes generally black, as is that of the hair and eye-brows, which last seem placed higher than in Europeans. The head generally large; the neck very short. The hair black, thick, shining with oil. The nose not flat, yet short and broad.' The dress of both sexes consists in long robes. Add that the learned use the Chinese language, because the sciences proceeded from China to Japan; but the vulgar do not understand the Chinese, which may yet be a branch of the same language.

Mr. Regner's *Minne af Jonas Alstroemer*, or Eulogium of Jonas Alstroemer, deserves attention as a tribute of applause to one of those valuable men who seldom appear. The bust of Mr. Alstroemer has been placed in the Exchange at Stockholm; but this work will spread his fame more widely. It is sufficient here to observe, that this excellent citizen was the first who introduced manufactures of cloth, silk, &c. &c. into his country, and many were the dangers which he encountered in accomplishing this grand design, particularly from the Dutch government. In 1761 these establishments occupied more than 18,000 Swedish workmen, and caused the balance of trade to incline in favour of Sweden, with a clear annual profit of about 150,000*l.* sterling.

MONTHLY CATALOGUE.

POLITICAL AND CONTROVERSIAL.

High Church Politics: being a seasonable Appeal to the Friends of the British Constitution, against the Practices and Principles of High Churchmen. 8vo. 3s. Johnson. 1792.

WE can neither commend the temper with which this bitter Philippic against the church of England is written, nor praise the accuracy of the accounts. The historical facts, by omissions and alterations, are wholly misrepresented, and the arguments are the hackneyed illiberal ones, which, where they admit of a reply, have been often satisfactorily confuted. We can reprobate the riots at Birmingham as warmly as our author, nor do we believe that the churchmen in every part of their conduct were blameless. In fact, goaded as they had been for a series of years; having been so long called interested hypocrites, hearing continual boasts of the increase of the party, reiterated prophecies of the downfall of the church, perhaps of the state, it was difficult to be 'temperate, loyal, and neutral in a moment;' in the moment when the voice of the people decided against those who at that time expected to triumph. But, that the riots were a concerted scheme of churchmen requires either a head or heart amiss to believe: after examining the whole of the evidence that we can procure, and we have not been inattentive to the subject, we are convinced that there is not the smallest reason for the imputation.

The language of the Dissenters is now greatly changed; and, except from a few eager zealots, whose conduct the more moderate of their own party disapprove, we hear little of persecution. They well know that, in their attempts to disseminate this idea among their own flocks, it has been resisted by the most judicious and respectable. We trust the time will soon return, when the former candour and harmony will be restored between the parties at present so warmly contending.

A Letter from the Right Hon. Edmund Burke, M. P. in the Kingdom of Great Britain, to Sir Hercules Langrishe, Bart, M. P. on the Subject of Roman Catholics of Ireland, and the Propriety of admitting them to the elective Franchise, consistently with the Principles of the Constitution as established at the Revolution. 8vo. 2s. Debrett. 1792.

Mr. Burke's arguments are a little too flowery, and he seems rather to evade meeting the question fully and fairly. On the whole, he appears to be of opinion that the Catholics ought to be admitted to their elective franchises. What he says on the subject of the expedience of the measure may be adduced, *inftar omnium*, as a specimen.

Reduced to a question of discretion, and that discretion exercised solely upon what will appear best for the conservation of the state on its present basis, I should recommend it to your serious thoughts, whether the narrowing of the foundation is always the best way to secure the building? The body of disfranchised men will not be perfectly satisfied to remain always in that state. If they are not satisfied, you have two millions of subjects in our bosom, full of uneasiness; not that they cannot overturn the act of settlement, and put themselves and you under an arbitrary master; or, that they are not permitted to spawn an hydra of wild republics, on principles of a pretended natural equality in man; but, because you will not suffer them to enjoy the ancient, fundamental, tried advantages of a British constitution: that you will not permit them to profit of the protection of a common father, or the freedom of common citizens: and that the only reason which can be assigned for this disfranchisement, has a tendency more deeply to ulcerate their minds than the act of exclusion itself. What the consequence of such feelings must be, it is for you to look to. To warn, is not to menace.'

A Letter to the Societies of United Irishmen, of the Town of Belfast, upon the Subject of certain Apprehensions which have arisen from a proposed Restoration of Catholic Rights, by William Todd Jones, Esq. With the Declaration of the Catholic Society of Dublin, and some Thoughts on the present Politics of Ireland. By Theobald McKimney, M.D. 8vo. 2s. Robinsons. 1792.

When the bill for the relief of the Irish Catholics was in agitation, it was apprehended that their future influence in parliament might lead them to propose and carry a bill in favour of ancient claims, to resume forfeited estates. It is the object of this author to obviate such suspicions; but he does it with so much zeal and earnestness, as almost to countenance them. There is, however, little reason to dread either the political principles, or the future conduct of Catholics. We believe them to be good subjects and good men; and, with the majority of the kingdom, we rejoice at their late emancipations.

A Letter to the Right Hon. W. Pitt, Chancellor of his Majesty's Exchequer; considering his Plan for discharging the National Debt. 4to. 3d. Bell. 1792.

Our author is not a very correct financier. He calculates the difference of the price at which the stock was originally lent, and that at which it is redeemed; considering the difference as adding to the burthens of the public. The difference has already operated by the disadvantageous state of the loan, and it is not now felt, except that by increasing the price of stocks it makes the redemption

demption more slow. If he had put the subject in another view, and enquired whether it might not have been more advantageous to suffer the debt to remain, and lower the more oppressive taxes, till the revenue had only a little exceeded the ordinary expences, we should have thought the subject deserved a discussion. Perhaps this might appear the preferable plan.

A Letter to Mr. Paine on his late Publication. 8vo. 1s. Stockdale. 1792.

This antagonist of Mr. Paine errs a little in his constitutional doctrines, when he declares 'the king, lords, and commons perpetual and hereditary guardians of our civil and religious liberty;' and the democrats will receive the information with suspicion and distrust. In other respects, the author expostulates with the American secretary, not without some mingled marks of indignation, and declares that he aims at supporting the new constitution of France, by raising revolutions in every neighbouring country. It is, indeed, surprising, that the apostle of liberty, who by his own modest account saved America, is not now, by what appears from this pamphlet, in a more respectable station. America is ungrateful, or Thomas Paine has not been quite so servicable as he describes. In fact, his talents lie in raising storms and confusions, and America is willing to be quiet.

Constitutional Letters, in Answer to Mr. Paine's Rights of Man. 8vo. 1s. Riley. 1792.

We have already followed the author of these Letters, who replied to 'Cassandra,' author of the 'Alarm,' under the signature of 'Corrector.' The chief object of the present Letters is the assertion of Paine, that we have no constitution, because we have no formal written instrument of this nature. He replies with much mildness, moderation, and good sense.

Rights of Citizens; being an Inquiry into some of the Consequences of Social Union, and an Examination of Mr. Paine's Principles touching Government. 8vo. 2s. 6d. Debrett. 1792.

We deem this work as the best reply to the futile absurdities of 'the Rights of Man,' the most clear detection of its author's numerous contradictions and inconsistencies that we have seen. But, as his arguments are not, at present, before our readers, we cannot with propriety adduce the answers. On the whole, the Rights of Citizens is a work of singular ability, and displays much acuteness, judgment, and learning. The following isolated apologue we may be allowed to transcribe.

† In I know not what century, (the reader can look into Blair's Chronology) but it was after the flood, a spirit of tumult and philosophy

philosophy is said to have moved upon the face of the waters. Rivers, which had been running quietly within their banks for ages, (through mere want of reflection) now first discovered that they were in such a state of depravity, as made it necessary to recur to first principles; and rights of waters were making a rapid progress through the globe. It was argued, that this confinement within banks was a restraint they had imposed upon themselves, contrary to the bountiful intentions of nature. They were created fountains, with equal natural rights, and deemed it expedient for the purposes of investigation, to go back to their sources: nor could they see why some particles of water should be oppressed, and impelled, by others no better than themselves: their forerunners, it is true, had been submitting to the same coercion time out of mind; but what was this to them? The rights of living waters were not to be thus controuled and sported away: as to divisions of water into springs, lakes, rivers, &c. these they rejected as mere civil distinctions; and pushed their researches to that time when water came from the hands of its Maker: what was it then?—Water: water was its high and only title. From this æra they derived their rights. Now a rumour went, that in the time of Noah, a great aquatic revolution had taken place, and reduced all things to a philosophic level; in this state of affairs then it was resolved by the rivers, that they would be imprisoned within banks no longer; nor be driven headlong 'in one direction at the arbitrary will of their fountains; but would shed their last drop in asserting the indefeasible rights of waters. The Nile, a river of obscure origin, and (as it is not unusual with that class,) always remarkable for its ungovernable temper, and levelling principles, led the way; and Egypt was covered with an inundation. Every cultivated inequality was overwhelmed; and all distinctions levelled: nature was supposed to have resumed her rights; and philosophy contemplated with satisfaction all the grand simplicity of ruin; when lo! the tide of tumult began to ebb: eminences were seen to get their heads above water; the party continued to gain ground; and all things tended to a counter revolution: the Nile retired imperceptibly within its channel; leaving the country oppressed with luxuries, and swarming with monsters, the rank and corrupt produce of this watery revolution.'

Rights for Man: or Analytical Strictures on the Constitution of Great Britain and Ireland. By R. Applegarth. 8vo. 1s. 6d. Richardson. 1792.

Mr. Applegarth was formerly a Quaker, and still maintains the mild good sense and calm decisive reasoning of that sect. His defence of the British constitution, under the apparently quaint title of '*Rights for Man*,' adds greatly to his former reputation.

A Letter

A Vindication of the Revolution Society, against the Calumnies of Mr. Burke. By a Member of the Revolution Society. 8vo. 2s. 6d. Ridgway. 1792.

The 'Member of the Revolution Society' very artfully and ably defends their conduct in the late congratulatory address to the national assembly. His great object is to show, that the French having done no more, having indeed done less, than the Revolutionists in England in 1688, a society formed on these principles is not blameable for testifying their regard for liberty, by a public approbation of the event.

'Not, however, to press this matter farther, it must be acknowledged, that whatever language, and whatever conduct, the author of the *reflections* may hold in such circumstances, the Revolution Society certainly trust, that France will make at least as good a use of her liberty as England has done of that, which was confirmed to her a century ago; that she will establish her present constitution with less treacherous and bloody opposition, than that, which was established by the British Revolution, most shamefully and most iniquitously met with; that her illustrious legislators, forming not a partial and imperfect, but an equal and pure representation of the people, may continue to be, as they are at present, a national assembly; and secure their constitution, in the surest manner, against the corrupting influence of the crown, in order that it may for ages be an honour and blessing to her, and an example to the whole world; of which there is a fairer prospect and a greater certainty, than could appear to our ancestors, at the time of the Revolution, in favour of the constitution, then established in England. It was in this view of things—for the benevolent rejoice at the probability and appearance of good to others, without affecting to be *plus sages que les sages*, by prying too deeply into futurity—that the society offered their congratulation, and opened their correspondence with the national assembly.'

Such, however, was the opinion of the nation, that, on each of these subjects, the society was supposed to imply more than they said. Even this cautiously worded apology for their views carries a double meaning; and those, who so eagerly congratulate their neighbours on such acquisitions, seem to imply what they have already spoken more plainly on other occasions, that some part at least of these improvements is wanted at home. In this way, we consider their conduct as highly exceptionable, for we are not superior to the fear of the bugbear innovation. The extravagant and erring spirit, when loosened from the confines of opinion or prejudice, knows not where to rest: in pursuit of a fancied good, it combats every real ill, and at last rests, because there is little more mischief to do. The indecency of a single society, not in a public or corporate capacity, carrying their congratulation to a
national

national assembly, is of little importance. Any individual might do the same, and would become ridiculous only in proportion to his want of consequence. In other respects our author opposes Mr. Burke with ability, and fights against him very successfully with his own weapons. We perceive occasionally a little too much of what is styled the seasoning of controversy, and the revolutionist also can soften by words what is most disagreeable in fact. The demolition of the Bastille, one of the ebullitions of recovered liberty, which we can most readily and cheerfully pardon, was called by Mr. Burke, the demolition of the king's castles; a retreat has been styled a shifting of the position; and the dreadful outrage of the sixth of October, in the pamphlet before us, is conducting the king of France from one palace to another. Perhaps an eager defender of the death of Charles may be found, who will style it only conducting the king from his palace to a temporary balcony.

A Letter to the Rev. Thomas Cope, LL. D. and Mr. Henry Moore. Occasioned by their Proposals for publishing the Life of the Rev. John Wesley, A. M. In Opposition to that advertised (under Sanction of the Executors) to be written by John Whitehead, M. D. 8vo. 1s. Luffman. 1792.

The Life of John Wesley is too rich a harvest not to occasion a numerous competition. Much contention has already arisen among those appointed by the executors to the office of biographers. The merit of the dispute, from an ex parte evidence, we shall not pretend to determine; but much curious information has already appeared; and more is likely to follow—'When:—we were going to quote an adage from this Letter; but the proverb is somewhat musty.'—It is enough to say, that the author is seemingly a friend of Dr. Whitehead.

An Address to the Students at the New College, Hackney, occasioned by Dr. Priestley's Answer to their Address. 8vo. 6d. Rivingtons. 1791.

This Address is written with a calm persuasive familiarity, and is, in general, very judicious and convincing. It is justly observed, that the churchmen could not with propriety be said to be the cause of the riots at Birmingham, because the question was already decided by the legislature: if violence is confessing a weakness of argument, as Dr. Priestley contends, it must be remembered that their arguments had been successful.

P O E T R Y.

Leopold of Brunswick: a Poem. Translated from the French of M. Marmontel. 4to. 1s. 6d. Wingrave. 1792.

It is the story of Leopold, who was unfortunately drowned in the

the Oder, in the noble and humane attempt to save the lives of some poor persons who were carried away by a sudden unexpected inundation. The original poem never appeared to us one of the happiest exertions of its author; and, to use the quaint language of Denham, already quoted in this Number, no spirit is added 'to compensate that which is evaporated in the transfusion.

An Epistle to W. Wilberforce, Esq. written during the Disturbances in the West Indies. 12mo. 6d. Darton. 1792.

————— Mediocribus esse poetis

Non dii, non homines, non concessere columnæ.

Our author's politics are equally undeserving of any honorary distinction.

Reflections on Cruelty towards the Brute Creation. To which are added, Animadversions on several Authors on the Subject. 12mo. 2s. Denis. 1792.

Our author is more humane than poetical; and his lines are truly moral, sometimes strictly philosophical, but seldom elegant or animated.

Winter, or Howard in the Shades; an Elegy; addressed to Humanity. To which is added, an Ode to Eternity. By George Passmore. 8vo. 1s. Bourne. 1792.

Horace has long since pointed out the construction of the elegiac strain, and Mr. Passmore has not followed the rule: his stanzas are too airy and too light to suit the language of woe. In other respects, he neither rises high nor sinks low. The author of the Bathos would class him among the swallows. The following lines will serve as a specimen: the thought our readers will remember to have seen in the inimitable Sterne.

* Near to this melancholy shade,
Lo guilt in wretchedness array'd
With many a bitter throe;
All cold and comfortless he lay,
And noting down another day
Of solitary woe.

* At sight of me he rose his head,
Ah! guilty wretch was all he said,
And clank'd his galling chain;
Then whisper'd forth a fervent pray'r,
Then smote his breast, then dropt a tear,
And laid him down again.

* I freely offer'd some relief,
Involv'd in sympathetic grief,

To

To see what he endur'd ;
 He seem'd in tears to intimate
 My kind intentions came too late,
 His wound could not be cur'd.'

This seems to be the language of Mr. Howard ; but we perceive not how he is introduced. — Of Eternity, an ode, we can say nothing advantageous.

N O V E L S.

Terentia. A Novel. By the Author of the Platonic Guardian.
 2 Vols. 12mo. 6s. Hookham. 1791.

This is one of the few imitators of miss Burney that we can read with pleasure. Yet the work, though pleasing and interesting, neither deficient in character or situation, is pursued so rapidly as to leave us often to regret chasms which might be filled with advantage, and improbabilities which might have been prevented, or cleared. *Terentia* will hold her place on the second shelf, though the author, with more care, might have claimed a higher station.

The Libertine. A Novel. In a Series of Letters. By James Bacon.
 12mo. 3s. Miller. 1791.

A great deal of love, many marriages, some seduction, much sentiment and poetical description, with a good moral. This is the farrago libelli of a book, that on the whole possesses too little merit to require a more ample examination.

Generosity. A Novel. 3 Vols. 12mo. 9s. Lane. 1791.

Young lady. You have read *Generosity*, I find : what do you think of it ?

Reviewer. It is one of the most trite, trifling, improbable, and absurd stories that I ever saw.

Y. L. I would not give a pin for your opinion : you never like what the rest of the world are pleased with. I found it delightful :—what charming love-scenes ! How many weddings !

R. Pray, my dear girl, do you think the characters—

Y. L. Hang the characters : it is a charming book—the dear lord Walton—

Just as we were sitting down to give some account of *Generosity*, this conversation occurred between a young lady and one of our corps : as the whole is literally true, we thought it right, by transcribing the dialogue, to give the opinion of this flippant girl and of our associate, thus contrasted. Our readers may adopt that which they think most judicious.

Mary de Clifford. A Story interspersed with many Poems. 12mo.
 3s. Symonds. 1792.

This little novel is the work of no common author : the characters

recters are varied and well discriminated; the language polished and elegant, while a minute knowledge of the human heart, and a pretty extensive acquaintance with some branches of science, not generally understood, may be traced in different parts of it. The eager, tumultuous, enthusiasm of Woodville is well contrasted with the cold selfish passion of sir Peter Lumm; the innocent artless affection of Mary interests our feelings, and makes us wish the event had been fortunate. The author had evidently the late political contests in his view, and takes every opportunity of pointing out generosity, candour, a nice sense of honour, jealous of the minutest stain, as the exclusive characteristics of ancient families, and the opposite qualities as often connected with the novi homines, the upstarts of the moment, the accidental minions of a fortunate conjuncture. It is a question that we should wish to see discussed with coolness; and at the same time the effects of commerce, of an influx of money, and its attendants, should be traced with a cool precision, and a philosophical accuracy. We have occasionally glanced at it; but it is a question more intricate than it will at first appear, and will require much knowledge which the interested, monied men artfully conceal.—The poetry interspersed is generally pleasing, and often highly poetical: we regret only that it is sometimes too inartificially, sometimes, perhaps, unnaturally introduced.

M E D I C A L.

A Treatise on Air, containing new Experiments and Thoughts on Combustion; being a full Investigation of M. Lavoisier's System, &c. By R. Bewley, M. D. 8vo. 3s. 6d. Evans. 1791.

After a careful examination of Dr. Bewley's, alias Dr. Harrington's, system and opinions, we can safely pronounce them trifling and erroneous. With this decision we must leave him; and if the public decides differently, we will be contented to lose the share of its esteem which we have long laboured to acquire.

A new Collection of Medical Prescriptions, distributed into twelve Classes, and accompanied with Pharmaceutical and Practical Remarks, exhibiting a View of the present State of the Materia Medica both at Home and Abroad. By a Member of the Royal College of Physicians. 12mo. 3s. Baldwin. 1791.

This Collection, from the works chiefly of foreign authors, is compiled with great judgment and ability. After a careful examination, we can pronounce it to contain more just observations, and fewer trifles or errors, than any work of this kind; and to be an excellent guide for the younger, or memento for the older practitioners. Of those articles in the *Materia Medica* which
C.R. N. AR. (IV.) March, 1792.. B b have

have been introduced within these few years, a short, comprehensive, and judicious account is added. Its being a compilation alone prevents us from giving a more extensive view of the work.

As in some of the copies an extract of hemlock is ordered without any particular information respecting the extract to be employed, we are requested to inform the public, that Storck's extract is meant, which is about double the strength of the London 'inspissated juice.'—In the unfolded copies a note on this subject is added at the end. Part of our author's letter, with some remarks, we have taken the liberty to publish in our Correspondence.

MISCELLANEOUS.

Extracts, elegant, instructive, and entertaining, in Prose; selected from the best modern Authors, and disposed under proper Heads: intended to assist in introducing young Persons to an Acquaintance with useful and ornamental Knowledge. Large 8vo. 10. 6d. bound. Rivingtons, &c. 1791.

The present, and the two following articles, although they belong to a class of books which do not demand much critical notice, are entitled to a place in our Monthly Catalogue, from their obvious utility, and from the attention which, in our former volumes, we have paid to similar publications, when judiciously compiled.—This volume consists of five books. The first contains a variety of moral and religious extracts. The second and third books consist of selections on critical and classical subjects, and orations and characters from ancient and modern historians. The fourth book contains narratives, dialogues, and other humorous and entertaining pieces. The fifth book consists of short introductions to geography, astronomy, chronology, natural history, and of chronological tables of remarkable events, and of the æra, the country, and the writings of learned men.—These extracts are taken from the works of our most valuable and approved authors, and appear well adapted to the design mentioned in the title-page. They contain, also, a greater quantity and variety of valuable matter, than we have observed in any similar compilations. This remark has been particularly suggested by our noticing the contents of the fifth book, which have been selected with great care and accuracy from 'such authors as have laid down the first principles of those branches of knowledge, in the most compendious and intelligible terms,' corrected according to the latest improvements and discoveries. On the whole, this work deserves to be warmly recommended, as an instructive and pleasing companion to young persons in the course of a school education.

Extracts, elegant, instructive, and entertaining, in Poetry; from the most approved Authors, &c. being similar in Design to Extracts in Prose. Large 8vo. 10s. 6d. bound. Rivingtons, &c. 1791.

This volume, with respect to the manner in which it is executed, possesses

possesses similar recommendations with the extracts in prose. Numerous and pleasing selections have been made from the works of our most celebrated writers; and many of those poems, which have received the stamp of universal approbation, are inserted entire. The following account, taken from the preface to the volume, will inform our readers of the nature of its contents. The first book is composed of pieces on sacred and moral subjects: the second of didactic, descriptive, narrative and pathetic pieces. The third book contains extracts from our best dramatic writers, and particularly Shakspeare; the last edition of whose works, by Mr. Malone, has been closely followed. To the fourth book, which is epic and miscellaneous, the works of Spenser, Milton, and Pope, have largely contributed. The fifth book consists, chiefly, of ludicrous poems, epigrams, songs, ballads, prologues, epilogues, and various other little pieces, intended for amusement and diversion.

Epistles, elegant, familiar, and instructive, selected from the best Writers, ancient as well as modern; intended for the Improvement of young Persons, and for general Entertainment: being a proper Supplement to Extracts in Prose and in Poetry. Large 8vo. 9s. bound. Rivingtons, &c. 1791.

This collection of the letters of eminent men is the most copious that ever has been offered to the public within the compass of one volume, and at such a trifling expence. It contains a variety, which must afford gratification to readers of every taste and description, while to young persons it exhibits admirable models for epistolary correspondence. The first book consists of a selection from Melmoth's Translation of the celebrated letters of Cicero and Pliny. The second book contains letters written by persons of our own nation, some of them at a very early period, and most of them by persons of great and distinguished characters. Among others, we meet with several taken from the curious collection of sir John Fena, the correspondence of the Sydney family, the letters of the celebrated Howell, those of lady Rachael Russel, and the correspondence of Mr. Locke, Mr. Molyneux, and lord Shaftesbury. The third book is formed from the collections of letters which passed between Mr. Pope and his friends; from those of bishop Rundle to Mrs. Sandys; archbishop Herring to William Duncombe, esq; archbishop Secker, bishop Gibson, the countess of Hartford, afterwards the duchess of Somerset, and lord Barrington, to Dr. Watts; Dr. Warburton to Dr. Doddridge, &c. &c. The fourth and fifth books consist of the letters of Mr. Shenstone, Mr. West, Mr. Gray, Mr. Sterne, Dr. Johnson, and their respective friends.

Memorial of the present State of Poland. 8vo. 2s. 6d. Debrett.
1791.

The Russian armament was considered by this nation as absurd and impolitic. We have more than once hinted, that it was impossible the whole scheme should be no more than procuring better terms of peace for the Turks, and suggested that new commercial views were probably the foundation of the attempt. The Memorial before us, attributed to our ambassador at Warsaw, explains the whole plan: and, after mature consideration, we can venture to pronounce it equally able, spirited, and enlightened. It would have opened new sources of commercial wealth, and united the Baltic to the Black Sea by a country favourable to this nation and her manufactures. The temper of the Poles did not, however, bear with patience the proposition of ceding Dantzic to Prussia; and undoubtedly the whole would have been purchased too dear by a Russian war. The reply to the memorial, which accompanies it, is the work of no common hand. The great object at issue is, whether by the aid of Poland, we can dispense with the commerce of Russia. On this subject, the facts are not yet sufficiently ascertained. We doubt not but the minister will still keep this new tract of commerce in his eye: there are many methods still remaining, by which the duties at Dantzic may be lessened for English commodities, or perhaps bays may be held out for declaring it a free port. Either circumstance must be highly advantageous for this nation. We cannot conclude without adding, that the notes of the editor are equally weak and virulent. A decided, determined, opposition to the minister is conspicuous, and the source is sufficiently obvious.

An Essay on the Art of Dying, by James Martin, Silk Dyer. 8vo.
1s. Martin. 1792.

This little Essay is a very useful and judicious one. It is intended to direct ladies in their determinations respecting dying, by showing the colours which will best admit of any variation of hue, and the kinds of silks best adapted for it. Mr. Martin seems well acquainted with his business, and the philosophical chemist will find some hints, incidentally, and seemingly unintentionally, scattered in this Essay, from which he may derive information.

A Narrative of Facts relating to some Time Keepers constructed by Mr. T. Mudge, for the Discovery of the Longitude at Sea. 8vo.
2s. Payne and Son. 1792.

The excellency of Mr. Mudge's time-keepers are well known; and, by their means, the longitude is undoubtedly ascertained to every useful purpose. It is with regret we hear that this very admirable invention is opposed by Dr. Maskelyne, the patron of observations

observations and astronomical tables. Each in different situations would be of service; nor, in the view of a philosopher, ought these different attempts to interfere with each other. Of the justice of the charge we can offer no opinion: Mr. Mudge, however, speaks with candour and apparent propriety.

Free Masonry for the Ladies; or, the Grand Secret disclosed. 12mo. 1s. Bew. 1792.

The ladies, it is said, are admitted on the continent to the lodges of the masons, and, with a few exceptions, to the whole secret. The ladies in this country, *we know not why*, are less trusted. We suppose the author can justify to himself the having revealed so much as he has done in the present pamphlet; but, while we respect the truth, the sincerity, the cordial active benevolence of masons, we feel much disgust at the trifling nonsense of their supposed ceremonies. The not eating the kernels of the apple may probably be similar to the Pythagorean institution, abstine a fabis.

The Roman History, continued from the second Century of the Christian Aera to the Destruction of the Greek Empire by the Turks. 12mo. 3s. 6d. Dilly. 1792.

The author of this compilation seems to have availed himself chiefly of Mr. Gibbon's 'Decline of the Roman Empire.' The abridgement contains an account of the principal events during that period; but will prove less interesting to many readers, as the compiler has avoided giving any detail of the theological controversies, which had no small influence on the public transactions in those times. Mr. Warburton dedicates the volume to viscount Stormont's eldest son, whom he styles 'the honourable lord David William Murray.' Flattery has so long prevailed in dedications, that it may now perhaps be considered as an indispensable ingredient; but such a misnomer seems to be a new species in the art of adulation.

The Triumphs of Reason; exemplified in Seven Tales. Second Edition. 12mo. 2s. Williams. 1792.

These little tales are written in a perspicuous, elegant style, and are well calculated to assist the cause of religion and virtue.

A new and distinct View of the memorable Action of the 27th of July 1778. In which the Whole of the Aspersions cast on the Characters of the Flag-Officers are shown to be totally unfounded; and the Miscarriage traced to its true Cause. By Robert Beatson, Esq. 8vo. 1s. Strahan. 1791.

The naval action, of which this author treats, has already been the subject of much enquiry and observation; and the accounts of it have, in general, been greatly tinctured with the prejudices of party.

party. According to Mr. Beaton, none of the officers concerned in that transaction, were to blame. The whole misfortune of that day, he thinks, depended on the want of signals, which prevented a proper communication between the commander in chief and the several ships in the fleet. He urges the expediency of remedying, in future, a defect of great importance to the interests of the nation. For which purpose he recommends, with much zeal and propriety, a more complete system of signals than has hitherto been adopted in the navy.

Thoughts on the Origin and Excellence of Regal Government. 8vo. 1s. Stockdale. 1790.

The design of this author is to invalidate the principles of those political enthusiasts who have lately contended with much vehemence for the unalienable rights of man; and who labour to expel subordination from civil society. He endeavours to show, by the natural progress of the human mind in forming plans of association, and by the earliest examples in history, that the regal form of government is the best adapted to practice, and that it was originally instituted, not by means of violence, but with the general consent of the people. The author's remarks are well intended, and may serve as a plain refutation of the visionary theories of government maintained by those modern innovators.

The Speech of Henry Grattan, Esq. on the Address to his Majesty, at the Opening of the Irish Parliament. 1792. 8vo. 1s. 6d. Ridgway. 1792.

In this speech Mr. Grattan, with his usual warmth, opposes some parts of the address of the Irish house of commons to his majesty. It is no disparagement to the speaker's ingenuity, to observe, that his arguments are, in general, drawn from the fund of declamation; and the effect of his eloquence may be known from the issue of the debate; the address was carried without an amendment. An Appendix to the speech contains the public papers and resolutions of the united Irish, the committee of delegates for the Roman Catholics, &c.

Thoughts on the Propriety of fixing Easter Term. 8vo. 1s. Cadell, 1792.

The author of these Thoughts objects to the alteration of the moveable terms, his only argument against which is contained in the following paragraph; 'The consequence of this proposed alteration will be, that Good-Friday and Easter-Day will sometimes happen in the middle of the Law-Terms:—and that suitors will at that season be called together from all parts of the kingdom to give their attendance at Westminster:—an event against which our church, our courts of law, and our legislature, have hitherto most carefully provided.'

A brief

A brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain, since the Conclusion of the Peace in 1783. A new Edition, with Additions. 4to. 1s. Stockdale. 1792.

It appears from this Examination, that the revenue has almost gradually risen, in the course of the last nine years, from 10,194,259l. to 14,132,000l. Of this great increase, amounting to near four millions, it is observed, that 1,075,000l. may be placed to the account of new taxes imposed within that period. 968,000l. is derived from the improved collection of several principal duties. A farther proportion is owing to the measures for preventing contraband trade, and for the better collection of the revenues; and 'the remainder, says the author, is to be ascribed to the ingenuity and energy of our manufacturers, the enterprise of our merchants, and to the general spirit of the nation, which has availed itself with such efficiency of the advantages and blessings of peace.' The Examination appears to be accurate, and the result of it confirms the general observation respecting the present national prosperity. Its æra should be particularly examined, for it bears so near a resemblance to a late celebrated ministerial speech, that one is most probably copied from the other: the curious politician must decide, whether this was the prototype of the Budget, or the contrary. The source, at all events, may have been the same.

A Letter to the Right Rev. the Lord Bishop of Chester, upon the Removal of poor Children from their respective Settlements to the Cotton and other Manufactories of Manchester, &c. &c. 12mo. 1s. Faulder. 1792.

The author argues very warmly against separating children from their parents and their native home, to assist the cotton manufacture in distant counties. His most powerful argument however is, that, when grown up, they must be again sent back. If this be just, the plan is highly injurious; but we have some reason to believe that he is misinformed.

Thoughts on the Manifesto of the French to all States and Nations, By the Rev. R. Worthington. 8vo. 1s. Debrutt. 1792.

The Manifesto, translated in this pamphlet, is that which was published when the neighbouring princes protected the emigrants, and war was threatened on the frontiers. It was, indeed, a masterly composition, and deserves all the praises which Mr. Worthington has bestowed on it.—*Si sic semper!*

A Letter on Tythes to A. Young, Esq. with his Remarks on it; and a second Letter in Answer to those Remarks. 8vo. 1s. Cadell. 1792.

The author of the Letter replies to Mr. Young, who, in the *Annals*,

Annals of Agriculture, had considered Tythes as an injurious tax. A rejoinder from Mr. Young, and some observations on it by Mr. S. author of the Letter, are subjoined. We are not willing to enter into the merits of this question: tythes, to a certain extent, may undoubtedly be defended; but, on the whole, as an unpopular and odious impost, we could wish the method of providing for the clergy were altered.

CORRESPONDENCE.

THE author of the New Collection of Medical Prescriptions, (see p. 523.) after pointing out the error there mentioned, proceeds with the following judicious remarks:

‘ If, notwithstanding this difference between the London and Vienna preparations, any person should still think the aforesaid mixture too strong, he is desired to refer to ‘ Collin’s Annus Medicus Tertius, Viennæ, 1779. Pars prima. Caput tertium. De Cicutæ Efficacia.’ From the cases there related it will be seen, that this physician began with twelve or fifteen grains of the extract in pills twice a day, which he afterwards increased till a dram or more was consumed in the same space of time. When he prescribed the extract, as he frequently did, in the form of a mixture, it was (as in the mixture under consideration) in the proportion of about seven grains to every ounce of the liquid medium. Of such a mixture, which generally served for two days, he gave from half an ounce to a whole ounce several times in the day. It is true that Storck, the introducer of the remedy, began with only two grains of the extract twice a day; but, when practitioners became familiarised with the medicine, they found it might be administered much more liberally.’

On referring to the work, we find our author’s account strictly correct; but we cannot avoid adding, that we are apprehensive his comparative view of the different strengths of the medicine is not exact. His note, which is annexed to the copy in our hands, orders half a drachm, instead of a drachm, to be added to eight ounces of the liquid menstruum; and the dose, instead of being repeated every three or four hours, to be given only three or four times a day. In the present state, the dose of the foreign extract is three grains and three quarters; and of our own nearly two grains, a dose that with many irritable people in higher life is borne with great difficulty. Perhaps it would be safer to make the eight ounce mixture with a scruple, or fifteen grains only, of the inspissated juice of hemlock.



T H E CRITICAL REVIEW.

For A P R I L, 1792.

The Iliad and Odyssey of Homer, translated into English blank Verse, by William Cowper, Esq. (Continued from p. 249.)

WE objected, in our critique of last month, to Mr. Cowper's assertion in regard to the impeccability of Homer. He is equally decisive, and we think no less improperly so, in regard to himself. 'The English reader is to be admonished that the *matter found in me*, whether he like it or not, is *found also in Homer*, and that the *matter not found in me*, how much soever he may admire it, is *found only in Mr. Pope*. I have *omitted* nothing: 'I have *invented* nothing.' When Mr. Cowper personifies what, in Homer, is merely an epithet, we certainly may consider that personification as *matter not found in Homer*. Ulysses calls a Grecian (Il. ii. 201.) weak and cowardly, ἀπτολεμος καὶ ἀναλκις. In Mr. Cowper it is a dastard and a drone. Hector tells the Trojan dames (Il. vi. 297.) that 'woe was on the wing;' the original * is-πελαῖσι δὲ κηδεσθηπτο. Diomedes exclaims, with 'a voice like thunder,' (Il. viii. 108.) in Homer †, σμερδαλέον δ' ἐβόησεν. We are often told of 'the flower of Iljum,' and 'the flower of the host,' but no similar phrase is to be found in Homer. 'Scratch'd her lily hand,' is an epithet neither in Homer nor Pope. The latter, indeed, pleasantly amplifies the disaster of Venus:

* Raz'd her soft hand (χεῖρα αἰαίνε) with this lamented wound.

* *If destruction borne*

On wings of destiny this day approach

The Grecians, they will fly our first assault.' Il. xii. 97.

The figure is very bold, but not in Homer or Pope.

Αχαιοί
Οὐ μιν τῆς, ἢ δὲ σφιν ἐλθεῖν πικρὰτ' ἔσπεται. xii. 78.

* Hom. vi. 241.

† Hom. vi. 92.

‡ Hom. v. 425.

The words marked in *Italics* in the subsequent quotations, may certainly be considered as additions to the original.

—— 'Thetor next he smote.
He on his chariot seat magnificent
Low-cow'ring fat, a fear-distracted form,
And from his *palsed* grasp the reins had fall'n.'

Il. xvi. 488.

ο μὲν εὐζέως ἐνδρόφῳ
ἦτορ ἀλκις· ἐκ γὰρ πλῆγῃ φερεται, ἐκ δ' ἀπὸ χειρὸς
ἦντα νικηθεσάν.

—— now woe to Troy
From Jove himself! *her fate is on the wing.* Il. ii. 39-

Τρωεσσι δὲ κηδὲς ἐφαπται

ἐκ δὲος.

Again :

—— 'the heavens
Sang them together with a trumpet's voice.' Il. xxi. 454.

Ἀμφὶ δὲ σάλπιγγ' ἔχεν μῦθας ἠμνοῖ.

Thersites farcastically remarks,

—— 'But hush—Achilles lacks
Himself the spirit of a man; no gall
Hath he within him, or his hand long since
Had stopped that mouth, that it should scoff no more.'

Il. ii. 290.

This is but a ~~tax~~ translation of

Ἄλλα μάλ' ἐκ Ἀχιλλεὶ χόλος φερεσιν, ἄλλα μεθ' ἡμῶν.
Ἢ γὰρ ἂν Ἀρεΐδῃ νῦν ὑψαῖα λαβθεσαιο.

Then follows,

'Thus *mocking* royal Agamemnon, spake
Thersites.'

—— τεικίον Ἀγαμέμνονα παύσας λαόν·

It should be *reproaching*, not '*mocking* Agamemnon' *the Pastor of his people*. The phrase is oriental, and often occurs. Here it should certainly have been retained, as an elevation of his character seems intended. The same endearing expression in Ulysses' spirited answer, is coolly rendered, '*leader of the host,*' and the words following in *Italics* are not in the original.

—— 'If I find thee, as ev'n now,
Raving and *foaming at the lips* again,
May never man behold Ulysses' head
On these my shoulders more——' Il. ii. 312.

It must be confessed that Ulysses concludes his speech, both in the original and the copy, more like a *scholding school-mistress*,

treſs, with her birchen rod, than a Grecian hero * menacing with the ſceptre of command.

—' Next his God

Each man invoked: of the immortals *bim*

Whom *he* preferr'd —' Il. ii. 480.

It would ſeem by this that the Greeks thought that each man had his peculiar tutelæ divinity, as every one is ſuppoſed to have his particular ſaint, in ſome Roman catholic countries, to whom he applies in caſes of great emergency. It is a pity the original does not more ſtrongly countenance the idea, as it would tend to illuſtrate, in a ſtriking manner, the ſimilitude that has been pointed out between popery and paganiſm.

ἄλλος δ' ἄλλω ἱεῖσι θεῶν αἰετίζεσθαι,
Εὐχόμενος θανάτῳ γὰρ φύγειν καὶ μῦλον Ἀχαιῶν.

Theſe inſtances which we have given, of Mr. Cowper's inventing or adding to the original, do not probably much affect his merit as a tranſlator. He ſhould not, however, have affirmed ſo poſitively that he had abſtained from every thing of the kind. The following ones of *omiffion* ſtand nearly in the ſame predicament.

' Then bore Pontonous to every gueſt

The brimming cup; they, where they ſat, perform'd
Libation due.' Odyſ. xiii. 66.

Pontonous, in Homer, (xiii. 54.) mingles, as well as carries the wine, which is offered in libation to all the heavenly deities.

' Stand forth † O gueſt, thou alſo prove thy ſkill

If any ſuch thou boaſt in games like ours.' Odyſ. viii. 177.

The endearing title of father with which Laodamas, conſonant to character, addreſſes Ulyſſes, is omitted here, and retained by Pope.

The anſwer which the hero makes almoſt immediately after to another youth, who had inſulted him, may ſerve to ſhow that when Homer *riſes*, Mr. Cowper ſometimes not only vies with his great original in ſtrength and energy, but, even in eloquence and ſpirit, though ſtrictly faithful, with Pope's highly-finiſhed and animated paraphraſe ‡.

' To whom Ulyſſes, frowning dark, replied,

Thou haſt ill ſpoken, ſir, and like a man

* Pope, without deviating from the original, improves the meaning, and concludes the ſpeech in a manner remarkably ſpirited and ſublime. ii. 320.

† Vid. Hom. Odyſ. viii. 144.

‡ Odyſ. viii. 183.

Regardless whom he wrongs. Therefore the Gods
 Give not endowments graceful in each kind,
 Of body, mind, and utt'rance, all to one.
 This man in figure less excells, yet Jove
 Crowns him with eloquence; his hearers charm'd
 Behold him, while with modest confidence
 He bears the prize of fluent speech from all,
 And in the streets is gazed on as a God!
 Another, in his form the Pow'rs above
 Resembles, but no grace around his word
 Twines itself elegant. So, thou in form
 Hast excellence to boast; a God, employ'd
 To make a master-piece in human shape,
 Could but produce proportions just as thine;
 Yet hast thou an untutor'd intellect.
 Thou much hast moved me; thy unhandsome phrase
 Hath roused my wrath; I am not, as thou say'st,
 A novice in these sports, but took the lead
 In all, while youth and strength were on my side.
 But I am now in bands of sorrow held,
 And of misfortune, having much endured
 In war, and buffeting the boist'rous waves.
 Yet, though with mis'ry worn, I will essay
 My strength among you; for thy words had teeth
 Whose bite hath pinch'd and pain'd me to the proof.'

When Ulysses draws his bow, it is said that,

' Thro' all the rings
 From first to last the * steel-charg'd weapon flew,
 Issuing beyond.' *Odys. xxi. 506.*

πληντων δ' εκ ημεζετα παντων
 Πρωτη; ρυλινος, δια δ' αμπερος ηλθε θυραξ
 Ιος χαλαραρης.

We prefer the original epithet, which signifies 'weighty with brass.' The image of its almost piercing through the door, should certainly have been retained; as it exemplifies the strength of Ulysses, and, consequently, tends to encourage him, and terrify the suitors. Pope has amplified, but not judiciously:

' The whizzing arrow vanish'd from the string,
 Sung on direct, and threaded every ring.
 The solid gate its fury scarcely bounds;
 Pierc'd thro' and thro' the solid gate rebounds.' *xxi. 461.*

Mr. Cowper mentions it as his '*chief boast* that he has ad-

* This appears rather too finical, as does the well-known expression of *εις θυραν* being rendered 'the ivory guard.'

hered closely to the original.' Many exceptions, might here, likewise, be made. Agamemnon thus rebukes his soldiers.

' Oh Greeks! the stance of Argos! arrow-doom'd!

Blush ye not! wherefore stand you thus aghast,

Like fawns which wearied after scouring wide

The champaign, gaze and pant, and can no more.'

Il. iv. 283.

The original rather signifies; ' Oh Greeks! brave archers (or shooters of fatal arrows), now deserving reproach; have you no reverence for yourselves? Why thus motionless and stupified, like hinds, who after they are tired with running over the wide plain, stand still, and have no strength remaining.'

Ἀρχαῖοι, ὁμαρῆν, ἐλαγχεῖς, καὶ νῦν σέθενθε;

Τίφθ' ὅτ' ἄν τις ἐστὶ τεινεπότης, νῦν τε βέρον

Αἰ τ' ἐπὶ νεικαίμωνι πόλεος πεδίον θύεται,

Ἐσας, καὶ ἀδ' ἀρα τίς σφί μετὰ φρεσὶ γίγνεται ἀλλή. Hom. Il. 242.

' No man in all Phæacia shall by force

Detain thee. Jupiter himself forbid.' Odyf. vii. 393.

So Alcinous tells Ulysses in the translation; but the reason he assigns in Homer is, ' because such an action would be displeasing to Jupiter.'

— μη τὸ το φίλον δι πατρί γένοιτο

— ' the blue-eyed Goddess as upborne

On eagle's wings vanished.' Odyf. iii. 469.

The original is in the form of an eagle. φάπ, εἰδμεν.

Pallas tells Ulysses :

— ' But I, who keep

Thee in all difficulties am divine.' Odyf. xx. 52.

This would induce us to understand the reverse of what is meant. She does not ' keep' but preserve or guard (φυλάσσειν) him in all difficulties.

Alcinous speaks of Demodocus, the Bard, as one,

— ' whom the Gods have blest

With powers of song delectable, unmatched

By any when his genius once is fired.' Odyf. viii. 52.

This circumstance is neither mentioned by Homer * nor Pope. When Ajax in the shades stalks away in sullen silence, Ulysses says,

— ' angry as he was

I had prevailed even on him to speak :

Or had at least accosted him again.' Odyf. xi. 691.

* Hom. Odyf. viii. 44.

The sentiment in the last line is very different from the boast in that which precedes it; and, in fact, is not countenanced by the original. That merely says,

Εἶθα χ' ὅμως προσέφην ἐκχολογόμενος ἢ καὶ ἴγω τῶν

Penelope thus excuses herself to Ulysses for having suspected his identity.

' For horror hath not ceased to overwhelm
My soul, lest some false alien should, perchance
Beguile me, for our house *drags* numerous such.'

Odyf. xxiii. 225.

This is a very lax translation, particularly of the last line,

Αἰεὶ γὰρ μοι θυμὸς ἐνὶ στήθεσσι φιλοσύνῃ
Ἐρριγμένος, μὴ τις με βροτῶν ἀπαφύει' ἐπεισέσθῃ
Ἐλθὼν, πολλοὶ γὰρ κακὰ κέρδεα βυλῶυσσιν.

Amphiaraus is called (Odyf. xv. 295,) 'a Demagogue renowned.' This word is usually applied to those who incite the people to mutiny: and it would have been more appropriate to Amphiaraus, and true to the original, had *λαοσσην* been rendered the 'Leader or Defender of his people.'

Jupiter grants to some people

' Wisdom which profits many, and which saves
Whole cities oft, tho' *reverenc'd but by few*.' Il. xiii. 886.

The original is not perfectly clear; but no way resembles this interpretation. It might rather be construed, 'who possesses it best knows its use.'

——— μάστιγα δὲ καὶ αὐτὸς ἀπῆνε

When Jupiter mentions that Juno 'clashes with his counsels, *εὐκλειαν*, taken metaphorically, as Mr. Cowper says, from the breaking of a spear against a shield,' we have no objection to the word; but we cannot approve of it when used as synonymous, which is often the case, for *fight* or *engage*,

——— ὅτερον αὐτὴ μάχισσάμεθα

' Then will we *clash* again.'

The following passage is descriptive of some young horses whose mothers had an intrigue with Boreas,

——— and all so light of foot,
That when they wanton'd in the fruitful field
They swept, and *snapp'd* it not, the golden ear,
And when they wanton'd on the boundless deep,
They skim'd the green wave's frothy ridge, *secure*.'

Il. xx. 283.

Αἱ δ' ὅτε μοι σπικτῶσι ἐπὶ ζείδωρον ἀρούρη,
Ἀέρον ἐν ἀνέμῳ κάρπον ὄντα, σὺν κατελθόν

ΑΛΛ' ΟΤΙ ΔΕ ΣΚΙΕΤΑΝ ΕΝ ΕΥΡΕΙΑ ΠΑΤΑ ΘΑΛΑΣΣΑΣ,
ΑΡΕΩΝ ΕΠΙ ΣΤΗΜΙΝΟΣ ΑΛΟΣ ΠΟΛΙΟΙΟ ΘΕΣΚΟΝ'

Lines intended to give an idea of velocity should not have been clogged and stiffened by inversions. They are translated very differently by Virgil (*Æn.* vii. 808.), and by Pope (*Il.* xx. 270.)

Οὐκ εἴ τιναίτ' Ὀδυσσεὺς γ' ἴσμεν βροτὸς ἄλλος
οὐ τότε γ' ὡδ' Ὀδυσσεὺς ἀγασσομένῳ εἶδες ἰδοῦντες. Hom. *Il.* iii. 223.

'None then might match Ulysses; leisure, then
Found none to wonder at his noble form.' 269.

We should suspect this translation of being 'the reverse to what was meant. Antenor describes the very awkward appearance of Ulysses when he began to speak: 'you would at first,' says he, have taken him for a fool or madman, but so soon as you had heard his graceful elocution, *then* you would have thought no one equal to Ulysses: you would not have expressed any surprize at *his strange appearance*.'

'Menelaus with a lance
His throat transpiercing while erect he rode.' *Il.* v. 685.

The original seems perfectly the reverse—*εἰσὸς ἔρχεται νυξί*; he wounded him 'while standing,' i. e. in his chariot preparing to attack Menelaus. The charioteer is immediately afterwards killed by Antilochus, as Mr. Cowper renders it, '*dashed by a stone*.' In another place Ulysses kills a warrior;

—'from his coursers' backs
Alighting swift,' *Il.* xi. 515.

The phrase seems to imply that he was dismounting, but we are not to suppose that the art of riding on horseback was known, at least practised by any of the heroes, during the siege of Troy. The phrase in Homer is, *καθ' ἵππων αἰχμητά*, and might be rendered, rushing on with or from his horses. A particular passage, both in the *Iliad* and *Odyssey*, may seem, at first view, to countenance the idea that some did ride on horseback at this time. Hector is described, as

—'feats wonderful of spear
And horsemanship atchieving.' *Il.* xi. 609.

The expression probably favors a little too much of Astley's equestrian exhibitions, but we believe it thoroughly consonant to the original sense. 'Feats of horsemanship,' were held in admiration, whether they rode or not, during the siege. A man is celebrated (*Il.* xv. 825.) for his expertness in springing from horse to horse, when driving rapidly a chariot and four—could a pupil of Astley's do more? In the *Odyssey*, likewise, the Trojans are described as

— 'nimble vaulters on the backs of steeds.'

Odyf. xviii. 317.

ἵππων δεινὸν ἐπὶ στήθεσσι.

Here, likewise, we should understand, as the translation seems to intimate, that the Trojans are not celebrated for their skill in riding, but tricks of horsemanship. Had the former been in use during this siege, we cannot suppose that so accurate an observer and mannerist as Homer, would have omitted, or doubtfully alluded to, a circumstance which would have enabled him to have diversified his scenes of battle by a great variety of additional picturesque imagery.

The horses, to continue our digressive subject, which Diomedes takes from Aeneas, Τρῶες ἵπποι, and with which he afterwards contends in the chariot-race (Il. xxiii. 377.), are constantly styled 'the steeds of Troy' by Mr. Cowper, and 'the steeds of Tros' by Mr. Pope, which we consider as their most appropriate term. Their descent from the immortal steeds, given by Jove to Tros, is mentioned in the fifth book. Diomedes often boasts of their pedigree, and appears as fond of horses as a Newmarket peer, and eminently knowing in heroic and equestrian genealogy. We shall here drop the subject, lest the reader should suspect us of being deeper in the turf than in Homer; we hope, however, he will excuse us in making a farther remark relative to this spirited hero. When he attacks Mars and Apollo, the phrase is, Δαίμονι ἴσος, 'ardent as a god.' These deities, likewise, use the same expression when complaining of his audacity (Il. v. passim.). According to the common acceptance of the word and act, indeed, 'like a devil' appears to be not only the most literal but most suitable translation; Mr. Cowper accordingly, when Patroclus makes great devastation among his enemies, and when he persists in storming the walls of Troy, though guarded by Apollo (Il. xvi. 858.), renders the phrase 'Dæmon-like.' Phoenix likewise, when he advises Achilles not to imitate the example of Meleager, says,

— 'follow thou

No Dæmon, who would tempt thee to a course
Like his.' Il. ix. 748.

The idea, however, which the word Dæmon here conveys is not exactly that of Homer. It gives us rather the notion of an *evil spirit* according to the Christian system; such as Horatio apprehended the ghost of Hamlet's father to be. Plutarch asserts that Homer entertained the idea of a good and bad Demon or Genius attending each individual: but he constantly uses Θεός and Δαίμων indifferently, as expressive of the same meaning.

When

When Agamemnon in the shades enquires of Ulysses, whether his son Orestes was in Pylos, Orchomenos, or Sparta, he receives this abrupt answer.

‘Atrides ask not me whether he live,
Or have already died, I nothing know;

Mere words are vanity, and better spared.’ Odyf. xi. 560.

This neither agrees with the tender melancholy they are supposed to experience during this interview, and ‘the tears they shed disconsolate’ in the next line; nor with the original, which rendered literally is, ‘Why do you ask me concerning these things? For I know not whether your son is alive or dead.—It is wrong to give vain and groundless information.

Κακοὶ δ’ ἀνιμῶν βασιῶν.

Two vulturs are said to prey on the liver of Tityus.

— ‘nor sufficed his hands
To *fray* them thence,’ Odyf. x. 709.

What is ‘fray?’ the original word is ἀπαμυνεῖν, drive them away.

— *Simular* of the dead,’ Odyf. xxiv. 14.

Images or shadows (εἰδῶλα) would have given a juster idea of the deceased suitors. A simular is a counterfeit: and surely Mr. Cowper would not have us here understand it in the same sense with Falstaff. ‘To die is to be a counterfeit; for he is but the counterfeit of a man who hath not the life of a man.’

Homer celebrates Achilles for his swiftness, but never styles him, as Mr. Cowper does, ‘the swiftest of the swift.’ (Il. i. 101.) Nor does that hero call Agamemnon ‘a shameless wolf’ (κυνῶπα), nor ‘face of flint’ (μεγ’ ἀναιδής), in Homer (Il. i. 195-6). Nor, in the line preceding, is ‘vale-darkning’ the exact word for σκιεῖντα. Mountains may be *shady* without overshadowing the adjacent valleys.

It would be endless to point out all the little deviations of this kind which occur in Mr. Cowper’s translation, and which but for ‘his chief boast of closely adhering to the original,’ might, in general, be easily excused.

That the language is not always very highly polished must be sufficiently obvious. Mr. Cowper likewise is fully sensible of it; and ‘to obviate uncandid criticism,’ declares,

‘To those who shall be inclined to tell me hereafter that my diction is often plain and unelevated, I reply beforehand that I know it—that it would be absurd were it otherwise, and that Homer himself stands in the same predicament. In fact, it is one
of

of his numberless excellencies, and a point in which his judgment never fails him, that he is grand and lofty always in the right place, and knows infallibly how to rise and fall with his subject.'

We may admit this of Homer; but it must also be allowed that, in the tamer parts of his poems, there is a musical flow, a sonorous cadence, or happy disposition of words, that charms the reader's ear, and renders him insensible to the poverty of the subject. Mr. Cowper's language, though plain, is commonly forcible, the turn of many sentences is truly classical, and his numbers often happily varied: but we generally look in vain for the long majestic march, or liquid flow of harmony, that cheers us amidst scenes which would otherwise but faintly interest the mind. Homer, doubtless, possessed an amazing exuberance of invention; and his two poems exhibit an infinite variety of description, both as to imagery and character; but an almost perpetual continuance or renewal of figures august or beautiful, of situations new or striking, is requisite to sustain the dignity or energy of blank verse, when continued through a long succession of pages, so as to gratify the reader's mind, or interest his attention. As this excellence belongs not even to the original, it cannot be expected in a *close* translation. Measured prose, where fidelity is the great object, must frequently occur, and either Truth or Poetry be thrown into the back-ground. To palliate this evil, where the strength of the sentiment or grandeur of the incident would not support the diction, Mr. Cowper often endeavours, by a classical combination or dislocation, by transposition or inversion, to add some degree of force and vigour to it. Double negatives have taken some root in our poetic soil, by Milton's having transplanted them from the Greek; and would, on that account alone, have been, at least, excusable. They were sometimes, however, used by more ancient poets. In Fletcher's '*Mad Lover*,' one of the characters says,

'Nor none dare disobey.'

Such are the following:

'Nor Thetis not complied.'

——'nor our return

From Ades knew not Circe.'

Some phrases of a similar kind add grace and dignity to the diction. The inversions sprinkled through the following beautiful lines, heighten greatly their effect. The Trojans prepare to force the Grecian entrenchments; and

'—' while they press'd to pass, they spied a bird
Sublime in air, an eagle. Right between

Both

Both hosts he soar'd (the Trojan on his left)
 A serpent bearing in his pounces clutch'd
 Enormous, dripping blood, but lively still
 And mindful of revenge; for from beneath
 The eagle's breast, updarting fierce his head,
 Fast by the throat he struck him; anguish-sick
 The eagle cast him down into the space
 Between the hosts, and, clanging loud his plumes,
 As the wind bore him, floated far away.
 Shudder'd the Trojans viewing at their feet
 The spotted serpent ominous.'——

Many peculiar arrangements of expression might be selected, perfectly unexceptionable; but they tend very often to obscurity, sometimes to absurdity. Antenor advises that Helen should be restored to Menelaus;

' And hope I none conceive that aught by us
 Designed shall prosper, unless so be done.'

' Who hath of late beneath Alcinous' roof
 Our king arrived.'——Odys. viii. 15.

' Her snowy arms her darling son around
 She threw maternal.'——Il. v. 363.

——' From the shores
 Call'd of Abydos, famed for fleetest mares,
 Deimocoon.'——Il. iv. 594.

What tangled skains are these to unravel? Again:

' Had not crest-tossing Hector huge perciv'd
 The havoc.' Il. v. 805.

Unless we refer to the original, we know not whether
 ' huge' is to be applied to the havoc or to Hector.

—— Thou art young; and were myself
 Thy father, thou shouldst be my latest born.' Il. ix. 68.

This reads like an enigma. The original signifies, 'in regard to years you might be my youngest son.'

—— that, by the will of Jove
 We may escape, perchance, this death, secure.'
 Odys. xii. 254.

This sentence is inexplicable. If *secure* by the will of Jove, there could be no *chance* of their perishing. There is not, however, a word of *security* in the original. Hom. xii. 215.

' So I; then striding large, the spirit thence
 Withdrew of swift Æacides, along

The

The hoary mead pacing, with joy elate
That I had *blazon'd bright* his son's renown.'

Odys. xi. 658.

Besides the inversions, we dislike that an 'hoary mead' should be substituted for a 'a meadow of asphodel;' an herb usually planted, as the note tells us, round the tombs of the deceased. Thence it became appropriated by the poets to the shadowy regions. 'Blazon'd bright' is not in unison with the simplicity of the original. *Hom. xi. 536.*

—— 'his ample chest (i. e. a lion's)

With gory drops, and his broad cheeks are hung.

'Tremendous spectacle.' *Odys. xxii. 469.*

A chest hung with drops of blood, and broad cheeks also, which is the natural construction, must be, indeed, a tremendous spectacle!

—— 'foremost ram

Questing the hounds.' *Odys. xix. 543.*

Exclusive of the inversion, our reviewer, in the hunting department, objects to the translation of

ἵκν' ἀφωρῶντες κύνες ἵκται.

Spaniels, he says, *quest* at the starting or springing of game, but *bounds* always *open*, as in the present circumstance, during the chase.

—— 'nor for all the brave

Of my own brothers.' *Il. vi. 550. i. e. For all my brave brothers.*

The language suffers more from such distortions to prevent its sinking into prose, than might have been required for the fetters of rhyme, against which Mr. Cowper so elaborately declaims in his Preface. He there, not only '*pleads guilty*' (if we may use the phrase, when he glories in his confession) to a charge that might be urged against him, 'of his diction's being often plain and unelevated, and of his numbers having now and then an ugly hitch in their gait, ungraceful in itself, and inconvenient to the reader;' but likewise vindicates his use of them. 'The truth is, says he, in regard to his limping lines,

—— 'that not one of them all escaped me, but, such as they are, they were all made such with a wilful intention. In poems of great length there is no blemish more to be feared than sameness of numbers, and every art is useful by which it may be avoided. A line, rough in itself, has yet its recommendations; it saves the

ear the pain of an irksome monotony, and seems even to add greater smoothness to others.'

We are ready to acknowledge that Mr. Cowper sometimes roughens his lines with success, and they prove an excellent accompaniment to the sentiment: we feel their force when Ulysses struggles for life, and

——' the rough rocks clasping, stripp'd his hands
Bare, and the billows now whelmed him again.'

Odyf. v. 522.

And, again, when the hero beheld Sisyphus :

' Thrusting before him, strenuous, a vast rock.
With hands and feet struggling, he shoved the stone
Up to a hill-top ; but the steep well-nigh
Vanquish'd, by some great force repulsed, the mass
Rush'd again, obstinate, down to the plain.'

We are sensibly struck with the laborious exertions in the first lines, and the last, like its Greek model, jumps along with the utmost velocity. But the meaning contained in these has no connexion with such accelerated or irregular motion.

' When Polybus' son Eurymachus began.'

Odyf. xvi. 405.

——' till the earth hide

Many a lewd reveller at thy expence.' Odyf. xv. 40.

' Jupiter even thou art false become,
And altogether so.' Il. xii. 216.

In a long poem we have must not expect a constant succession of faultless lines : yet we can see no reason why musical periods might not be placed, according to the author's abilities, interchangeably in different parts of different lines, à summo usque ad imum, so as not to disgust the reader with too level a stream of harmony ; why flat and feeble passages must be introduced for the sake of variety. A sublime one, in the midst of a tedious and dull narrative, will, doubtless, affect the mind more forcibly by the contrast ; and an unexpected vale of fertility, in the midst of a desert, will please the traveller's eye more than a succession of fine objects in a rich and well-cultivated country. Yet Dante is not, therefore, superior to Tasso, nor an Arabian wilderness to the fruitful plains of England. But ' Milton,' Mr. Cowper adds, ' whose ear and taste were exquisite, has exemplified, in his Paradise Lost, the effect of this practice frequently.' Mr. Cowper, however, must know that many passages in Milton are not approved, but excused, on account of

of the superior excellency of others. It would be difficult to point out the advantage which any lines, preceding or following such as these, can obtain by comparison or contrast.

‘ Latona, illustrious concubine of Jove.’

‘ When now they had all purified, and no spot
Could now be seen or blemish more.’ *Odys.* v. 113.

‘ Beside the fofs, pondering the event.’ *Il.* xii. 248.

‘ Stichius and Menestheus leaders both.’ *Il.* xiii. 241.

—— ‘ whom she had both
Herself to Anchises pasturing his herds.’ *Il.* v. 362.

—— ‘ and himself
Lay on his back, clamouring in the dust.’ *Odys.* xviii. 495.

—— ‘ while others ran
To and fro’ occupied about a sheep
New pastur’d.’ *Il.* xxiv. 160.

—— ‘ as I have heard
Lately in yon neighbouring opulent land.’ *Odys.* xix. 389.

—— ‘ On an undress’d hide
Reposed, where we threw covering over him.’
Odys. xx. 171.

What a cluster of consonants are here assembled in less than two lines !

—— ‘ thou hast err’d, nor know’st
At all my doom from Jove, as thou pretend’st,
But seek’st, &c.’ *Il.* xxii. 323.

So says Hector to Achilles : who, not long after, accosts him in his own style, and gives him a Rowland for his Oliver.

—— ‘ thou bad’st once far other hopes
And stripping slain Patroclus, thought’st thee safe ;
Nor car’d’st for absent me.’ *Il.* xxii. 381.

To exhibit such lines for the sake of adding to the effect of others, reminds us of the policy of Bayes, who professed his having designedly underwritten one character to ‘set off’ the excellency of the rest.

(To be concluded in the Appendix.)

A Voyage to the South Sea, undertaken by Command of his Majesty, for the Purpose of conveying the Bread-Fruit Tree to the West Indies, in his Majesty's Ship Bounty, commanded by Lieut. W. Bligh. 4to. 12s. boards. Nicol. 1792.

WE have often had occasion to mention the voyage undertaken to carry the most useful vegetable of the tropical islands of the Pacific Ocean to those of the Atlantic. The bread-

bread-fruit tree is an object of the utmost importance; and the attempt, though from an unsuspected misfortune it at first miscarried, must be considered as the suggestion of the most unbounded benevolence, conducted with the most extensive views, and productive of the greatest advantages. The voyage has been signalised also by the intrepidity of the captain, who traversed the Pacific Ocean in an open boat; and if, as has been said, one of the mutinous seamen, while captain Bligh was going into the boat, observed with an oath, that he would find his way home, it must be considered as a spontaneous testimony of his general character for spirit and resolution. The narrative of this singular voyage occurs in our Lxxth vol. p. 536, and it is republished in the present work, with some corrections and elucidations. But those who possess it may, if they please, purchase the rest of the voyage without this addition.

The description of the ship is the subject of the first chapter,—of a ship, for the first time in the annals of the marine, changed to a conservatory, whose great cabin was a green, and occasionally a hot-house. There were other subordinate views of general utility in this voyage, which it is not necessary to mention at present: on the whole, the instructions and the management seem to have been dictated with great skill and humanity. The first design was to go round the southern promontory of America; but the vessel was not ready in proper time; and, when they reached Cape Horn, the westerly winds were already set in with violence; they went therefore to the Cape of Good Hope, and reached at last Otaheite, by a circuitous voyage; but such was the expedition that, reckoning the space ran by direct and contrary courses, its extent was 27,086 miles, and at the rate of 108 miles every 24 hours. But we shall follow our enterprising navigator more particularly, and pick up a few of the more generally interesting events in this track.

The bread-fruit tree is first described, from the accounts of different voyagers, and a section of it is delineated. The description is now, however, in the hands of the greater part of our readers. Captain Bligh imitated his great friend captain Cook in dividing his crew into three watches, airing the hold and drying it every day with fire. The event was, as might be expected, his crew was uncommonly healthy; and, even after the severe trials in endeavouring to weather Cape Horn in the most stormy weather, rheumatism was almost the only disease. One man died, in consequence seemingly of a nervous complaint from a puncture of the tendon or nerve in bleeding. When they reached the southern latitudes, their live stock were destroyed, and the hogs only were hardy enough to bear

bear the severity of the weather. The albatrosses and pintada birds were lean and fishy; but, when caught and fed a little while in coops, they were found to be scarcely inferior to geese and ducks. The soundings of the coast of America, from 36° south latitude to the southward, capt. Bligh tells us, are very convenient to judge of the distance of ships from the land, as there are often thick fogs near the coast. 'To go through the Straits of Le Maire must undoubtedly, he adds, shorten the passage, as all the distance saved is so much gained to the westward; and I am informed that several harbours have been lately discovered, by the South Sea whalers, on the north side of Staten Island, that afford safe anchorage, with supplies of wood and water.' Off Cape Horn, the situation of the ship did not seem to be affected by the currents. Captain Bligh did not fall in with the islands of Tristan de Cunha, and he suspects that Mr. Dalrymple's plans are correct, where these islands are placed a little more to the north than in the other charts. From the narrative of the events at the Cape, we shall select the only account that has been procured, of the unfortunate survivors of the Grosvenor Indiaman.

'During our stay here, I took care to procure seeds and plants that would be valuable at Otaheite, and the different places we might touch at in our way thither. In this I was greatly assisted by colonel Gordon, the commander of the troops. In company with this gentleman, the loss of the Grosvenor East Indiaman was mentioned: on this subject, colonel Gordon expressed great concern, that from any thing he had said, hopes were still entertained to flatter the affectionate wishes of the surviving friends of those unfortunate people. He said that, in his travels in the Caffre country, he had met with a native who described to him, that there was a white woman among his countrymen, who had a child, and that she frequently embraced the child, and cried most violently. This was all he (the colonel) could understand; and, being then on his return home, with his health much impaired by fatigue, the only thing that he could do, was to make a friend of the native, by presents, and promises of reward, on condition that he would take a letter to this woman, and bring him back an answer. Accordingly he wrote letters in English, French, and Dutch, desiring, that some sign or mark might be returned, either by writing with a burnt stick, or by any means she should be able to devise, to satisfy him that she was there; and that on receiving such token from her, every effort should be made to ensure her safety and escape. But the Caffre, although apparently delighted with the commission which he had undertaken, never returned, nor has the colonel ever heard any thing more of him, though he had been instructed in methods of conveying information through the Hottentot country,

' To

* To this account, that I may not again have occasion to introduce so melancholy a subject, I shall add the little information I received respecting it, when I re-visited the Cape, in my return towards Europe.—A reputable farmer, of the name of Holhousen, who lives at Swellendam, eight days journey from the Cape, had information from some Caffre Hottentots, that at a crawl, or village, in their country, there were white men and women. On this intelligence, Mr. Holhousen asked permission of the governor to make an expedition, with some of the farmers, into the country, requiring a thousand rix-dollars to bear his expences. The governor referred him to Mr. Wocke, the landros of Grave-remet, a new colony, in his way. But from the place where Mr. Holhousen lives, to the landros, Mr. Wocke's residence, is a month's journey, which he did not chuse to undertake at an uncertainty, as Mr. Wocke might have disapproved of the enterprise. It was in October last that Mr. Holhousen offered to go on this service. He was one of the party who went along the sea-coast in search of these unfortunate people, when a few of them first made their appearance at the Cape. I am however informed, that the Dutch farmers are fond of making expeditions into the country, that they may have opportunities of taking away cattle; and this, I apprehend, to be one of the chief reasons why undertakings of this kind are not encouraged.'

The latitude of the Cape, our author thinks, is correctly set down by major Rennell, considering the Cape to be the southernmost point of land between Table Bay and False Bay. Captain Bligh, from many observations with good instruments, found it to be in lat. $34^{\circ} 23'$ south. The time-keeper answered, on trial, very well: it varied only $3' 23''.2$; losing about $3''$ per day.

From the Cape, the Bounty proceeded to Van Diemen's Land, and the following meteorological observations merit being particularly transcribed.

' In our passage from the Cape of Good Hope, the winds were mostly from the westward, with very boisterous weather: but one great advantage, that this season of the year has over the summer months is, in being free from fogs. I have already remarked, that the approach of strong southerly winds is announced by many kinds of birds of the albatross or petterel tribe, and the abatement of the gale, or a shift of wind to the northward, by their keeping away. The thermometer also very quickly shews when a change of these winds may be expected, by varying sometimes six and seven degrees in its height. I have reason to believe, that after we passed the island St. Paul, there was a weatherly current; the ship being every day to the westward of the reck-
C. R. N. Aa. (IV.) April, 1792. D d oning,

oning, which in the whole, from St. Paul to Van Diemen's land, made a difference of four degrees between the longitude by the reckoning and the true longitude.'

They landed in Adventure Bay, where no Europeans seem to have visited since our author and captain Cook were there in 1777. The traces of captain Furneaux's visit in 1773, viz. the name cut with a knife on a dead tree, show the durability of the wood: the marks are not enlarged, so that the tree has not since been in a growing state, and are not in the least obliterated. On the east side of the bay, in a tolerably safe situation, our voyagers planted three fine young apple-trees, nine vines, six plantain trees, a number of orange and lemon seeds, various other fruit seeds and stones, and two sorts of Indian corn. We trust that it will be a common observation in future, when the voyager finds numerous unexpected fruits on a distant shore, that it is a sign the English have previously visited the coast. They saw some of the natives, and one that they had formerly particularly noticed; but they add little to the accounts of their predecessors.

At Otaheite they find the same generous friendly reception that the first voyagers experienced. The diligence of travellers and bookmakers have not left much to be gleaned in this field; but we must not despise the account of an author who seems to have observed with care, and related with fidelity.

One of the earliest objects of curiosity will probably be the fate of the cattle, and the gardens left by captain Cook. This volatile inconsiderate race have greatly neglected both; and, what neglect has not injured, their enemies, led probably by the report of these new riches, have destroyed. A bull and a cow, however, remain, but they were absurdly separated in different islands*; some goats are now caught in a wild state, and there are still a few sheep, but not apparently very healthy and prosperous. The vegetables carried there are greatly lessened; yet various articles remain, particularly shaddock-trees, pine-apples, some underground pease and Indian corn. Capt. Bligh has restored the bull to his mate, added to their stock of fruits and plants, and by every judicious measure endeavoured to convince the islanders of the importance of these treasures. Omai is dead, and fortunately his riches were not fatal to him: his death was natural. Otqo, the former chief, is now called Tinah, and his late appellation is transferred to his eldest son. He is now about 35; six feet four inches in height, and proportionally stout. Iddeah is also much above the common size of Ota-

* There were eight calves and ten lambs carried by the plunderers to Fimeo, but it is not known whether they have been eaten, or suffered to increase.

heltari women, unusually intelligent, and it seems is a dextrous wrestler. Women contend with women in this exercise in their occasional entertainments, and it sometimes happens that they contest the prize with men: Iddeah, the Zenobia of the Society Islands, is one of the heroines of this class.

The hogs of Otaheite are larger than usual, from the mixture of the European breed; but the natives will neither eat the flesh of goats, nor drink their milk.—The following remarks concerning the Arrecoys, though not wholly new, are singular and curious.

After dinner, Tinah invited me to accompany him with a present of provisions to a party of the Arrecoys, a society described in the account of the former voyages: in this ceremony he made me the principal person. Our way to the place where the offering was to be made, was by the side of a river, along the banks of which I had always walked before this time; but on the present occasion a canoe was provided for me, and dragged by eight men. On arriving at the landing-place, I saw a large quantity of bread-fruit, with some hogs ready dressed and a quantity of cloth. At about forty yards distant sat a man, who, I was informed, was a principal Arreoy. A lane being made by the croud, he was addressed by one of Tinah's people, standing on the canoe, in a speech composed of short sentences, which lasted about a quarter of an hour. During this, a piece of cloth was produced, one end of which I was desired to hold, and five men, one with a sucking pig, and the others having each a basket of bread-fruit, prepared to follow me. In this order we advanced to the Arreoy, and laid the whole down before him. I then spoke several sentences dictated to me by Tinah, the meaning of which I did not understand; and, my pronunciation not being very exact, caused a great deal of mirth. This speech being finished, I was shewn another Arreoy, who had come from Ulietea, and to him likewise I was required to deliver an oration. Tinah understanding from me, that I had children in my own country, he desired me to make one more offering on their account. There still remained three baskets of bread-fruit, a small pig, and another piece of cloth: with these, assisted as before, I made the offering in favour of my children to the man whom I had first addressed. He made no reply to all my fine speeches, but sat with great gravity, and received every thing as a matter of right, and not of courtesy.

All that I could make out of this strange ceremony was, that the Arrecoys are highly respected, and that the society is chiefly composed of men distinguished by their valour or some other merit, and that great trust and confidence is reposed in them; but I could not comprehend what this had to do with my children, or why it should be imagined that an offering made on their account

to a society of men, who destroy all their children, should be propitious. I learnt from Tinah, in talking about his children, that his first-born child was killed as soon as it came into the world, he being then an Arreoy; but before his second child was born, he quitted the society. The Arreoy is allowed great latitude in their amours, except in times of danger. Then, as they are almost all fighting men (*tata toa*) they are restricted, that they may not weaken or enervate themselves.'

The cause of these extraordinary customs is not well known: it is referred by the inhabitants to the apprehension of increasing the population too much in a country necessarily limited. But the institution is confined to the principal persons, and is probably connected with some customs of the distant countries, from whence the inhabitants of the Society Islands were derived. This is in many respects worthy a strict enquiry, and it should be directed to the eastern coast of Asia and the adjacent islands, the probable source of the Otaheitan nation, and of the neighbouring islanders. While the island of New Holland is so near, and inhabited so scantily, we regret with captain Bligh, that they should not be acquainted with its situation; and, if the apprehension of too numerous a population be indeed the cause of the institution, that they should not have discovered the means of emigration.—In the following conversation, may we not accuse captain Bligh of too great levity, and a little indiscretion?

'While I was at dinner, Tinah desired I would permit a man to come down into the cabin, whom he called his Taowah, or priest; for I was obliged to keep a centinel at the hatchway to prevent being incommoded at my meals with too much company; a restriction which pleased the chiefs, who always asked leave for any particular person to be admitted of whom they wished me to take notice. The company of the priest brought on a religious conversation. He said, their great god was called Oro; and that they had many others of less consequence. He asked me if I had a God?—if he had a son? and who was his wife? I told them he had a son, but no wife. Who was his father and mother? was the next question. I said, he never had father or mother; at this they laughed exceedingly. You have a god then who never had a father or mother, and has a child without a wife! many other questions were asked, which my little knowledge of the language did not enable me to answer.'

Mr. Samuel, captain Bligh's clerk, made an excursion to the neighbouring mountains, and described the hills in general as well clothed with wood, except the tops of the higher mountains, which only produced bushes and fern. The birds he saw were blue parroquets and green doves, except one, which was found

found burrowing in the ground, and proved to be the white-bellied petrel. He brought the branch of a tree resembling the New Zealand tea plant, which our travellers had found at Van Diemen's Land, and used for brooms. The bread-fruit trees, the chief object of their voyage, they had carefully potted, and they were in a thriving state. Captain Bligh artfully led Tinah to propose sending a present to king George, and, when mentioning what productions he could offer, seemingly by accident fixed on the bread-fruit trees.

* Tuesday the 31st. To-day, all the plants were on board, being in 774 pots, 39 tubs, and 24 boxes. The number of bread-fruit plants were 1015: besides which, we had collected a number of other plants. The *avee*, which is one of the finest-flavoured fruits in the world. The *ayyab*, which is a fruit not so rich, but of a fine flavour and very refreshing. The *rattab*, not much unlike a chestnut, which grows on a large tree, in great quantities: they are singly in large pods, from one to two inches broad; and may be eaten raw, or boiled in the same manner as Windsor beans, and so dressed, are equally good. The *orai-ab*, which is a very superior kind of plantain. All these I was particularly recommended to collect, by my worthy friend, sir Joseph Banks. I had also taken on board some plants of the *ettow* and *matte*, with which the natives here make a beautiful red colour; and a root called *pesab*, of which they make an excellent pudding.

* We left Otaheite with only two patients in the venereal list, which shows that the disease has not gained ground. The natives say that it is of little consequence, and we saw several instances of people that had been infected, who, after absenting themselves for 15 or 20 days, made their appearance again, without any visible symptom remaining of the disease. Their method of cure I am unacquainted with; but their customary diet, and mode of living, must contribute towards it. We saw a great many people, however, with scrophulous habits, and bad sores: these they denied to be produced from any venereal cause; and our surgeon was of the same opinion.

* The result of the mean of 50 sets of lunar observations, taken by me on shore, gives for the longitude of point Venus

210 33 57 E.

* Capt. Cook, in 1769, places it in

210 27 30

* In 1777, his last voyage

210 22 28

* The tide, in Toahroah harbour, was very inconsiderable, and not regular. The greatest rise that I observed, was 11 inches; but, what was most singular, the time of high water did not appear to be governed by the moon, it being at the highest, every

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day, between noon and two o'clock. The variable winds and weather, at this time of the year, has no doubt an influence on the tides: on some days, scarce any rise was perceptible.'

At Huahine captain Bligh found the former accounts of Omai confirmed; but not the least traces of the house built for him remained: of all the animals, the mare only was alive.

On the 9th, at nine o'clock in the morning, the weather became squally, and a body of thick black clouds collected in the east. Soon after, a water-spout was seen at no great distance from us, which appeared to great advantage from the darkness of the clouds behind it. As nearly as I could judge, it was about two feet diameter at the upper part, and about eight inches at the lower. I had scarce made these remarks, when I observed that it was advancing rapidly towards the ship. We immediately altered our course, and took in all the sails, except the forefail; soon after which, it passed within ten yards of our stern, making a rustling noise, but without our feeling the least effect from its being so near us. The rate at which it travelled, I judged to be about ten miles per hour, going towards the west in the direction of the wind. In a quarter of an hour after passing us, it dispersed. I never was so near a water-spout before: the connection between the column, which was higher than our mast-heads, and the water below, was no otherwise visible, than by the sea being disturbed in a circular space of about six yards in diameter, the centre of which, from the whirling of the water round it, formed a hollow; and from the outer parts of the circle, the water was thrown up with much force, in a spiral direction, and could be traced to the height of fifteen or twenty feet. At this elevation we lost sight of it, and could see nothing of its junction with the column above. It is impossible to say what injury we should have suffered, if it had passed directly over us. Masts, I imagine, might have been carried away, but I do not apprehend it would have endangered the loss of a ship.'

We perceive nothing else particularly interesting. Near the island of Kotoo the mutiny began, whose events have been already related. Of the account now published, the narrative is somewhat fuller, and the nautical notation of days is reduced to the civil mode. — But these variations are not of importance enough to detain us. A plan and profile of the deck of the *Bounty*, a print of capt. Bligh, sections of the bread-fruit, and a chart of the harbour of Toahroah are added. The charts, which illustrated the former narrative, are also retained. On the whole, this is a very interesting account,
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and will add greatly to the merit of the able officer who conducted, and has related it: we trust that, in his present voyage, he will be more successful.

Anecdotes of the Life of the Right Hon. William Pitt, Earl of Chatham, and of the principal Events of his Time. With his Speeches in Parliament, from the Year 1736 to the Year 1778. 2 Vols. 4to. 1l. 16s. boards. Jordan. 1792.

THE Life of the late lord Chatham requires the pen of an accomplished and impartial historian. His character was a singular one: with a vigour of mind, an extent of understanding seldom equalled, with views unusually bold and comprehensive, he astonished Europe by his vast and uncommon plans, by execution equally prompt and active. In the subtle mazes of court-intrigue, he seemed to possess a decided integrity, and an honest disregard of subterfuge. This part of his life is, however, stained with a few apparent blots, which, perhaps, the archives of the family, or the collectors of memoirs may, at a future time obliterate; or which, for we own that we are not without suspicions, they may find indelibly fixed. The work before us comes forward in a doubtful manner, and in an equivocal form. The author is unknown: he professes only to collect the subjects of conversation; for, he tells us, 'the anecdotes were all of them in their day well known; that they were the subjects of public conversation; but have not been published.' 'His situation, he adds, gave him a knowledge of them, and a *personal* acquaintance with several of the *events*.' This may be the language of any writer in the parlours of Grub-street; and the test must be sought for in the work itself. With this view we have examined it with care; and, on the whole, can pronounce it to be the work of a man we suspect, who might at least say that he has recorded '*quæ miserrima vidi, & quorum pars fui* *.' On some subjects he is less full than he ought to have been, and pleads the danger of speaking boldly of an æra so near to the present. On others it is not easy to discriminate the value, or the authenticity of his intelligence. It is not in every part equally authentic; and we can observe only, that the author is a Whig, not in every instance the advocate of lord Chatham, and certainly connected, pretty closely, with the favourers of the American revolution.

This we thought necessary to premise; for, in our account of the work, we shall not always stop to appreciate his intelligence. This clue, which is the whole that we have been able to discover from internal evidence, and we possess no other, must in general be the guide.

* If we are not deceived, he *has* been a sufferer in the cause.

The anecdotes, which fill these volumes, are arranged in a chronological order: they can scarcely be called a *Life*, or perhaps they might have been styled *Anecdotes of the public Life* of William Pitt. They commence, however, with his youth, his university-exercises, and the early part of his military career. We remember hearing a physician, who attended him in a provincial town, remark,—that he always appeared a man of extraordinary intellectual attainments: I would not, he added, at that time, have contended with him on a medical subject, if he had half an hour to consider it.

It is well known that he was deprived of his commission in consequence of his parliamentary conduct; a circumstance which occasioned his being very early considered as the victim of unconstitutional persecution, the worm that might in future ‘venom breed;’ and so far his enemies seem to have shown some degree of discernment, though without judgment or prudence. The early part of Mr. Pitt’s parliamentary life is not very full, or even authentic. The changes of administration, and the probable motives, collected apparently from the records of the day, and speeches in parliament from magazines, the best source of intelligence that can now be procured, as the principal arguments are probably correct, though perhaps injured by the errors of the orator in the garret, form the chief of the author’s materials. He declaims, indeed, against the falshood of history, and condemns Smollett, Goldsmith, &c. for adhering merely to the appointments taken from the *Gazettes*, without advertng, that very often, and indeed respecting the particular transactions which provoke his censure, that he has done little more. In Mr. Pitt’s speech on sir Francis Dashwood’s amendment of the motion for the address, we perceive the first trace of original communication by ‘M S.’ marked on the margin. This means only, that the speeches are printed ‘from the editor’s notes, or those of his friends:’ the authenticity of these speeches must still, therefore, rest on the internal evidence, which we have already noticed.

The various changes of administration from this period, it is not of consequence to detail. It was not a very splendid æra of Mr. Pitt’s political life; and it is only in the year 1754, on the death of Mr. Pelham, that he becomes more particularly the object of attention. At this period Mr. Pitt expected to be made secretary of state, but was disappointed: it is represented truly, as an æra of selfish interested intrigue, where places were bestowed with little regard to the qualifications of persons, and when the navy and army felt equally the force of this enervating corruption. The management of the house of commons, as it is called, is explained in this part of the work:

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we shall transcribe the paragraph, with another, that contributes to illustrate it.

‘ The management of the house of commons, as it is called, is a confidential department, unknown to the constitution. In the public accounts, it is immersed under the head of secret service. It is usually given to the secretary of state, when that post is filled by a commoner. The business of the department is to distribute, with *art* and *policy*, amongst the members, who have no ostensible places, sums of money; for their support during the session; besides contracts, lottery tickets, and other douceurs. It is no uncommon circumstance at the end of a session, for a gentleman to receive five hundred or a thousand pounds, for *his services*.’

‘ It is impossible to dismiss this point without a short apostrophe, on the alarming state of British depravity. If the administration of annual bribes to the members of the legislature, independent of the influence of places, public and private, is become so necessary, and the practice so mechanical, as to comprise the *most essential department* of government — is it not a matter of indelible disgrace on the nation, and on the constitution? There is no species of corruption to be found in the ancient government, that equals it. It is a perfect parricide. The British empire has been dismembered by it—so fatally true is that maxim of lord Burleigh, ‘ that England can never be undone but by her parliament *.’

About

‘ * Of the many *facts* which might be stated, the following may serve as a specimen :

‘ Towards the end of the session, the secretary of the Treasury, Mr. Bradshaw, one day accosts Mr. Lowndes (member for Bucks) with, *sir, you have voted with us all the winter; some return is usually expected upon these occasions; and as we are much obliged to you for your constant support, if you chuse to accept of two hundred lottery tickets at ten pounds each, they are at your service.* Mr. Lowndes bowed, expressed his great friendship for the secretary, and accepted of the offer; adding on y, that as the session was just upon the close, he should as soon as it was finished, go into the country upon his private affairs; and begged the tickets might be sent to such a one, his banker; which the secretary having promised to comply with, they parted. Mr. Lowndes went to Window. The tickets were delivered: none, however, were sent to Mr. Lowndes’ banker. The reason of which was, they had been distributed among that part of the common council, who voted against the livery having the use of Guildhall. Mr. Lowndes, hearing nothing of the tickets, wrote to his banker, who returned for answer, that he had not received, nor heard, of any tickets. Mr. Lowndes next wrote to Mr. Bradshaw, who in his answer “ begged a thousand pardons; that the matter had quite slipped his memory; that the tickets were all disposed of, except five and twenty, which were at his service.” Mr. Lowndes meanly accepted of the twenty-five, and they were sent to his banker’s.—By these tickets he probably cleared about one hundred pounds. Such was his *demeanor* for voting one session with the duke of Grafton.

‘ In a late parliament, the mob of Arcot had nine members in his interest.—Might not any European prince have twice that number by the same means?

About this period, or rather in the year before, the disagreements arose at Leicester house, respecting the education of the present king. At this time the career of lord Bute began. He was gentleman of the bed-chamber to the late prince of Wales, and is said 'to have excelled in the assumption of theatrical grace and gesture, which, added to a good figure, rendered his conversation particularly pleasing.' The controversy ended in the resignation of the governor and preceptor, lord Harcourt, and the bishop of Norwich, occasioned partly by improper books being found in the hands of their pupil, and partly perhaps by machinations still deeper. This unfortunate connection occasioned afterwards much confusion, and from hence was traced the first idea of an interior cabinet, composed of men not official, and consequently not responsible. This very unconstitutional and impolitic plan has been supposed to have continued unchanged, and has not escaped the animadversion of modern reformers, who unable, or unwilling, to distinguish between this interior cabinet and the executive power, have grounded on it the most destructive doctrines. At this time the difficulties of contention and the asperity of party are worn away, but we cannot help reflecting, that the principles and the conduct of lord Bute had almost brought this country to the verge of destruction; and, while we give this nobleman the fullest credit for talents and learning, for almost every intellectual and acquired accomplishment, we must add that, as a minister and a politician, he merits the severest reprehensions. Some of our author's future reflections on the conduct of Englishmen, respecting the royal family, we shall transcribe in this place.

'There is such a delicacy prevails in England, greater than in some arbitrary monarchies, concerning the conduct of the royal family, that truth of them is usually suppressed, until it is forgotten. The justice of history is thereby perverted; and the constitution, in this important point, is literally and efficiently destroyed. The king of England is no more than the first magistrate. It is an office held in trust. And although the maxim is, than he can do no wrong, which is founded upon the presumption, that every privy counsellor, according to the act of settlement, signs the ad-

means?—Do not these facts speak stronger than a thousand arguments, the necessity of a parliamentary reform?

'But it is further remarkable, and in the breast of every honest man it must be matter of sincere lamentation, that douceurs have been given to the judges.—Sir Richard Alton, in particular, was seen selling his tickets in 'Change Alley; and when the fact was mentioned to him at the Old Bailey at dinner, he confessed it, and said, he had as good a right to sell his tickets, as Mr. Justice Wylles, or any body else.—Is not this circumstance a full answer to all the en-
comiums on the independence of the judges?'

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vice he gives ; yet this law is not always observed ; and if it were, all important matters are transacted in the king's name, and he assents to them. In whose name then are they to be scrutinized, examined and canvassed ? The adviser is seldom known. The nation has unquestionably as deep an interest in the conduct of the royal family, as in the conduct of the ministry. Will any body now say, that the German measures in the reign of *George the Second*, were not the *favourite* measures of that king, or that they did not *originate* with him ? If the free spirit of the constitution was fairly recognized, it must appear, that the conduct of the royal family, is in every part of it a proper subject for public disquisition. The people are interested in it ; the welfare of the country is concerned in it. Even the female branches are called the *children of the nation* ; and when they marry, their portions are taken out of the public purse. But lawyers say the people can only know, and speak, by their representatives. If this legal opinion is well founded, the liberty of the press, which Englishmen sometimes esteem, but oftener betray, is a shadow, an *ignus fatuus*. Certain it is, that *time-serving* judges and *timid* juries, have made a deeper incision in the liberties of England, than all the arms of all the *Stuarts*. Some years ago it was a notion in Westminster-hall, that no person out of parliament, had a right to make observations upon the speech delivered by the king to his parliament. But after a little reflection and examination, this law-notion was exploded ; it was insupportable : it tended to establish a privileged vehicle of imposition upon the whole nation : than which nothing could be more unjust, nor more foreign to the British constitution. The people have a right to examine the conduct of every man in a public situation ; and it will hardly be considered, that they have no interest in that of the royal family. Therefore in those cases, where the party is not only in the highest state of elevation, but possesses the greatest extent of power, does not the *exercise* of this right become most essentially their concern ? To this delicacy, or something worse, is to be ascribed, the general falsification of all *modern* history. If the reader will give himself the trouble to compare the anecdotes of this work, with the histories of the times, he will see a manifest difference ; and yet the writer declares, that he has not inserted a single word, which, in his judgment, is not founded in the purest veracity.

The opposition made to the introduction of the Hessian troops, and some similar patriotic exertions, occasioned Mr. Pitt's dismissal from the office of paymaster, a place which he had held with a disinterestedness unexampled, and *voluntarily, we believe*, unimitated. The distresses of the nation in the war of 1756 occasioned his again coming into power in the more important office of secretary of state.

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The spirit which animated the nation at this æra is well known: the diligence and secrecy with which the different measures were conducted; the spirit of enterprize which distinguished the conductors is too well known to need being particularly mentioned. In this general sketch we connect, in fact, the two administrations of Mr. Pitt, passing over the little interval when court-intrigue removed, and the general voice of the nation restored him. One circumstance, in the first administration, may be mentioned with astonishment: he proposed, in the Spanish negotiation in 1757, to cede Gibraltar to Spain; and again, in 1761, offered it as the price of the sacrifice of the family-compact. We are superior to the empty pride of national punctilio, and well know the respect which the crudest idea of lord Chatham deserves; but, on this subject, we must differ. Without Gibraltar, France and Spain might have imposed duties on every ship that entered the Mediterranean; the trade of Britain would have been limited; and the first maritime power that the world ever saw might have had an additional fetter on her marine exertions. If the vast scheme, respecting the trade of Poland, had succeeded, one of the consequences might have been, that the dues on entering the Sound must have been remitted. In the Appendix it appears that this idea of the renunciation of Gibraltar was not new in the British court. It had occurred to George I. and even that prudent prince had promised it so far as it depended on him. This, in the court of an absolute monarch, was considered as an absolute promise, and the performance was afterwards demanded. We trust that Great Britain will never again be in a situation to require such a sacrifice.

The events on the succession of George III. are recent, and within the memory of many of our readers. It had been the fashion for some time to declaim on the misfortunes of victory, on the expences of a war, where success was pernicious, and defeat ruin. We are now more enlightened, enlightened by dear-bought experience; but, even at that time, it ought to have been seen, that Great Britain could not subsist as an independent power, without a navy equal to that which, within any probable contingency, could be brought against her; and that conquests, unconnected with, or not to be controuled by, such a navy, were useless. Yet the incroachments of the French on the side of Canada had been the cause of the war, and the clamours of two million British colonists demanded its cessation. There were, however, other sacrifices to have purchased, at that time, the West India islands; and, if Martinico had been ceded, St. Lucia, which would at any time have commanded it, with a sufficient naval force, should have been retained. Impartial posterity will at once see that the eagerness of the court

court to make peace occasioned them to obtain worse terms than the French before offered; and that Great Britain, in the event of a future war, gave her enemies the advantage. Our author notices Dr. Musgrave's accusation, and adds his examination before the house of commons. It was alledged that the French purchased the peace; but M. d'Eon, whom Dr. Musgrave quoted as one of the agents, has since said, that money was more probably given by England. Both might have been true; inducements might have led the English leaders to treat; and, when they were committed, it may have been found expedient, by any means, to procure terms apparently honourable and advantageous. In the momentary humiliation of Great Britain, France secured herself in case of future hostilities; and government will find the late cession of St. Lucia and Tobago most inconvenient, in case of hostilities in the West Indies. At present a fairer prospect opens to our view.

(To be concluded in the Appendix.)

A Vindication of the Rights of Woman: with Strictures on political Subjects. By Mary Wollstonecraft. 8vo. 6s. boards. Johnson. 1792.

ONE of the strictest proofs in mathematical demonstrations, is the reducing the question to an absurdity; by allowing, for instance, that the proposition is not true, and then showing that this would lead to the most obvious inconsistencies. Miss Wollstonecraft has converted this method of proceeding with the same success: reasoning on the boasted principles of the Rights of Man, she finds they lead very clearly to the object of her work, a Vindication of the Rights of Woman; and, by the absurdity of many of her conclusions, shows, while we admit the reasoning, that the premises must be, in some respects, fallacious.

Dismissing then those pretty feminine phrases, which the men condescendingly use to soften our slavish dependence, and despising that weak elegance of mind, exquisite sensibility, and sweet docility of manners, supposed to be the sexual characteristics of the weaker vessel, I wish to show that elegance is inferior to virtue, that the first object of laudable ambition is to obtain a character as a human being, regardless of the distinction of sex; and that secondary views should be brought to this simple touchstone.

This is the outline of her plan; but before she proceeds to show that this change would be suitable, useful, advantageous, it will be first necessary to prove that there is no sexual distinction

inction of character; that the female mind is equally fitted for the more arduous mental operations; that women are equally able to pursue the toilsome road of minute, laborious, investigation; that their judgments are equally sound, their resolution equally strong. After this is done, the benefit derived must be considered; and, when all are strong, to whom must the weaker operations belong? The female Plato will find it unsuitable to 'the dignity of her virtue' to dress the child, and descend to the disgusting offices of a nurse: the new Archimedes will measure the shirts by means of the altitude taken by a quadrant; and the young lady, instead of studying the softer and more amiable arts of pleasing, must contend with her lover for superiority of mind, for greater dignity of virtue; and before she condescends to become his wife, must prove herself his equal or superior.—It may be fancy, prejudice, or obstinacy, we contend not for a name, but we are infinitely better pleased with the present system; and, in truth, dear young lady, for by the appellation sometimes prefixed to your name we must suppose you to be young, endeavour to attain 'the weak elegance of mind,' the 'sweet docility of manners,' 'the exquisite sensibility,' the former ornaments of your sex; we are certain you will be more pleasing, and we dare pronounce that you will be infinitely happier. Mental superiority is not an object worth contending for, if happiness be the aim. But, as this is the first female combatant in the new field of the Rights of Woman, if we smile only, we shall be accused of wishing to decline the contest; if we content ourselves with paying a compliment to her talents, it will be styled inconsistent with 'true dignity,' and as showing that we want to continue the 'slavish dependence.'—We must contend then with this new Atalanta; and who knows whether, in this modern instance, we may not gain two victories by the contest? There is more than one batchelor in our corps; and, if we should *succeed*, miss Wollstonecraft may take her choice.

This work is dedicated to M. Talleyrand-Perigord, late bishop of Autun, who, in his treatise on National Education, does not seem to be perfectly convinced that the rights of man extend to woman; yet in France the diffusion of knowledge, our author asserts, is greater than in any other European nation, on account of the more unreserved communication between the sexes, though what the ladies have gained in knowledge they seem confessedly to have lost in delicacy. The following passage we must transcribe, for we confess we do not fully understand it.

'Contending for the rights of woman, my main argument is built on this simple principle, that if she be not prepared by education

cation to become the companion of man, she will stop the progress of knowledge, for truth must be common to all, or it will be inefficacious with respect to its influence on general practice. And how can woman be expected to co-operate unless she know why she ought to be virtuous! unless freedom strengthen her reason till she comprehend her duty, and see in what manner it is connected with her real good? If children are to be educated to understand the true principle of patriotism, their mother must be a patriot; and the love of mankind, from which an orderly train of virtues springs, can only be produced by considering the moral and civil interest of mankind; but the education and situation of woman, at present, shuts her out from such investigations.

In this work I have produced many arguments, which to me were conclusive, to prove that the prevailing notion respecting a sexual character was subversive of morality, and I have contended, that to render the human body and mind more perfect, chastity must more universally prevail, and that chastity will never be respected in the male world till the person of a woman is not, as it were, idolized, when little virtue or sense embellish it with the grand traces of mental beauty, or the interesting simplicity of affection.*

The first sentence is erroneous in fact and in reasoning: it is contradicted by the experience of ages, the practice of different nations. The second sentence is a curious one—How can she be supposed to co-operate (we *suppose* in the progress of knowledge) unless she know why she ought to be *virtuous*? Virtuous! Here must be some mistake: what has virtue to do with the progress of knowledge? As to freedom, strengthening the reason, &c. we see no occasion for metaphysical investigation on this subject: that virtue is connected with prosperity and happiness, and vice with misfortune and misery, she might learn, not from Locke, but the New Testament. The concluding sentence of the first paragraph is still more strange. Patriotism may be very properly instilled by a father; and we must beg leave to differ in opinion from this lady in another point: we are confident, from frequent and extensive observation, no arguments can confute the opinion that we have formed, and we must still persist in thinking, that the education and situation of women, at present, really and effectually *inspire* the love of mankind. We do believe with Miss Wollstonecraft, that chastity will be respected more, when the person of a woman ceases to be idolized, and the grand traces of mental beauty are principally conspicuous.

The pathetic address *ad hominem**, on the injustice and cruelty

* As we write this article professedly for the service of the lady, we ought to apologise for the Latin word. It may be englished '*personal address*;'—but homi-

cruelty of subjugating women, is interesting and well expressed. It is true, that women cannot 'by force be confined to domestic concerns:' it is equally true, that 'they will neglect private duties, to disturb, by cunning tricks, the orderly plans of reason;' and sometimes, we may add, even for worse purposes. We agree too, that no coercion should be established 'in society, and the common law of gravity prevailing, the sexes will fall into their proper place;' nor shall we object to another passage, that 'if women are not permitted to enjoy *legitimate rights*, they will render both men and themselves vicious to obtain *illicit privileges*.' But to be serious.

We should despise ourselves, if we were capable to garble sentences, in order to make them bear a different or a double meaning. The meaning of miss Wollstonecraft must be obvious, and we have only marked the equivocal nature of her language by Italics. If the whole was not as defective in reasoning as in propriety, we should not for a moment have indulged a smile. The object of this dedication, and indeed of her whole work, is to show that women should participate in the advantages of education and knowledge, that they may be more suitable companions for their husbands, better tutors in the earlier periods of their children's lives, and more useful active citizens. When she steps from the slits of patriotism, and omits the last object, she reasons with accuracy and propriety; not always indeed in a regular method, or by a well compacted chain of argument, but sometimes with a force carrying conviction. When we proceed to examine the subject more closely, and enquire into the degree of education and mental improvement necessary, we suspect that we must greatly differ. Are the mental powers to be regulated only, and generally informed, or are the sciences to be regularly taught? If a young woman be led to examine a subject coolly, to compare different arguments, to estimate the different degrees of evidence which each subject admits of, and to trace with some attention the evolutions of the human mind: above all, if she indulges a habit of reflection, and is neither afraid nor ashamed to look at her own errors, and investigate their source, she will be a more pleasing companion, a better wife and mother, a more useful member of society. All this a frequent reflection, and the conversation of a sensible man, will teach better than books, if we except those general essays, which, while they improve the mental faculties, add to the stock of ideas;

* *humanism* is a word, in this instance, peculiarly happy, for it means man or woman—either exclusively man, or those *many females* who endeavour to imitate men.

and those works, which instruct the mind by the experience of former ages, or trace its exertions in different circumstances; we allude to history and travels, for we, *at present*, exclude the more elegant works of entertainment.

If we examine the sciences to be taught, it will be necessary to consider a previous question, how far there is a sexual difference in minds. Physicians have told us, and we have reason to think their account, as it is derived from the observation of succeeding ages, true, that different bodily constitutions are connected with minds of different faculties and powers. They have distinguished the volatile, choleric, temperament from the slower and more steady melancholic, the one which rapidly attains and soon loses, from the other more capable of attention, requiring greater diligence, and more carefully retaining the ideas acquired. Even a poet, no common observer of men and manners (we mean Horace), has distinguished the volatile youth from the more steady adult. If then there are similar constitutional differences in women, must we deny that there is not some difference in their minds? To examine facts: France boasts the marquise de Chatelet, and Mademoiselle Keralio; England Mrs. Carter, and Mrs. Macaulay; in criticism each nation has produced a madame Dacier and Mrs. Montague. Their works deserve praise; but we seek in vain that profound spirit of investigation, those deep comprehensive views, that calm intuitive penetration, which have distinguished the works of *many* men on similar subjects. It is usual, we know, on the strength of these names, to challenge the men; but they need not fear the contest. If those, who have spent their lives in their peculiar studies, do not rise to superior excellence, unless compared with women, we must suppose some constitutional defect; if we cannot blame the culture, the soil must be less fruitful. If miss Wollstonecraft means only that the understandings and intellectual attainments of some men are superior to those of some women, the contest is at an end, and we freely confess that we know women who would excel in the office of premier, even (with deference be it spoken) some members of the house of commons. But this forms no exception; for, if the general change, which our author recommends in national education were to take effect, the state would lose 10,000 useful domestic wives, in pursuit of one very indifferent philosopher or statesman. With these premises then before us, we shall proceed to examine our author's work, and let us only add, in excuse of the ludicrous turn we have given to some of this lady's sentences, that she has herself a little too freely alluded to the communication of sexes. Even in the Dedication, she speaks of the 'essence of
C. R. N. A. R. (IV.) April, 1792. E c sensuality,

'sensuality' having been extracted in France 'to regale the voluptuary, and that a kind of sentimental lust has prevailed;' of the calls of *appetite*, &c. Nor is this fault confined to the Dedication: it pervades the whole. Surely Mrs. Cowley did not tacitly allude to these improprieties, when, in the preface to her last comedy, she spoke of the work before us as containing 'a *body* of mind.'

In the Introduction miss Wollstonecraft explains more particularly her object. She allows the physical superiority of the males, but wishes to give the ladies strength of body and mind, to induce them to look on 'refinement of taste,' 'delicate sentiments,' and 'susceptibility of heart' as weakness and the means of slavish dependence. Such beings she thinks objects of pity, and the kind of love which these qualities inspire, contemptible.—To acquire habits of reflection, self-command, firmness, and resolution, are undoubtedly proper: to discard the softer feelings, refinement of taste, and delicacy of sentiment is, we think, to be no longer women. We are sure we speak the sense of mankind, when we say it is to be no longer amiable, attractive, or interesting.

The first chapter contains the consideration of the rights and involved duties of mankind. Its object is to show the disadvantages which flow from the superiority of distinction, from monarchy and hereditary honours. Miss Wollstonecraft falls into the error which we noticed in our review of her first pamphlet, viz. vague inconclusive reasoning from imperfect ideas, and the want of a well-digested plan. The observations we shall transcribe relate to Rousseau's defence of a state of solitude; and the following is the reasoning, and the language, that is to defend the Rights of Women.

'When that wise Being who created us and placed us here, saw the fair idea, *willed*, by *allowing it to be so*, that the passions should *unfold our reason*, because he could see that present evil would produce future good. Could the helpless creature whom he called from nothing break loose from his providence, and boldly learn to know good by practising evil, without his permission? No.—How could that egernetic advocate for immortality argue so inconsistently? Had mankind remained for ever in the brutal state of nature, which even his magic pen cannot paint as a state in which a single virtue took root, it would have been *clear*, though not to the *sensitive unreflecting wanderer*, that man was born to run the circle of life and death, and adorn God's garden for some purpose which could not easily be reconciled with his attributes.

'But if, to crown the whole, there were to be rational creatures produced, allowed to rise in excellence by the exercise of powers implanted for that purpose; if benignity itself, thought

fit to call into existence a creature above the brutes*, who could think and improve himself, why should that inestimable gift, for a gift it was, if man was so created as to have a capacity to rise above the state in which sensation produced brutal ease, be called, in direct terms, a curse? A curse it might be reckoned, if all our existence was bounded by our continuance in this world; for why should the gracious fountain of life give us passions, and the power of reflecting, only to embitter our days and inspire us with mistaken notions of dignity? Why should he lead us from love of ourselves to the sublime emotions which the discovery of his wisdom and goodness excites, if these feelings were not set in motion to improve our nature, of which they make a part, and render us capable of enjoying a more godlike portion of happiness? Firmly persuaded that no evil exists in the world that God did not design to take place, I build my belief on the perfection of God.'

First, the creature produced is not rational, and yet he is to reflect, and to discover what is within the powers of reason only. Next he is rational, and what does his reason lead him to? to a future state: certainly, but what is the connection of this part of the subject with the gregarious nature of animals, or the social qualities of man? The philosopher will smile at the note, when he perceives that animals, not gregarious, are supposed not to pair, since to pair is mentioned as the distinction of being gregarious. Might we venture? No, we dare not hint at the *unpaired* state of this advocate of the social nature of man. The comparison between the weak, insipid minds of *some* officers (our author must allow us to limit her position) and fashionable women, is very just: similar causes will generally produce similar effects, and the boasted strength of mind, even of lordly man, is not proof against the enervating causes; the lion, that has been stunted in his growth, either by accident or design, will never become the terror of the forest.

Our author next discusses the prevailing opinion of sexual character†. This title does not convey a proper idea of the two chapters in which the subject is contained. The object is to show that women have been unfairly treated. Instead of the sweet attractive grace, mild, docile, blind obedience, tenderness, affection, and all the softer passions of the mind, the severer studies should have been inculcated, and the firmer vir-

* Contrary to the opinion of anatomists, who argue by analogy from the formation of the teeth, stomach, and intestines, Rousseau will not allow a man to be a carnivorous animal. And carried away from nature by a love of system, he disputes whether man be a gregarious animal, though the long and helpless state of infancy seems to point him out as particularly impelled to pair.

† Miss Wollstonecraft has not been explicit in defining the meaning of sexual character; and we therefore do not fully understand the meaning of her assertion in the 'Summary,' that there are no sexual virtues, not even modesty!

tues cherished. To a certain extent, we can agree with our fair author. Women have been considered too frequently as the idols of the senses, as the objects of amusement in the moments of pleasure. Their minds have been looked on as barren wastes, the cultivation of which would be useless, or unprofitable. This conduct is undoubtedly erroneous: women are the companions of man, and the companions of a rational creature should possess reason not totally uncultivated. Yet, on the other hand, man is not merely rational: sense and judgment are requisite for his conduct, and the softer affections claim their share; affections which women feel more acutely, in which their sensibility is more refined, and their taste more exquisite. These affections are equally a part of man, and, in these, if we understand miss Wollstonecraft rightly, woman is to have no share. Reason and virtue are to form the whole of both characters. — As we have already stated our opinion of the sexual differences of mind, we may venture to produce the following attack on Rousseau, with commendation. The few exceptions we should make will be easily perceived; and these are certainly not against the moral virtues, of which women in general feel the force more acutely, and even practise more severely than men.

‘ Women are, therefore, to be considered either as moral beings, or so weak that they must be entirely subjected to the superior faculties of men.

‘ Let us examine this question. Rousseau declares that a woman should never, for a moment, feel herself independent, that she should be governed by fear to exercise her *natural* cunning, and made a coquettish slave in order to render her a more alluring object of desire, a *sweeter* companion to man, whenever he chooses to relax himself. He carries the arguments, which he pretends to draw from the indications of nature, still further, and insinuates that truth and fortitude, the corner stones of all human virtue, should be cultivated with certain restrictions, because, with respect to the female character, obedience is the grand lesson which ought to be impressed with unrelenting rigour.

‘ What nonsense! when will a great man arise with sufficient strength of mind to puff away the fumes which pride and sensuality have thus spread over the subject! if women are by nature inferior to men, their virtues must be the same in quality, if not in degree, or virtue is a relative idea; consequently, their conduct should be founded on the same principles, and have the same aim.

‘ Connected with man as daughters, wives, and mothers, their moral character may be estimated by their manner of fulfilling those simple duties; but the end, the grand end of their exertions should be to unfold their own faculties and acquire the dignity of

conscious

conscious virtue. They may try to render their road pleasant; but ought never to forget, in common with man, that life yields not the felicity which can satisfy an immortal soul. I do not mean to insinuate, that either sex should be so lost in abstract reflections or distant views, as to forget the affections and duties that lie before them, and are, in truth, the means appointed to produce the fruit of life; on the contrary, I would warmly recommend them, even while I assert, that they afford most satisfaction when they are considered in their true subordinate light.'

Miss Wollstonecraft attacks Dr. Gregory also with some success. His system of reserve and dissimulation we think evidently wrong; and, though Dr. Gregory possessed the more amiable virtues in the highest degree, his system of female excellence was formed in consequence of confined views, and a state of society, neither the best, nor the most eligible. Two passages of a different nature we shall transcribe.

'Of the same complexion is Dr. Gregory's advice respecting delicacy of sentiment, which he advises a woman not to acquire, if she has determined to marry. This determination, however, perfectly consistent with his former advice, he calls *indelicate*, and earnestly persuades his daughters to conceal it, though it may govern their conduct: as if it were indelicate to have the common appetites of human nature.'

'How women are to exist in that state where there is to be neither marrying nor giving in marriage, we are not told. For though moralists have agreed that the tenor of life seems to prove that *man* is prepared by various circumstances for a future state, they constantly concur in advising *woman* only to provide for the present. Gentleness, docility, and a spaniel-like affection are, on this ground, consistently recommended as the cardinal virtues of the sex; and, disregarding the arbitrary economy of nature, one writer has declared that it is masculine for a woman to be melancholy. She was created to be the toy of man, his rattle, and it must jingle in his ears whenever, dismissing reason, he chooses to be amused.'

Of such vague inconclusive reasoning, strung together with little art, and no apparent plan, do these chapters consist. The whole is an indignant invective against treating women merely as toys, as the amusement of an idle moment, and as gratifying (our author sets the example of the language), the calls of appetite. We might cull some passages, so inconsistent is our author, in which she supports our opinions; and some writers, particularly Shakspeare, whose nervous mind she commends, might be adduced, as by no means agreeing with this author in his opinion of women. But this would be a petty

warfare. We want not to prove miss Wollstonecraft inconsistent, either in her doctrines or her example. We wish to take up the question on its most solid ground—Have the qualifications of the two sexes been mistaken? Are the ladies entitled from their natural powers, taken collectively, to lead, or even to rival the men in scientific pursuits, in the labours of the mind? We have shown, in general, what must be the answer to these questions; and we find, in our comprehensive view, we have anticipated several remarks which had occurred to us in perusing particular passages of these chapters.

(To be concluded in our next Number.)

The Pleasures of Memory, a Poem, in Two Parts. By the Author of 'An Ode to Superstition, with some other Poems.'
4to. 3s. 6d. Cadell. 1792.

THE flame of genius which pervaded, and so brightly glowed in the Ode to Superstition, demanded our applause, which we shall not withhold from the present poem, though exhibiting less splendid marks of poetical inspiration; more argumentative and metaphysical. We must likewise make some deductions on account of a few passages not so carefully written as they might have been.

‘The intrepid Swiss, that guards a foreign shore,
Condemn’d to climb his mountain-cliffs no more,
If chance he hear that song so sweetly wild,
His heart would spring to hear it, when a child;
That song, as simple as the joys he knew,
When in the shepherd-dance he blithely flew;
Melts at the long-lost scenes that round him rise,
And sinks a martyr to repentant sighs.’

We cannot reconcile the fourth, the seventh and eighth lines to grammar. Indeed, according to their proper arrangement, the fifth and sixth should follow the third; then the fourth, &c. in which some necessary words, such as the following, appear to have been omitted. ‘His heart (*which*) sprung to hear it, when a child,’—or, ‘his heart would spring to hear it (*as*) when a child, (*would*) melt at the long-lost scenes, and sink a martyr, &c.’ We do not thoroughly approve of the heart’s being styled a ‘martyr,’ nor of ‘flying in the shepherd dance.’ This word seems rather pressed into the service in another place. The negroe slave is described as expecting after death to wake again on Congo’s shore, and

‘Beneath his plantain’s ancient shade, renew
The simple transports *that with freedom flew.*’

Again

Again,

‘ The school’s lone porch, with reverend mosses gray,
Just tells the pensive pilgrim where it lay.’

Should we not have had *stood* instead of *lay*, if the rhyme would have admitted it? — Some few expressions are rather confused.

‘ That hall, where once, in antiquated state,
The chair of justice held the grave debate.’

The chair of justice, figuratively speaking, might *hear*, but those who urge their complaints against each other before it, properly speaking, ‘ hold the debate.’ These lines form part of the description of an old mansion in the country, where the author is supposed to have spent his youthful days; and the revisiting which affects him with those pleasing, though melancholy, sensations that the feeling mind on such an occasion always experiences. The passage which follows them speaks to the heart, and is replete with poetical beauties.

‘ Now stain’d with dews, with cobwebs darkly hung,
Oft has its roof with peals of rapture rung;
When round yon ample board, in due degree,
We sweeten’d every meal with social glee.
The heart’s light laughter crown’d the circling jest;
And all was sunshine in each little breast.
’Twas here we chas’d the slipper by its sound;
And turn’d the blindfold hero round and round.
’Twas here, at eve, we form’d our fairy ring;
And fancy flutter’d on her wild-est wing.
Giants and genii chain’d the wondering ear;
And orphan woes drew Nature’s ready tear.
Oft with the babes we wander’d in the wood,
Or view’d the forest-seats of Robin Hood:
Oft, fancy-led, at midnight’s fearful hour,
With startling step we scal’d the lonely tow’r;
O’er infant innocence to hang and weep,
Murder’d by ruffian hands, when smiling in its sleep.

‘ Ye household deities! whose guardian eye
Mark’d each pure thought, ere register’d on high;
Still, still ye walk the consecrated ground,
And breathe the soul of inspiration round,

‘ As o’er the dusky furniture I bend,
Each chair awakes the feelings of a friend,
The storied arras, source of fond d-light,
With old achievement charms the wilder’d sight;
And still, with heraldry’s rich hues impress’d,
On the dim window glows the pictur’d crest.

The screen unfolds its many-colour'd chart.
 The clock still points its moral to the heart.
 That faithful monitor 'twas heav'n to hear !
 When soft it spoke a promis'd pleasure near :
 And has its sober hand, its simple chime,
 Forgot to trace the feather'd feet of Time ?
 That massive beam, with curious carvings wrought,
 Whence the caged linnet sooth'd my pensive thought ;
 Those muskets cas'd with venerable rust ;
 Those once-lov'd forms, still breathing thro' their dust,
 Still from the frame, in mould gigantic cast,
 Starting to life— all whisper of the past !

' As thro' the garden's desert paths I rove,
 What fond illusions swarm in every grove !
 How oft, when purple evening ting'd the west,
 He watch'd the emmet to her grainy nest ;
 Welcom'd the wild bee home on wearied wing,
 Laden with sweets, the choicest of the spring !
 How oft inscrib'd, with friendship's votive rhyme,
 The bark now silver'd by the touch of Time ;
 Soar'd in the swing, half pleas'd and half afraid,
 Thro' sister elms that wav'd their summer shade ;
 Or strew'd with crumbs yon root-inwoven seat,
 To lure the red-breast from his lone retreat !

' Childhood's lov'd group revisits every scene,
 The tangled wood-walk and the tufted green !
 Indulgent memory wakes, and, lo ! they live !
 Cloth'd with far softer hues than light can give,
 Thou'last best friend that heav'n assigns below,
 To sooth and sweeten all the cares we know ;
 Whose glad suggestions still each vain alarm,
 When nature fades, and life forgets to charm ;
 Thee would the muse invoke !— to thee belong
 The sage's precept, and the poet's song.'

We have one tale in this performance to exemplify the subject, and illustrate the influence of Memory in solitude, sickness, and sorrow. It is, on the whole, extremely beautiful, but marked by several defects. Florio, 'a blithe and blooming forester,' rises early with his gun,

' Eager to bid the mountain-echoes wake,
 And shoot the wild-fowl of the silver lake.
 High on exulting wing the heath-cock rose,
 And blew his shrill blast o'er perennial snows.'

At first view it appears as if the heathcock was introduced as one of these water-birds; what is meant by his 'blowing his

his shrill blast,' we know not; nor the meaning of the epithet 'ambush'd' in our subsequent quotation: at least we think it improperly applied. It cannot properly signify *concealed* or *hidden*, as it displayed 'the smile of welcome;' nor *treacherous*, as it conducted Florio to a welcome reception.

'When, lo! an ambush'd path the smile of welcome wore,
Imbowering shrubs with verdure veil'd the sky,
And on the musk-rose shed a deeper dye.'

Here again, though we will allow that trees may, in the language of poetry, lift their verdure to the sky, or clothe it in verdure, yet we cannot easily conceive how humble shrubs should have a similar or greater effect. From the musk-rose being in blossom, and the opening lines of the story, it appears that Florio commenced his expedition in the spring or summer; a season in which no sportsman would pursue the 'wild-fowl of the lake.' Some few other defects occur in the subsequent parts of the story; but they are over-powered by its beauties; and the reader will be better pleased with our transcript of its conclusion, than with so ungracious an exhibition.

'The father strew'd his white hairs in the wind,
Call'd on his child—nor linger'd long behind;
And Florio liv'd to see the willow wave,
With many an evening-whisper, o'er their grave.
Yes, Florio liv'd—and still of each possess,
The father cherish'd, and the maid caress'd!

'For ever would the fond enthusiast rove,
With Julia's spirit, thro' the shadowy grove;
Gaze with delight on every scene she plann'd,
Kiss every floweret planted by her hand.
Ah! still he traced her steps along the glade,
When hazy hues and glimmering lights betray'd
Half-viewless forms; still listen'd as the breeze
Heav'd its deep sobs among the aged trees;
And at each pause her melting accents caught,
In sweet delirium of romantic thought!
Dear was the groat that shunn'd the blaze of day;
She gave it spars to shoot a trembling ray.
The spring, that bubbled from its inmost cell,
Murmur'd of Julia's virtues as it fell;
And o'er the dripping moss, the fretted stone,
In Florio's ear breath'd language not its own.
Her charm around th' enchantress Memory threw,
A charm that soothes the mind, and sweetens too!

The author, in conformity to Locke, supposes that superior beings are blest with a nobler exercise of this faculty: he imagines,

gines, likewise, that the spirits of the dead (and a soothing reflection it is), are not inattentive to the concerns of their former friends. This leads him to a sublime address, or invocation, to the spirit of a deceased brother, and the following elegant apostrophe to the subject of his poem, with which it concludes,

‘ Hail, Memory, hail ! in thy exhaustless mine,
From age to age unnumber’d treasures shine !
Thought and her shadowy brood thy call obey,
And place and Time are subject to thy sway !
Thy pleasures most we feel, when most alone ;
The only pleasures we can call our own.
Lighter than air, Hope’s summer-visions die,
If but a fleeting cloud obscure the sky ;
If but a beam of sober reason play,
Lo, fancy’s fairy frost-work melts away !
But can the wiles of art, the grasp of power,
Snatch the rich relics of a well spent hour ?
These, when the trembling spirit wings her flight,
Pour round her path a stream of living light ;
And gild those pure and perfect realms of rest,
Where virtue triumphs, and her sons are blest.’

A Translation of all the Pythian, Nemean, and Isthmian Odes of Pindar, except the fourth and fifth Pythian Odes, and those Odes which have been translated by the late Gilbert West, Esq. By the Rev. J. Banister. 8vo. 5s. boards. Wilkie. 1791.

WE can see no reason why Mr. Banister, whose abilities are certainly equal to the undertaking, should except the fourth and the fifth Pythian Odes. They are likewise left untouched by Mr. Tassier in his late publication, and therefore a fairer object for this gentleman’s undertaking.

The narrative in the fourth Ode is, it must be confessed, rather flat and tedious ; but it contains some curious circumstances relative to Jason and the Argonautic expedition : nor is it quite devoid of poetical passages. That hero’s dress and appearance is well described, and the joy of Aeson, on his unexpected return, natural and affecting.

— τοι μὲν ποιεῖς —
Θοῦτ' ἔγχεσ' ὀφθαλμοῖς πατρὸς·
Ex δ' ἀπὸ μὲν πομπῆς ἐλθὼν
Δακρυὰ ὑψηλῶς βλάπτειν
Ἄς περὶ ψυγῶν ἔκει
Γαῖῃσιν ἐξαιρέτων,
Τοῖσιν ἰδὼν καὶ φίλους ἀνδρῶν.

The

The following lines will convey the sense, but not the spirit, to the English reader.

The dome he enters, and the father's eyes
Sudden his long-lost Jason recognise,
Down his wan cheek the tears swift streaming flow;
But speechless raptures in his bosom glow,
To view his son adorn'd with every grace;
His son, the loveliest of the human race.

This description will not strike every reader as much as it deserves. It is an original draught from nature; but has been copied and familiarised to us by a number of succeeding poets. The intercession for Demophilus, which succeeds, and who had been exiled by Arcefilaus, king of Cyrene, to whose honour the Ode was composed, though likewise a little too long, is sometimes forcible, and sometimes pathetic. The fifth is chiefly confined to his praise, and sprinkled with some moral sentiments and flowers of poetry.

The Olympic Odes, omitted by Mr. West, are not attempted by Mr. Banister, 'on account, he says, of Mr. Pye's spirited and poetical translation.' To these gentlemen we consider him as scarcely inferior in spirit and elegance; we must except, however, some highly finished passages in Mr. West's translation, which are superior to all competition. Mr. Banister, like him, indulges himself in pretty great liberties with respect to the original; and often paraphrases rather than translates. Mr. Tasker's fidelity is superior to our present author's; but he is excelled by him in elegance and harmony. The liberties he takes are, however, in general, very excusable. Few of the Greek poets will bear a close version, and Pindar, we think, less than any. Cowley remarks, that 'his Pegasus flings writer and reader too, that sits not sure.' His smoke has undoubtedly sometimes been mistaken for fire; and his flights, however sublime, are desultory and unequal. We find in Athenæus, that within about one hundred years after his death, in the time of Eupolis the comedian, his Odes were fallen into contempt, and the prince of lyric bards was the frequent object of Aristophanes' satire. But it was not, always a disgrace to be ridiculed by Aristophanes, and no stress can be laid on the fluctuation of public taste. Pindar is again restored to his deserved honours; and though we cannot think his rambling dithyrambics always entitled to our unqualified praise, his rational piety (some allowance must be made for the time in which he lived), and sublime morality, often excite our warmest approbation.

A striking instance occurs towards the conclusion of the eighth Pythian Ode.

! Those

• Those who enjoy a rich and affluent state
 Are view'd with wonder by the gazing throng,
 Who think that to superior rank belong
 Superior talents. But in reason's scale,
 If not conjoin'd with virtue, nought avail
 Such tinsel honours. Our attempts are vain,
 Unless the gods assist or wealth or power to gain:
 Their hands alone direct the course of fate,
 To raise the humble from their fallen state,
 Or teach the proud and insolent to feel
 The sad reverse of fortune's giddy wheel.
 Thus by the guidance of the powers above,
 In quick succession, human glories move:
 But, Aristomenus, the same success
 Continues still thy brave attempts to bless.

• Four noble youths beneath thy hand
 Fell vanquish'd on the Pythian sand.
 Unhappy fate! With many a tear
 And look dejected they return,
 And oft their sad disaster mourn;
 No tender mother comes to cheer
 Their hopes with smiles of heart-felt joy,
 But through the streets they run, with wild affright,
 And shun the happy victor's sight,
 While self-tormenting thoughts their minds employ.
 But those, the favour'd few of heaven,
 To whom a happier lot is given,
 By whom the victor's wreath is worn,
 Beyond their hopes to honours rais'd,
 By every tongue their virtues prais'd,
 And on the wings of rumour borne:
 Not wealth can give such joys refin'd;
 But soon our glory rises to a blaze,
 And ah! too soon the sick'ning flame decays,
 Shook by misfortune's cruel wind!
 Ah what is man! A being of a day!
 A something! nothing! vanishing away
 Like the thin shadow of a flitting dream,
 On which should Jove with eye benignant beam
 A slender portion of his heavenly light,
 Soon would it glow with colours warm and bright;
 In wealth and peace our happy days would flow,
 Unhurt by guilt, and undisturb'd by woe.

The passage describing the return of the unsuccessful combatants is not strictly exact to the original, nor equal to it in beauty.

— Τὸς ὑπὲρ τοῦ ὅμου

Εὐκαλῶτος ἐν τῷ οὐκ—

— καὶ κρήνη, καὶ μελαιντῶν

Παρ' ματέρ', ἀμφὶ γίλῳ;

Εὐκαλῶτος ὡς καὶ κατὰ λαοῦς

Δ' ἐχθρῶν ἀπαρτὶ πτωσσόντι, συμ—

— Φ. ρα διδάσκαλοι.

An expression *, towards the conclusion, greatly resembles that in the Wisdom of Solomon † (ii. 5.) 'For our time is a very shadow that passeth away:' and the reflection that follows is worthy an inspired writer.

In the opening of the eighth Nemean Ode we find a warm panegyric on beauty and virtuous love. The translation does not appear inferior to the original; and with this pleasing specimen we shall close our article.

'Beauty rever'd by men below and gods above,
Herald of Venus and ambrosial love,
Delighting still to fix thy seat
On virgin eyelids, soft and sweet,
Those happy few enjoy thy kind regards,
Whose souls serene and pure, religion guards,
While others, led astray by wild desires,
Are doom'd to burn in unextinguish'd fires;
'Tis wisdom's part to seize the present hour,
While bloom the sweets of youth's fair opening flower,
To shun the dangerous snares of lawless love,
Content it's chaste and calm delights to prove.'

The New London Medical Journal. Vol. I. 8vo. 2s. 6d.
Deighton. 1792.

THOUGH periodical publications, especially such as offer opinions, and consequently are connected with our own plan, can scarcely be, with propriety, the object of our notice, yet however delicate the task, we cannot, when called on, decline our duty; nor can we refuse the Editors of the New London Medical Journal the attention which we have lately bestowed on Medical Facts and Opinions, and which we have, for many years, paid to Dr. Duncan's Commentaries.

The London Medical Journal, it is now well known, has yielded to a similar work, published after longer intervals, under the title of 'Medical Facts and Opinions.' The title was either too popular to be wholly lost, or the plan of more frequent publication too advantageous to be at once resigned.

* Εὐκαλῶτος.—ὡς καὶ κατὰ λαοῦς.

† Σκῆψις γὰρ περὶ τοῦ βίου ἡμεῶν.

The New Medical Journal is the consequence either of the bookseller's sagacity, or the editor's judgment; and we own that we are not displeased with the attempt. From opinions delivered with candour mankind must be benefited, though they should disagree; and the world will naturally attend to those who may best deserve it. The work before us is designed to convey an account of such cases as, either from the progress or treatment, deserve to be recorded. The editors mean not, however, to exclude other medical essays of a more general and theoretical nature, meaning chiefly, in the latter department, those disquisitions which trace any disease to its cause, or detect the operation of a common cause operating differently, according to the effects of situation, climate, or constitution. Original essays on chemistry are also to be admitted. A careful and concise abstract of medical publications is to follow, particularly of those foreign works, and medical or philosophical journals, connected with their plan. Medical news of every kind, with biographical memoirs of eminent persons, and a list of the new medical publications, are to conclude each Number.

A very slight knowledge of the numerous publications in medicine, and the sciences connected with it, will show that this plan is very little proportioned to the extent of a quarterly publication of the size before us. If our authors cull only the choicest, they will find little room for original essays. If they go back, as they have done, to works published some years since, their difficulties will be increased. We must repeat too what we have often had occasion to notice, that, in collections of essays, furnished by voluntary assistants, complaisance, the partiality of friendship, and many other motives, will greatly lessen the value of communications. With these hints the editors will probably not be offended: we meant to assist, not to injure their work. It is next necessary to consider particular essays.

Case of bony Excrecence on the Inside of the Jaw, by Edward Harrison, M. D. Physician at Horncastle, Lincolnshire.—The excrecence consisted of bony fibres, shooting from the diseased periosteum. It was removed by a chisel, and prevented from returning by the application of a caustic. The editors mention two similar cases from Mr. Hunter's lectures, where the disease returned on account of the periosteum not being destroyed by the caustic. That used by Dr. Harrison was the corrosive sublimate.

Case of Nasal Hæmorrhage, with Petechiæ. By the same.—It was a case of scurvy from scanty diet, and unalimentary provisions. Our author employed the St. Lucia bark with opium; the former in doses much too small.

An

An Account of the Discovery of Azote, or Phlogificated Air, in the Mineral Waters of Harrogate. By T. Garnett, M. D. Physician at Harrogate.—Our knowledge of the aerial contents of mineral waters is increasing. This is the first instance of phlogificated air having been found in cold waters: the medical effects are yet to be ascertained. Dr. Garnett's explanation of the method, by which the waters may have been impregnated with this air, is ingenious; but we suspect the operation is not so extensive, as to account for the whole of the air, and many other sources might be suggested.

A Case of Tænia, or Tape-Worm, cured by Flowers of Sulphur. By the same.—The dose of the sulphur taken was half an ounce, and it is certainly an easy remedy for a case so distressing, and which often ends in atrophy. It has been often mentioned by other authors.

Observations on Venesection in Thoracic Inflammation; with a Case. By Mr. Stringer, Surgeon, Reigate in Surry.—Mr. Stringer, in this essay, proposes some doubts and difficulties of which he does not appear to see the full extent. That there are inflammations of the lungs, which will not bear bleeding, we well know; but that they proceed from acrimony, and are to be relieved by opium, is doubtful. His instance is that of a man who attempted to hang himself. He had convulsions with symptoms of apoplexy. Copious and sudden depletion of the venous system did not do service; but the convulsions were quieted by 50 drops of the tinctura Thebaica. This subject, with the case, would require a very long discussion. In inflammations of the lungs, opium is of very doubtful effect, even when they are attended with putrid fever; and, in the instance recorded, we suspect that the convulsions, produced by fullness of the vessels, were continued from debility and irritability.

This is the substance of the five essays recorded in this Number; and, in general, they do not appear to us to be such communications as the plan requires. If we except Dr. Garnett's essay, we must own that little is added to the stock of medical knowledge by the present collection.—But in this respect, the Journal may probably improve.

The first work noticed in the second department is the London Medical Journal in its new form, or rather the original observations on cases recorded, for the editors do not mention the works analysed in that publication. This plan is, we think, neither delicate nor political: it is not delicate, as it appropriates, a little unfairly, the labours of their predecessors, under the new title; and it is not political, as the comparison is not very favourable. As a collection of medical papers, it was undoubtedly within their plan; as a continuation

tion of the London Medical Journal, it would have been better to have passed it over.—To this collection no remarks are subjoined.

The Asiatic Researches; Fordyce's Treatise on Digestion; Dr. Austin's Treatise on the Origin and component Parts of the Stone in the Bladder; some Papers from the Journal de Physique, October 1791; and some from the Annals of Chemistry for August and September 1791; Extracts from the Memoirs of the Royal Academy at Turin 1788, and 1789; as well as from the second Part of the Philosophical Transactions of last Year, are the other works analysed in this part of the Journal. From the Medical News we shall select two or three articles.

‘*Extract of a Letter from Venice, Sept. 10, 1791.*

‘A poor man, lying under the frightful tortures of the hydrophobia, was cured with some draughts of vinegar, given him by mistake instead of another potion. A physician of Padua, called *count Leonissa*, got intelligence of this event at Udine, and tried the same remedy upon a patient that was brought to the Padua hospital, administering him a pint of vinegar in the morning, another at noon, and a third at sunset, and the man was speedily and perfectly cured.’

‘In the Gazette Salutare it is said, that M. Dufresnoy has cured twenty-eight cases of consumption, *la phthisie tuberculeuse*, by the use of a species of mushroom (*agaricus piperatus et deliciosus* Linn.) conjoined with an opiate—as mushrooms approximate to the nature of animal food, does not this fact corroborate the plan of treatment recommended by Dr. Percival, and other late writers?’

‘*Extract of a Letter from Edinburgh, Nov. 10.*

‘Dr. Hamilton's method of treating dropcies by giving mercury nearly to the point of salivation, previous to the exhibition of diuretics, is attended with great success. — The New College will be a magnificent and commodious building. — Dr. Black has espoused the antiphlogistic doctrine, and uses the French nomenclature in his class. — Dr. Gregory is said to be engaged in a metaphysical work.’

Hogarth illustrated, by John Ireland. 2 Vols. 8vo. 2l. 12s. 6d. boards. Boydells. 1791.

THE deserved popularity of the works of Hogarth renders any good commentary upon them a desirable publication. The meagre and uninformed work of Mr. Trusler, intitled, *Hogarth*

Hogarth Moralised, is deservedly superseded by Mr. Ireland's superior labours: the plates in Truſter's book, engraved by one Dent, whose name we recollect not to have seen affixed to other engravings, are retained in this work, and some new plates are added.

The first feature which struck us, in perusing Mr. Ireland's commentary, is its garrulity, sometimes entertaining, sometimes dull: the second is a singular foppish quaintness of expression, which often stains his pages. As to the plates, the new ones are well engraved; and it would have been more worthy of Mess. Boydell's opulence and taste, and the favour they have received from the public, not to mention their own interest and reputation, to have accompanied the work with a complete set of new engravings, of the same size as the printed page, than to have been contented with late and bad impressions of Dent's flat miniatures. The most proper form would have been an oblong octavo.

After having offered these general remarks, we shall proceed to a particular specification of this work. Mr. Ireland's short Introduction, or rather advertisement, is in the following terms.

‘ Mr. Hogarth frequently asserted, that no man was so ill qualified to form a true judgment of pictures as the professed connoisseur; whose taste being originally formed upon *imitations*, and confined to the manners of masters, had seldom any reference to nature. Under this conviction, his subjects were selected for the crowd, rather than the critic; and explained in that universal language common to the world; rather than in the *lingua technica* of the arts, which is sacred to the scientific.

‘ Without presuming to support his hypothesis, I have endeavoured to follow his example; and not being vain enough to think I can make any material addition to the knowledge of either *virtuoso* or *collector*, with all due deference, make my apology.

‘ My original design was to have comprized, in two hundred pages, a moral and analytical description of about eighty prints; and during the progress of the first series, this plan was adhered to. As the work advanced, such variety of anecdote, and long train of *etcetera*, imperceptibly clung to the narrative, that the limits were found too narrow. With the explanation of fifteen new plates, the letter press has expanded to more than seven hundred pages.

‘ Where the artist has been made a victim to poetical or political prejudice, without meaning to be his panegyrist, I have endeavoured to rescue his memory from unmerited obloquy. Where his works have been misconceived, or misrepresented, I have attempted the *true reading*. In my essay at an illustration of the

C. R. N. AR. (IV.) April, 1792.

F f prints,

prints, with a description of what I conceive the comic and moral tendency of each, there is the best information I could procure, concerning the relative circumstances, occasionally interspersed with such desultory conversation, as occurred in turning over a volume of his prints. Though these notes may not always have an immediate relation to the engravings, I hope they will seldom be found wholly unconnected with the subjects.

Such mottos as were engraved on the plates, are inserted; but where a print has been published without inscription, I have either selected or written one. Errors in either parody or verse, with the signature E. the writer submits to that tribunal, from whose candour he hopes pardon for every mistake, or inaccuracy, which may be found in his volumes.

We must beg leave to remind Mr. Ireland, that it is of all things the easiest to expand a work by hasty compilation, carelessness, and want of selection, while it requires time and labour, and some respect for the public, to render a work short, and to lay before the world only the essence of one's thoughts and information; a compliment which it expects, and is entitled to receive, from every writer who aspires to any reputation. We do not wish, however, to be severe, as the very nature of Mr. Ireland's commentary, and of the original text, requires a portion of trivial information, which might become ridiculous if conveyed in a precise manner: but we think the happy medium for Mr. Ireland's book would have been a volume not exceeding 400 pages; as it is, there is a great waste of paper, ink, and chit-chat.

The account of Hogarth, which follows, is in a great measure taken from Mr. Nichols's anecdotes of this great painter of nature; and we could wish to have seen our author more frequently acknowledge his obligations to the same source, in the other pages of his motley miscellany. In this division of the work is given the explanation of a new plate (for so we shall style those not to be found in Trusler's book), the battle of the pictures. Mr. Ireland, in a note, offers some well-timed remarks on the gross impositions of picture-dealers: as a caution on this subject cannot be too widely diffused; and as *ridiculum acri fortius et melius*, &c. we shall present our virtuous readers with the following bill, not found a true bill, but *ben trovato*, and dated 1791.

* Monsieur Varnish to Benjamin Biffer, debtor.	1.	s.	d.
* To painting the woman caught in adultery, upon a green ground, by Hans Holbein	3	3	0
* To Solomon's wife judgment, on pannel, by Michael Angelo Buenorati	2	12	6
* To painting and canvas for a naked Mary Magdalen, in the undoubted style of Paul Veronese	2	2	0
6			T

• To brimstone, for smoking ditto	0	2	6
• Paid Mrs. W— for a live model to sit for Diana bathing, by Tinteretto	0	16	8
• Paid for the hire of a layman, to copy the robes of a cardinal, for a Vandyke	0	5	0
• Portrait of a nun doing penance, by Albert Durer	2	2	0
• Paid the female figure for sitting thirty minutes in a wet sheet, that I might give the dry manner of that master	0	10	6
• The Tribute-money rendered, with all the exactness of Quintin Metsius, the famed blacksmith of Antwerp	2	12	6
• To Ruth at the feet of Boaz, upon an oak board, by Titiano	3	3	0
• St. Anthony preaching to the Fishes, by Salvatore Rosa	3	10	0
• The Martydom of St. Winifred, with a view of Holywell bath, by old Frank	1	11	6
• To a large allegorical altar-piece, consisting of men and angels, horses and river gods; 'tis thought most happily hit off for a Rubens	5	5	0
• To Susannah bathing; the two Elders in the back-ground, by Castiglione	2	2	0
• To the Devil and St. Dunstan, high finished by Teniers	2	2	0
• To the Queen of Sheba falling down before Solomon, by Morillio	2	12	6
• To a Judith in the tent of Holofernes, by Le Brun	1	16	0
• To a Sicera in the tent of Jael, its companion, by the same	1	16	0
• Paid for admission into the House of Peers, to take a sketch of a great character, for a picture of Moses breaking the Tables of the Law, in the darkest manner of Rembrandt, not yet finished.	0	2	6

In the account of Hogarth are also introduced the two plates of the Analysis of Beauty, the ill-fated Sophonisba, and Time smoking a picture. The author's remarks on the Sophonisba we shall transcribe. He quotes the objections of Mr. Walpole (now lord Orford) and thus replies :

• The author of the *Mysterious Mother*, sought for sublimity, where the artist strictly copied nature, of whom all his figures are the archetypes, but which the painter, who scars into *fancy's fairy regions*,

regions, must in a degree desert. Considered with this reference, though the picture has faults, Mr. Walpole's satire is surely too severe. It is built upon a comparison with works painted in a language of which Hogarth knew not the idiom,—trying him before a tribunal, whose authority he did not acknowledge, and, from the picture having been in many respects altered after the critic saw it, some of the remarks become unfair. To the frequency of these alterations we may attribute many of the errors: the man who has not confidence in his own knowledge of the leading principles on which his work ought to be built will not render it perfect by following the advice of his friends. Although Messrs. Wilkes and Churchill dragged his heroine to the altar of politics, and mangled her with a barbarism that can hardly be paralleled, except in the history of her husband,—the artist retained his partiality; which seems to have increased in exact proportion to their abuse. The picture being thus contemplated through the medium of party prejudice, we cannot wonder that all its improprieties were exaggerated. The *painted barlot* of Babylon had not more approbrious epithets from the *first race* of reformers, than the *painted Sigismonda* of Hogarth from the *lust race* of patriots. When a favourite child is chastised by his preceptor, a partial mother redoubles her caresses. Hogarth, estimating this picture by the labour he had bestowed upon it, *was certain* that the public were prejudiced, and requested, if his wife survived him, she would not sell it for less than five hundred pounds. Mrs. Hogarth acted in conformity to his wishes, but since her death the painting has been purchased by Messrs. Boydell, and is now in the Shakspeare Gallery. The colouring, though not brilliant, is harmonious and natural: the attitude, drawing, &c. will be more universally known from a print now engraving by Mr. Ridley. I am much inclined to think, that if some of those who have been most severe in their censures, had consulted their own feelings, instead of connoisseurs, poor Sigismonda would have been in higher estimation. It has been said that the first sketch was made from Mrs. Hogarth, at the time she was weeping over the *corse* of her mother.*

In p. cxiv. and cxv. we learn that, on the death of Mrs. Hogarth, the plates of our great painter's works passed, by her will, to Mrs. Lewis; who, on condition of receiving an annuity for life, transferred to Messrs. Boydell her right in all the plates; and since in their possession they have not been touched upon by a burin. Every plate has been carefully cleaned: and the rolling-presses now in use being on an improved principle, the paper superior, and the art of printing better understood, impressions are more clearly and accurately taken off than they have been at any preceding period.

Proceeding to the work, we must again censure the poor execution

execution of Dent's plates: even the drawing is often so defective that, in plate II. of the Harlot's Progress, the head of the Jew is too large by one half. The inaccuracies of some of Mr. Ireland's numerous *anecdotes*, and of his style, we shall not stay to point out, further than to observe on the latter, that *virtuosi* for *virtuoso*, *who* for *whom*, Greek *version* of the New Testament, &c. are some of the smallest errors. What shall we say to the 'monastery of St. Benedict in France,' and the 'monastery of St. Francis,' p. 143? Is Mr. Ireland to learn that the monasteries of these orders may be reckoned by hundreds?

As a complete specimen of Mr. Ireland's abilities in his present department, we shall transcribe his explanation of the third plate of Marriage à la Mode, a print which may have puzzled many of our readers.

'This has been said to be the most obscure delineation that Hogarth ever published, and no two persons agreeing in their explanation, seems to confirm the remark. I think it must be considered as an episode, no farther connected with the main subject, than as it exhibits the consequences of an alliance entered into from sordid and unworthy motives. In the two preceding prints, the hero and heroine of this tragedy shew a fashionable indifference to each other. On the part of the peer, we see no indication of any wish to conciliate the affection of his lady. Careless of her conduct, and negligent of her fame, he leaves her to head the musical dissipations of his house, and lays the scene of his own licentious amusements abroad. The female heart is naturally susceptible, and much influenced by first impressions. Formed for love, and gratefully attached by delicate attentions, but chilled with neglect, and frozen by coldness; by contempt it is estranged, and by habitual and long continued inconstancy, lost.

'To shew that our unfortunate victim to parental ambition has been driven over this fiery ordeal, and suffered this mortifying climax of provocations, the artist has made a digression, and exhibited her profligate husband attending a quack doctor. In the last plate he appears to have dissipated his fortune; in this he has destroyed his health. From the hour of his marriage, he has neglected the woman to whom he plighted his truth. Can we then much wonder at her retaliating. By the viscount she was despised; by the advocate she was adored. This insidious insinuating villain, we may naturally suppose acquainted with every part of the nobleman's conduct, and artful enough to make a proper advantage of his knowledge. From this agent of sin she probably learned how her lord was connected, and from his subtle suggestions, aided by resentment, is tempted to think these accumulated insults have dissolved her marriage vow, and given her a right to retaliate. Impelled by such motives, irritated by such provocations,

and attended by such an advocate, can we wonder that this fair unfortunate forsook the path of virtue, and plunged into the abyss of vice? To her husband, much of her error is to be attributed. She saw he despised her, and she hated him : she saw he had bestowed his affections on another, and she followed the example. To shew the consequence of his licentious wanderings, the author in this exhibits his hero in the house of one of those needy impostors, who prey upon the credulity of the public, and vend poisons, under the name of drugs. This wretched quack, being family surgeon to the old procuress, who stands at his right hand, formerly attended the young girl, and received his fee, as having restored his patient to perfect health. That he was paid for what he did not perform, appears by the countenance of the enraged noblemen, who lifts up his cane in a threatening style, accompanying the action with a promise to bastinado both surgeon and procuress for having deceived him by a false bill of health. These threats our natural son of *Æsculapius* treats with that careless *nonchalance*, which shews that his ears are accustomed to such sounds. Not so the sage high priestess of the temple of Venus ; tenacious of her good name, and trembling alive to any aspersions which may tend to injure her professional reputation, she unclasps her knife, determined to stab him, and wash out this foul stain upon her honour with the blood of her accuser.

Churchill being once asked what he thought was the meaning of this print, said, that to him it had always appeared so ambiguous, that he once asked Hogarth to explain it ; and the artist, like many other commentators, left his subject as obscure as he found it. " From this circumstance," added the poet, " I am convinced he formed his taste upon the ideas of Hoadley, Garrick, Townley, or some other friend, and never perfectly comprehended what it meant." Such was the opinion of this severe satirist ; but let it be remembered, that this opinion was given after the publication of John Wilkes's portrait, of the Bruiser, and of the Times : a circumstance which should lead us to receive it with caution, and a degree of distrust ; for the heat of party warps the understanding, and political prejudice discolours every object which it contemplates.

The nick-naekitory collection which forms this motley museum is so exactly described by Dr. Garth, that one would almost think Hogarth made the dispensary his model in designing the print.

" Here mummies lie, most reverently stale,
And there, the tortoise hung her coat of mail :
Not far from some huge sharks devouring head,
The flying fish their finny pinions spread ;

Aloft,

Aloft, in rows, large poppy-heads were strung,
And near, a scaly alligator hanging;
In this place, drugs in musty heaps decay'd,
In that, dry'd bladders and drawn teeth were laid."

"An horn of a sea unicorn is so placed as to give the idea of a barber's pole; this, with the pewter bason, and broken comb, clearly hint at the former profession of our mock doctor. The high-crowned hat and ancient spurs, which might once have been the property of Butler's redoubted hero, the valiant Hudibras, with a model of the gallows, and sundry non-descript rarities, shews us that this great man, if not already a member of the Antiquarian Society, is qualifying himself to be a candidate. The dried body in the glass case, placed between a skeleton and the sage's wig-block, form a trio that might serve as the symbol of a consultation of physicians. A figure above the mummies seems at first sight to be decorated with a flowing periwig; but on a close inspection, will be found intended for one of sir John Mandeville's *Anthropophagi*, a sort of men,

"Whose heads do grow beneath their shoulders."

Even the skulls have character; and the principal mummy has so majestic an aspect, that one is almost tempted to believe it the mighty Cheops, king of Egypt, whose body was certainly to be known, being the only one intombed in the large pyramid.

"By two machines, constructed upon most complicated principles, though intended for performing the most simple operations, we discover that our quack studies mechanics. On one of them lies a folio treatise, descriptive of their uses; by which it appears that the largest is for re-setting the collar-bone, the smallest, for drawing a cork; each of them invented by monsieur de la Pille, and inspected, and approved by the Royal Academy of Paris."

In the note, p. 229, we find a singular specimen of Mr. Ireland's accuracy: Andrew Millar publishing a work of Hearne! Doctor Hill writing the motto! In plain truth, the epigram given appeared in a note to the *Dunciad*, before Millar or Hill were at all known.

(To be continued.)

A Sketch of the Life and Projects of John Law of Lauriston, Comptroller General of the Finances in France. 4to. 4s. sewed. Kearsley, 1791.

IN the introduction to this pleasing little work, the author informs us that he began some years ago to make collections, concerning the ancient and modern state of his native

parish of Cramond, near Edinburgh, especially biographical and genealogical anecdotes of the most considerable families.

From these collections he lately drew up a topographical account of that parish, which had the good fortune to meet with the approbation of, perhaps, too partial judges, particularly of that intelligent senator who is now assiduously employed in elucidating the real political situation of the kingdom; and they were pleased to urge the publication of that work. As, however, the editor is sensible that it is still, in several respects, defective, he has thought it more advisable at present, to print a few copies of a part thereof, the following sketch of the life and projects of the most extraordinary character to which, as an heritor, the parish lays claim; in hopes that when his intentions are thus announced, those who have it in their power will have the goodness to furnish him with materials to render the work as complete as possible.

This introduction is dated at King's Cramond, and signed I. P. W.

Our author begins his Sketch by informing us that the Laws of Lauriston derive their descent from those of Lathrisk in Fife. The first of the house of Lauriston was William Law, who settled at Edinburgh, and followed the profession of a goldsmith, then almost synonymous with that of banker. With the profits of his business he purchased the lands of Lauriston, four miles to the north-west of the Scottish capital; and died in 1683.

John Law, the eldest of five sons, was born at Edinburgh, in April 1671. In his youth he was so remarkable for elegance of person and of dress, that he was commonly called Beau Law; visiting London in 1694, he became a favourite of the ladies; and was distinguished by a duel, in which he slew another beau of the name of Wilson. Law was apprehended, but escaped; and in the year 1700 we find him at Edinburgh, where in the following year he gave the first specimen of his financial talents, in his 'Proposals for a Council of Trade.' In 1705 he published a work called, 'Money and Trade considered.' Our author's analysis of the latter work we shall extract.

After preliminary observations, tending to shew the insufficiency of gold and silver to serve as money, from their increasing in quantity while the demand lessens, and the superiority of land over all other articles as a foundation for money, being capable of improvement as the demand increases, and the quantity remaining always the same; he therein proposes, that commissioners, to be appointed by, and to act under the controul of parliament, should have power to issue notes, and to give them out in
any

any of these three ways; 1st, in the way of loan, at ordinary interest upon landed security, the debt not exceeding half or two thirds of the value of the land; 2dly, to give out the full price of land in notes, and to enter into the possession thereof by wadset, redeemable within a certain period; and 3dly, to give out the full price of land upon sale irredeemably. Thus, all the notes being firmly secured on landed property, he asserts that such notes would be equal in value to gold and silver money of the same denomination, and also be preferred to these metals, as not being liable to fall in value like them.*

Finding his schemes neglected in his native country, he visited Holland, where he remained some years; and thence passed to Brussels and to Paris. At the latter place he presented a scheme for reducing the national debt, which was accepted by Desmaretz, the comptroller-general; but was rejected by Louis XIV. 'because it was proposed by a heretic.'

But upon the death of Louis XIV. Mr. Law again visited Paris, in 1715; and soon acquired the confidence of the duke of Orleans, regent of France. The author narrates the establishment of the general bank in 1718, and thus proceeds to unfold Law's grand scheme.

* After the establishment of the General Bank, Mr. Law began to develop the plan of that great and stupendous project he had long meditated, known by the name of the Mississippi system, which, for a while, turned the heads of the French, and attracted the attention of all Europe; a project that, if carried into full execution, would, in all probability have exalted France to a vast superiority of power and wealth over every other state. The scheme was no less than the vesting the whole privileges, effects and possessions of all the foreign trading companies, the great farms, the profits of the mint, the general receipt of the king's revenue, and the management and property of the bank, in one great company, who thus having in their hands all the trade, taxes, and royal revenues, might be enabled to multiply the notes of the bank to any extent they pleased, doubling or even trebling at will the circulating cash of the kingdom; and, by the greatness of their funds, possessed of a power to carry the foreign trade, and the culture of the colonies, to a height altogether impracticable by any other means. The outlines of the plan being laid before the regent, met with the approbation of that prince; measures were taken for the establishment of the proposed company, and directions issued for making the requisite grants to enable them to begin their operations.

* Accordingly, by letters patent, dated in August 1717, a commercial company was erected, under the name of the Company

of

of the West, to whom was granted the whole province of Louisiana, or the country on the river Mississippi; from which last circumstance, its subsequent proceedings came to be included under the general name of the Mississippi System. Of this company 200,000 actions (or shares) were created, rated at 500 livres each; and the subscription for them was ordered to be paid in billets d'état, at that time so much discredited, by reason of the bad payment of their interest, that 500 livres nominal value in them would not have sold upon 'change for more than 150 or 160 livres. In the subscription they were taken at the full value, so this was effectually a loan from the company to the king of 100 millions. The interest of that sum, to be paid by his majesty to the company, was fixed at the rate of 4 per cent, the first year's interest to be employed for commercial purposes, and the annual-rents of the following years to be allotted for paying regularly the dividend on the actions, which was fixed at 20 livres per annum on each, exclusive of the profits of the trade.

Of this Company of the West, Mr. Law (who had now advanced so high in the regent's favour, that the whole ministerial power was reckoned to be divided betwixt him, the Abbu du Bois, minister of foreign affairs, and M. D'Argenson, keeper of the seals), was named director general. The actions were eagerly sought after; Louisiana having been represented as a region abounding in gold and silver, of a fertile soil, capable of every sort of cultivation. The unimproved parts of that country were sold for 30,000 livres the square league, at which rate many purchased to the extent of 600,000 livres; and vigorous preparations were made for fitting out vessels to transport thither labourers and workmen of every kind. The demand for billets d'état, for the purchase of actions, occasioned their immediately rising to their full nominal value.'

Our limits will not permit us to enter more at length into the curious and particular details given by the author, on this singular and interesting subject. Suffice it to observe, that the farm of tobacco, the East Indian trade, the mint, and the great farms, were soon after concentrated in this company; which thus became the managers of the whole foreign trade and possessions of France, and the collectors of all the royal revenues. The following anecdotes may amuse the reader after these dry numerical narrations.

The unexampled rise of the price of actions afforded an opportunity to many obscure and low individuals to acquire at once princely fortunes. A widow at Namur, called Madame de Chaumont, who followed the trade of supplying the army with tents and other necessaries, gained no less than 127 millions of livres; one

one M. de Vernie made 28 millions; a M. de Farges 20 millions; and Messrs. Le Blanc and de la Faye 17 millions each, in the Mississippi. Such rapid revolutions were productive of many laughable occurrences. — A footman had gained so much that he got himself a carriage, and the first day it came to the door, he, instead of stepping into the vehicle, mounted up to his old place behind. Mr. Law's coachman had also made so great a fortune, that he asked a dismissal from his service, which was readily granted, on condition of procuring another as good as himself. The man thereupon brought two coachmen, told his master they were both excellent drivers, and desired him to make choice of one, at the same time saying, he would take the other for his own carriage. — One night at the opera, a Mademoiselle de Begond observing a lady enter, magnificently dressed, and covered with diamonds, jogged her mother and said, I am much mistaken if this fine lady is not Mary our cook. The report spread through the theatre until it came to the ears of the lady, who, going up to Madame de Begond, said, I am indeed Mary your cook, I have gained a great sum in the Rue Quinquempoix, I love fine clothes and fine jewels, and am accordingly apparel'd, I have paid for every thing, am in debt to nobody, and pray who here can say more? At another time, some persons of quality beholding a gorgeous figure alighting from a most splendid equipage, and enquiring what great lady that was, one of her lacqueys fell a laughing and said, she is one who has fallen from the garret story into a chariot.

The situation of France was so much improved, in 1719, as to appear incredible to those who had witnessed the depression of the finances of that kingdom in 1715. In 1720 Law was declared comptroller-general, and was universally adored in France. Such apprehensions were raised in the other European kingdoms, when they beheld the prosperity of France, that every art was exerted to undermine Law's credit with the regent: and in these arts cardinal du Bois, one of the most profligate of men, and the other ministers, eagerly joined. It was artfully stated to the regent that it was become absolutely necessary to form an equal proportion between the paper currency and the coin, the former now doubling the latter. On the 21st of May 1720, the fatal *arret*, wrested by insidious art from the careless ignorance of the regent, was issued, by which a diminished value was imposed by the wanton hand of government upon the shares of the company, and upon the bank-notes. The step was decisive. The fabric fell at once with hideous ruin.

Law was thus hurled by the ignorance, obstinacy, and injustice of others, from the summit of power, wealth, and popularity,

pularity, to a comparatively indigent and abject state; exhibiting, says our author, a sad example of the insecurity of all property in an absolute monarchy.

• To this circumstance is perhaps in a great measure owing, that most of the French writers who have had occasion to treat of the history of these times, have used the liberty generally taken with the unsuccessful, of grossly calumniating the reputation of this great man, stigmatizing him as an unprincipled knave, and attributing the downfall of the system to his machinations. As to the last accusation, they either must have had positive evidence, evidence of which in all my researches I have been unable to find the smallest trace, of his advising the publication of the fatal arrest, by which all was ruined, or they must have wilfully chosen to overlook his opposition to that infamous decree, which I hope has been sufficiently established in the preceding narrative. As to the charge of knavery, a very strong proof of the uprightness of his intentions arises from the circumstance of vesting his whole acquisitions in landed property in France, and not remitting any part thereof to foreign countries, which could have been done with the utmost facility. If to this we add the active part he took to prevent the alteration in the tenor of the bank notes, and consider that the whole operation of the system were conducted publicly, the fabrication of notes, the creation of actions, and every grant and alienation made to the India Company being done by public acts of the king and council, it appears to be adding cruelty to injustice to asperse, in the manner these gentlemen have done, the character of Mr. Law. The injustice of this conduct is aggravated by its ingratitude, since if he had not been over ruled by the regent and his counsellors, and if the operations of the system had been conducted agreeably to his advice, France, from being reduced to beggary by the late king's wars, was in a fair way of becoming the richest, most powerful, and most flourishing state in Europe; in which case the name of Law might have ranked next to that of Bourbon. Whatever love he might once have felt for his native country, he had transferred all his affections to France; of which, when he was prime minister, his constant discourse was, that he would raise the nation so high that every kingdom in the world would send ambassadors to Paris, while his most Christian majesty would only dispatch couriers to the other courts in return.

The other adventures of Law are briefly detailed. From France he fled to Brussels, whence he went to Rome; and then migrated north to Copenhagen: from thence he proceeded to London, and in October 1721 was presented to George I. He afterwards went to Venice, where he died in March 1729, aged fifty-eight.

In

. In person he was tall and well proportioned; his mien bespoke importance, his face was oval, his forehead high, fine eyes, a mild aspect, aquiline nose.

‘ His external appearance was uncommonly engaging, few equalling him in personal graces, and his mental powers were every way answerable. These qualifications united to distinguished politeness, and the sweetest and most insinuating manners, could not fail to attract the regard of those who knew him. The duchess of Orleans relates, that considering he was a foreigner, he did not speak the French language ill; and she highly commends his polite, yet spirited behaviour, when he first came into power.’

Mr. Law’s French tracts on finance were collected into an octavo volume, published at Paris in 1791.

The Meditations of the Emperor Marcus Aurelius Antoninus. A new Translation from the Greek Original; with a Life, Notes, &c. By R. Graves, M. A. 8vo. 6s. boards. Robinsons. 1792.

PHILOSOPHY has so seldom been cultivated on a throne, that the few instances which occur of that phenomenon have met with general admiration; and among these, none is more deservedly celebrated than the work now before us. The *Meditations* of the Roman emperor are not only interesting on account of the author’s high rank, but their own intrinsic merit. They present us with a series of virtuous precepts and resolutions for the conduct of life, that often approaches, in purity of doctrine, to the standard of moral perfection. But the philosophy of Antoninus, though it restrained the passions, and strongly inculcated the exercise of the social duties, was still deficient in a point of the utmost importance: that life which it studied to render useful and happy, it inconsistently admitted, in some cases, the horrible expedient of throwing away. By the light of nature, the ancient sages made, doubtless, great advancement in moral speculation; but nothing less than revealed religion could totally eradicate the principles of human ignorance and error.

Marcus Aurelius was born about the year 121 of the Christian æra; soon after the emperor Hadrian’s accession to the throne. He was of an illustrious family, both by the father’s and mother’s side; being the son of Annius Verus and Domitia Calvilla Lucilla; both whose fathers were of consular dignity. He was first called Annius Verus; but on being adopted into the Aurelian family by Antoninus Pius, he took the name of

of Aurelius, to which, on coming to the empire, he added that of Antoninus. This event happened in the year 161; and we are told it was with difficulty he was prevailed on to take the reins of government. In conformity to the intention of Hadrian, he immediately assumed Lucius Verus, as his partner in the empire: to whom also he contracted his daughter Lucilla. M. Aurelius had married the younger Faustina, his first cousin, being the daughter of Antoninus Pius, by the elder Faustina, sister to M. Aurelius's own father. This excellent emperor died, after a short illness, in his fifty-ninth year, at Vindebonum, now Vienna, in his last expedition against the northern nations.

We have extracted these few memoirs from the life of M. Aurelius, prefixed to the *Meditations* by the translator; who has likewise given, in the preface, a short account of the Stoic philosophy; the system approved by Antoninus.

The *Meditations* are divided into twelve books; but these differ not from each other with regard to the nature of the subjects. Some of them appear to have been written during military expeditions. That they never had received the emperor's corrections, seems evident from the repetitions with which they abound: and it may be inferred with equal probability, that they were not intended for publication. It is fortunate, however, that the design of the imperial author has been, in this respect, frustrated; for M. Casaubon has, in our opinion, not over-rated the merit of the work, when he pronounces it to be one of the most excellent of antiquity.

The emperor begins, as Mr. Graves observes, with great modesty and simplicity, by gratefully recollecting those on whose model and instructions he had formed his moral character. The following is part of the exordium.

‘ 1. From the example of my grandfather Verus, I acquired a virtuous disposition of mind, and an habitual command over my temper.

‘ 2. From the character which I have heard and from what I myself remember of my own father, I have learned to behave with modesty, yet with a manly firmness, on all occasions.

‘ 3d. My mother I have imitated in her piety and in her generous temper, and have been taught not only to abstain from doing any wicked action, but from indulging a thought of that kind.

‘ By her also I was habituated to a simple and abstemious way of life; very far from the luxury of a sumptuous table.

‘ 4. To my great-grandfather I am obliged, both for permitting me to attend the publick recitals and declamations in the

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Rhetorick schools *, and also for procuring me the best masters at home ; and for making me sensible, that one ought not to spare any expence on these occasions.

‘ 5. From my governor (who had the care of the earlier part of my education) I learned not to engage in the disputes of the Circus or of the Amphitheatre ; the chariot races, or the combats of the gladiators †.

‘ He also taught me to endure hardships and fatigues ; and to reduce the conveniences of life into a narrow compass ; and to wait on myself on most occasions : not impertinently to interfere in other people’s affair, nor hastily to listen to calumnies and slander.

‘ 6. Diognetus cautioned me against too eager a pursuit of trifles ; particularly, not to busy myself in feeding quails ‡, (for the pit or for divination.)

‘ As also not to give credit to vulgar tales of prodigies and incantations, and evil spirits cast out || by magicians or pretenders to sorcery, and such kind of impostures.

‘ He taught me to bear patiently the free expostulations of my friends ; to apply myself with assiduity to the study of philosophy ; and introduced me, first, to hear Bacchius, and after that, Tandasides and Marcianus. And, while I was yet a boy, he put me upon writing dialogues as an exercise ; and also taught me to relish the hard couch covered with skins ; and other severities of the stoical discipline.

‘ 7. From Rusticus § I received the first intimation, that the general disposition of my mind needed some correction and cure. He prevented me from entering with warmth into the disputes, or indulging in the vanity of the Sophists ; writing upon their speculative points, or perpetually haranguing on moral subjects ; or making any ostentatious display of my philosophical austerities, or courting applause by my activity and patience under toil and fatigue.’

We shall lay before our readers only one other specimen of the work.

‘ 16. There are various ways by which the mind of man debases itself ; particularly, when, by repining at those events which happen in the course of nature, he becomes a mere abscess or an

* * These who talk of his “not running the risk of a publick school” contradict the truth of history. “Frequentavit et declamatorum scholas publicas.” CAPITOLIN.

† The parries (which the classical reader knows ran high at this time) were distinguished by their colours in the races ; and by their instruments amongst the gladiators.’

‡ They foretold the success of their own projects by the fighting of these quail.’

§ Some commentators have fancied, that he here alludes to the Christian miracles ; but it is more probable, from the context, that he meant no more than those vulgar superstitions which have prevailed in all ages.’

§ A stoic philosopher, a statesman, and a soldier ; the particular favourite and confidant of M. Aurelius.

useless excrescence in that universal system of which he is a part, and in which every individual is comprehended.

‘ Again ; when we take an aversion to any one, and thwart him on every occasion, with an intention to do him some injury ; which is generally the case with people that indulge their resentments.

‘ Thirdly ; A man evidently debases himself, when he becomes a slave to pleasure, or is subdued by pain.

‘ Fourthly ; when he acts with dissimulation or fraud, or does or says any thing contrary to truth.

‘ Lastly ; when a man acts without thought or design, and exerts himself at random, without any regard to the consequence ; whereas every the most minute action ought to be directed to some end or useful purpose. Now the chief end of every rational being ; is to be governed by the laws of the universe, the oldest and most venerable of all communities.

‘ 17. The whole period of human life is a mere point ; our being frail and transient, our perception obscure, the whole frame of our body tending to putrefaction. The soul itself is the sport of passions. The freaks of fortune not subject to calculation or conjecture, fame is undistinguishing and capricious : in a word, every thing relating to our body is fleeting, and glides away like a stream, and the reveries of the soul are a vapour and a dream. Indeed, life itself is a continual warfare, and a pilgrimage in a strange country ; and posthumous fame is near akin to oblivion.

‘ What then can conduct us safely on this journey of life ? Nothing but true wisdom or philosophy. Now this consists in cultivating and preserving from injury and disgrace that good genius within us, our soul, undisturbed and superior to pleasure and pain, not acting at random or doing any thing in vain, or with falsehood and dissimulation ; to do or leave undone whatever we please, without being influenced by the will or the opinion of other men.

‘ Moreover, to acquiesce in whatever comes to pass, either by accident or the decrees of fate, as proceeding from the same cause whence we ourselves are derived.

‘ On the whole, philosophy will teach us to wait for death with calmness and equanimity, as being no more than the dissolution of those elements of which every animal is composed. Now if no damage accrues to those several elements, in their continual changes or migrations from one body to another, why should any one be apprehensive of any injury from the change of the whole ? It is agreeable to the course of nature ; but what is such cannot be evil.’

This is incomparably the best translation we have seen of Antoninus’s work ; and Mr. Graves has added greatly to its value by his judicious notes, in which he either illustrates, or gives his opinion of the principles contained in the emperor’s meditations.

Observations

Observations and Remarks in a Journey through Sicily and Calabria, in the Year 1791: with a Postscript, containing some Account of the Ceremonies of the last Holy Week at Rome, and of a short Excursion to Tivoli: By the Rev. Brian Hill, A. M. 8vo. 7s. 6d. Boards Stockdale. 1792.

HOWEVER trodden the path, however hackneyed the subject, it is with pleasure that we follow an ingenious and observing author. A more vivid fun, a more active constitution, a more chearful temper, will gild objects with brighter hues; different pursuits will represent them in a more attractive view; and varied talents will hold them up in another light. Mr. Hill has passed over the spots that we have often frequented with other travellers, but we have found his company entertaining; and we shall endeavour, while we distribute critical justice, to communicate some of the entertainment to our readers.

The party which Mr. Hill accompanied left Naples to sail for Palermo; and passing Caprea, the scene of Tiberius' infamous debaucheries, and the cabinet, from which the sanguinary mandates of that tyrant issued, they reached Palermo, with little power of adding to our former knowledge. At Palermo we meet with a curious account of the method of preserving dead bodies, which we do not recollect in any other author. The catacombs in which they are preserved, consist of four wide passages, about forty feet in length, and along the sides are niches, in which the bodies, prepared for their appearance, *by having been broiled six or seven months over a slow fire*, till all the fat and moisture are consumed, stand. The head, hands, arms, and feet, are bare, the skin is entire, and resembles pale coloured leather. Some of the more illustrious dead are shut up in trunks.

The manners of the inhabitants are not very different, in our author's representation, from the pictures of other travellers. The frequency of assassinations is very properly attributed to the priests who earnestly inculcate the greater danger of offending against human traditions than of breaking the positive and revealed laws of God. We shall extract some account of the method of travelling in Sicily, the appearance of the country, &c. The inns are, in many places, much worse than they are described in this passage, as we may have occasion to remark.

The equipage provided for my brother and myself, is called a *litiga*, which is a sort of sedan coach, or *vis-a-vis*, supported by two poles, and carried by mules. This litiga, or double sedan, has no glass in the windows, but thick curtains in case of rain, neither has it any doors, but you are lifted in and out through

C. R. N. A. (IV). April, 1792. G g the

the windows, by the men holding a little board for you to put your foot on. The sides are painted with superstitious devices, to secure you from dangers: among these, the virgin and child, and the souls in purgatory, are seldom omitted. The like is on all their boats, particularly on what are called, the *sprorana*.

My nephew and our servants are furnished with good horses; three or four other men accompany us to take care of the beasts, and we have, besides, a soldier for our guard, with a gun and cutlafs; so that we conceive ourselves able to make a pretty strong resistance in case of an attack. For the first seven miles, we travelled upon an excellent carriage road, over the plain, which is ornamented with country houses and gardens, corn fields, now beautifully green, groves of exceeding fine olives, and stately orange and lemon trees, loaded with fine fruit, and some other garden trees, most of which are in blossom, particularly almonds, plumbs, and peaches. We next passed over a very rugged road, under rocks by the sea-side, and by hedges of large aloes, many of which had flowered last year. The stems of several more were cut down, and used for gate-posts and other purposes. This plant, as also the Indian fig, are both extremely hardy, and will flourish in the tops of walls, on the sides of rocks and mountains, and even in the most barren sand. The manner of making hedges, is by sticking a single leaf of the Indian fig into the ground, which soon takes root, and grows to a great size; when old, it has a bark formed round it, consisting of its first leaves, grown hard and become brown. This is perhaps the only tree or shrub known that is raised by the leaves, which grow one out of another for some years before it has any stem or scarcely any root. Our whole day's journey has been twenty-two miles, and we are now at a small town consisting of six or seven wide parallel streets, the houses of which are all poor, and only one story high. Such is our inn, which, to our astonishment, is perfectly clean, and contains three beds, upon which we may venture to sleep, without apprehensions. Besides a most admirable arrangement of crockery ware, the walls are ornamented with images, crucifixes, and pictures of saints; and, as a farther proof of the piety of the two good old women that keep the house, there is a figure of a little waxen virgin just delivered, with the infant Jesus lying by her, carefully preserved in a glass case; though this figure of the virgin lies prostrate kicking up the legs in no very decent manner, yet we should certainly have been thought highly profane, had we made any animadversions on it. The windows are not glazed, and we have no other defence against the cold, which is at present pretty severe, but wooden shutters, which, for the advantage of the light, we keep open. There is no food of any kind in the house, excepting some that we brought with us from Palermo,

Palermo, and which we are now going to dress ourselves, over a charcoal brazier in the middle of the room. Frosty morning. Bright cool day.'

As this is the first quotation, we may observe, that the addition of the weather and the state of the air, contrasted with the immediately preceding sentence, has sometimes a ludicrous effect. If we read in a journal, our dinner was excellent, and the people attentive—a bright delightful day; or the fowls were lean, and the mutton overdressed—a cold, bleak, hazy afternoon; we may suspect, in each instance, that the parts of the sentence have a more intimate connection than immediately following each other.—Thus, in p. 217, we find, 'our good inn.' 'Alas, alas! our beds are left behind—*cool and cloudy*,' with some similar instances where the contrast or the coincidence is a little whimsical. The charitable employment of the prince's *alcarras*, servant on the head of his comrade, might have excited much higher disgust, if it had not been 'serene and mild.' Mr. Hill will not, we hope, be angry at these remarks: they first occurred to us in reading his work in a post-chaise. The weather warm and highly pleasant, so that it could not be suggested by any malignity.

The portrait of his Sicilian majesty is not so favourable as some others drawn by different painters. Mr. Hill gives full credit to the cheerfulness and affability of the king, but adds some circumstances, which display much weakness of mind, vanity, and want of taste. These may be true, for Nature seems not to have scattered her choicest favours on royal heads, or education has nipped the flowers in the bud.—The bite of the tarantula, in Mr. Hill's opinion, in which he agrees with the most intelligent modern travellers, is not dangerous; or, if so, the danger is removed by the profuse sweats which the usually attending exercise excites. The snow-white sheep of Tarentum are no longer observed: they are all black, owing as is supposed to a certain herb in the neighbourhood, which poisons the white sheep without injuring the black ones. Our author does not think this opinion a very probable one; but, if we consider that the black beasts or birds, among those animals that admit of this colour, are of the wilder and hardier kind, we may be allowed to consider the reason as more probable.

These observations chiefly occur in a little excursion westward along the northern coast of Sicily to Favoretta and Castell a Mare. During the second stay at Palermo, some circumstances which were not noticed before are mentioned. The population of Palermo is estimated at 320,000; and though it is agreed by every traveller that the people are very numerous in proportion to the size of the city, this great number almost exceeds belief. The banditti are less numerous than formerly, though still formidable.

dable. From among those who have been taken and received the king's pardon, the travelling guards are selected; and they are always faithful to those they engage to protect, though they rob and sometimes murder others.

• Last year, many people in this town and neighbourhood, died in a sudden and extraordinary manner; they were generally seized with vomiting, and expired in a few hours. The cause of their death was discovered in the following manner. A young woman went to an officer of justice, to make some complaints concerning her husband; he desired her to be reconciled, and refused to proceed against him, upon which, she turned away in a rage, muttering, that she knew how to be revenged. The magistrate paid attention to what she said, and gave orders for her being arrested; when, upon strict enquiry concerning the meaning of her words, she confessed, that it was her intention to poison her husband, by purchasing a bottle of vinegar from an old woman, who prepared it for that purpose. In order to ascertain the truth of this story, another woman was sent to the old jade, to demand some of the same vinegar, which was sold for about ten-pence a bottle. "What do you want with it?" said the vender, "why," (replied the other) "I have a very bad husband, and I want to get rid of him." Hereupon, the old woman, seventy-two years of age, produced the fatal dose, upon which she was immediately seized, and conducted to prison, where she confessed that she had sold forty-five or forty-six bottles. Many people were taken up, but as upon further enquiry it was discovered that several of the nobility had been purchasers, the affair was dropt, and the old woman alone suffered death. Fair and cool.

The bay of Palermo is formed by two high rocks, and the plain on which it stands extends eight or nine miles to the east and west. This plain has been evidently gained from the sea, since the rocks consist almost wholly of shells, agglutinated by the slime of their former inhabitants. Our author describes the singular capricious ornaments of one of the neighbouring palaces, and the convent of the noble monks of St. Martino, more particularly than former travellers. They live in princely splendor, but are unfortunately divided by party, 'by envy, hatred, malice, and all uncharitableness.' There are but four brothers, and they are equally divided into two parties.

From Palermo our travellers go eastward to Messina, and southward as far as Syracuse. The narrative of travels in Sicily presents little variety. Nature offers spontaneously her choicest productions; and, if one spot appears to have been peculiarly favoured by providence, it is the present scene of Mr. Hill's observations. The most abject poverty and misery, the

the consequence of despotism, contrasts the scene, and the most disgusting filth, joined with every possible inconveniency, is the lot of the wearied traveller who wishes for repose. The inhabitants experience also dangers connected, in the opinion of some philosophers, with their blessings, viz. frequent earthquakes. The late dreadful one, by which Messina was destroyed, is still within our memories. We remember observing the thermometer fall remarkably, and hollow winds, with a gloomy sky of a very dreadful appearance, were observable even in this island, on the fatal and two succeeding days. Let us add our author's particular account: it is the fullest, and we believe the most accurate, that has appeared in our language.

‘ On the fifth day of the present February, (1783) an unpropitious day, and ever to be had in remembrance by the beautiful Messina, about forty-eight minutes past eleven in the morning, the earth began to shake, at first slightly, then with such force, such bellowing, and with such various and irregular shocks that the motion was similar to the rolling of the sea*. The walls gave way on every side, knocked together, and crumbled to pieces; the roofs were tost into the air, the floors shattered, the vaults broken, and the strongest arches divided. By the force of three or four shocks, which succeeded each other without a moment's intermission, many houses were reduced to ruin, many palaces thrown down, and churches and steeples levelled with the ground. At the same time a long fissure was made in the earth upon the quay, and in an adjoining hill, while another part of the coast was covered by waves. At that instant a vast cloud like ashes rose furiously from the horizon in the north-west, reached the zenith, and descended in the opposite quarter. It grew dark at the moment of the concussion, extended its dimensions, and almost obscured the whole hemisphere†. At the same time also appeared upon the tops the houses and palaces that were falling to pieces, a sudden and transient flame, like those lightnings that glance from the summer clouds, leaving behind it a sulphureous smell‡.

‘ The wretched inhabitants now left their houses in the greatest terror and confusion, calling upon God with piteous cries for succour, and running to and fro about the streets, not knowing whether they should flee. In the mean while the buildings on each side were falling upon them, and the earth almost continually trembling under their feet, so that in the short space of three minutes they were almost all collected together in the squares and

* ‘ From this motion many persons were seized with giddiness and vomiting, and the very birds were so affected, that they suffered themselves to be taken by the hand.’

† ‘ The same phenomenon was observed in three succeeding shocks, that completed the destruction of the city.’

‡ ‘ The same was seen in several parts of Calabria, and has likewise been remarked in former earthquakes.’

open places of the city, under the dreadful apprehensions of instant death. Every eye was bathed with tears, and every heart palpitated with fear, while they experienced an addition to their misery by being exposed to the violence of a tempestuous wind, attended with torrents of hail and rain. It is impossible for the pencil of the most ingenious painter to delineate, or for the pen of the most able writer to describe the horror and confusion of these wretched people. Each one sought for safety in flight, and many in seeking it met with death. Others were buried alive under the falling houses *, others hung upon the beams, others upon the thresholds of the windows and balconies, from whence by means of ropes and ladders they with difficulty escaped with their lives, and others miserably perished, either under the stones and rubbish of their own dwellings, or from the buildings which fell upon them as they passed through the streets.

* They who escaped unhurt, spent the rest of the day in preparing a place of shelter against the approaching night. ~~Some~~ ill-built cabins, composed of furniture taken from the ~~ruins~~ raised in the space of a few hours, within which they lay together in promiscuous companies upon the bare ground.

† The earth in the mean time continued to shake incessantly, with a noise similar to a furious cannonading, which seemed to proceed from within its bowels. Sometimes the shocks were weak, sometimes strong, and so continued till midnight, when with a most tremendous noise the shaking assumed a redoubled fury, and threw down all those edifices that had resisted the former shocks. Then fell part of the walls of the cathedral, the magnificent steeple, two hundred and twenty-five palms in height, part of the great hospital, the seminary of the priests, the remainder of the student's college †, the front of the palaces upon the quay, many churches, convents and monasteries, together with multitudes of private houses. At the same time the sea rose with an extraordinary roaring to a vast height, overflowed a long tract of land near a little lake called Il Pantanello, and carried back with it some poor cottages that were there erected, together with all the men, animals, and vessels it met with in its passage, leaving upon the land, which had been overthrown, a great quantity of fish of various kinds.

‡ From twelve o'clock of the aforesaid fifth of February to the midnight following, the shocks were so frequent, that they succeeded each other without any interval longer than fifteen minutes,

* * Rosa Santagelo, aged ninety-seven, was dug out of the ruins at Catania, in the year 1693. She was again buried by this earthquake at Messina, and again preserved alive.

† The greater part of the students, who had been immured by the falling of the buildings at the first shock, were now set at liberty, and escaped unhurt.

and

and continued much in the same manner till about three o'clock on the evening of the seventh, when the whole mine was sprung at once, and the last stroke given to the already-ruined Messina. A cloud of dust that darkened the air rose from the falling city, and in this, more than in any of the former earthquakes, was felt a variety of motions undulatory, vertical, &c. which shattered the walls to pieces; destroyed many buildings from their very foundations, and, as if pounded in a mortar, spread them over the surface of the earth*.

'Some few edifices that were founded upon rocks in the upper part of the city, are still standing, but they are for the most part so cracked and damaged, that it is dangerous to go near them.'

Several particular effects of the concussion are afterwards mentioned, and the meteorological appearances, previous to the shock, described. The length of our former extracts prevents us from enlarging on these: they in general show a state of the air very highly electrical. The other appearances were halos and thick mists; winds variable and inconstant, alternating with dead calms; the water of the wells turbid, and the sea rising to an uncommon height, its billows roaring with an unusual sound. The fatal signal, instantaneously preceding the shock, was the eruption of dense globes of smoke from Volcano and Stromboli. The brute creation were sensible of some horrible impending event: oxen placed their feet strongly against the earth, raised their heads, and bellowed most loudly: birds flew about confused, fearing to perch on the trees or light on the ground, and immense quantities of sea-geese were seen swimming on the waters of the Faro.

Whoever considers the vast powers of volcanoes may, in our author's opinion, credit the story related by Plato of the Atlantica, which Mr. Hill thinks was founded on the separation of America from Europe. But, in this solution, we do not find many parts of the Egyptian story accounted for, nor does it coincide with the circumstances of America. If we can ever enter into the discussion, we may render it more probable that a large country in the Atlantic has been actually overwhelmed by the sea.

Ætna has been often described, and Mr. Hill enters the lists with some success against the tribe of philosophers, who, from successive beds of lava covered with strata of a vegetable soil,

* * The whole number of persons that lost their lives at Messina, amounted to six hundred and seventeen, besides which, many others were wounded in a terrible manner. Two children, a boy and a girl, continued seven days under the ruins, and were then found alive, and it is reported of another, that he recovered after having been confined a still longer time. Some Guinea-fowls subsisted without food seventeen days, and two mules twenty-four.'

of different thickness, endeavour to prove the age of the world to be much beyond the æra described by Moses. We have often had occasion to join in the same opposition, and need not again renew the dispute. Our author's remarks deserve much attention. He gives some account of the chevalier Giœni's museum of the Vesuvian lavas, which we noticed in our last Appendix, but styles him improperly Joenai. He describes too some remains of ancient buildings, &c. discovered in this neighbourhood, covered, like Herculaneum and Pompeia, by the ashes of their destructive neighbours. We shall extract the account of the caverns and catacombs near Syracuse.

‘Passing from thence over a few fields, we came to some small caverns, one of which is simply ornamented over the entrance with Doric architecture cut in the solid rock. A little farther, we found a Gothic church under ground, said to be the first Christian one in the island; it is very small, and still used for the celebration of mass. Above is another church, or rather chapel, of modern date, adjoining to which stands an ancient Gothic wall, ornamented with an handsome Gothic window. From the lower church, we were conducted into the catacombs, which are said to extend as far as the ancient city, and are not less curious than those at Naples. After traversing a long passage, in the sides of which are niches for the dead, we came to a round hall, about twenty feet in diameter, and tapering like a cone to the top, which seems to have been formerly open. From the hall, are three or four passages, leading to other halls of the same kind, and so on through labyrinths, that no mortal has the courage to explore. The tombs in the passages are formed one behind another, and extend backwards into the rock, to the number of twenty-five in a row. The halls, it is supposed, were intended for families of distinction. In the midst of some is a large tomb for the chief, and around are cavities for the rest of the family. There are a few ornaments remaining, and one or two Greek inscriptions.’

Ætna, when viewed from Catania, did not flame majestically: its fire is described as a dim red light, like the sun in a fog. A curious creature, ‘of the fish kind,’ is also mentioned: ‘it had a deep mouth, several rows of teeth, and four long tails.’ From its body was emitted a glue, by which it could attach itself to a man so strongly as to kill him.

Our travellers crossed over the narrow strait, and landed at Reggio in Calabria: the mortality, from the earthquake, was much less dreadful here than in Messina; only 120 persons suffering from the disaster: at Bagnara the number killed is said to have been 4350.—In Calabria the accommodations were no

better.

better than in Sicily, and the cold of the winter, which our travellers spent in this southern part of Europe, where they had been sent to avoid the inclemency of higher latitudes, was extreme. They suffered more severely by being in a country where chimnies are considered as superfluities, where the houses are constructed so as to avoid the effects of extreme heat, rather than to guard against or counteract the severity of cold. At Morano, our author tells us, that the fine weather brought the green lizards from their recesses. These animals, whose bodies are green burnished with gold, and whose head is a bright polished blue, are very beautiful; but Mr. Hill is mistaken when he tells us that the medicine called Venice treacle is prepared from the flesh of these animals, and others of the serpent kind, boiled to a jelly. In the ancient Venice treacle the bellies of a kind of lizard, the skink, was an ingredient; and on the spot it may now become the only one. The expression, however, if it is so, must be condemned as too general. Little else occurs which particularly merits our notice in this place. The whole concludes with the ceremonies of the holy week, as they were celebrated last year with peculiar brilliancy, owing to the presence of the king and queen of Naples, and Mesdames de France. These mummeries excite our pity, and sometimes indignation, which we trust arises from a proper sense of religion. Holy kissing makes a large part of the ceremony. The pope kisses the cardinals, and actually almost devours with the fondest kisses the foot of a Roman consul, now since he has been regularly christened, taken or mistaken for a statue of St. Peter. Many parts of the description are, however, by no means new, and the whole is too trifling to detain us. The short excursion to Tivoli is, on the contrary, very pleasing; and the description of this classic ground highly interesting. We shall conclude these Travels, which we have read with great pleasure, and which we think highly deserving of the public attention, by a description of the celebrated cascade at Tivoli.

‘ The town of Tivoli, once a place of great note, but now inconsiderable, is beautifully situated upon the side of the Apennine hills. It is famous for one of the finest cascades in Europe; different views of which have been taken by most of the landscape painters in Italy. The Tiverrone, called by Horace Anio, of which it is composed, and which is about the size of the Avon at Bath, first takes one moderate leap about twenty feet, and thence, a few yards farther, precipitates itself under the arch of a bridge with great rapidity among broken rocks, which close by degrees, and conceal it from view, till it foams again into sight from under a great natural vault, called Neptune’s cave. It there finds a small

small shelf, or ledge, from whence it falls again as high as the first time. The magnificence of the scenery is at this place increased by a collateral stream, which tumbles from an high perpendicular rock. These two currents, thus joined, shortly fall again, and once more after that, force their way through a vast stony mass, which lies across their channel. This little sequestered spot, amidst the roar of so many cascades, and so closely embraced by rocks and mountains, is surely the highest treat that a lover of romantic prospects can enjoy. There are indeed few large trees to ornament the scene, but a variety of shrubs, and some vineyards.

Speeches of M. de Mirabeau the Elder, pronounced in the National Assembly of France. To which is prefixed, a Sketch of his Life and Character. Translated from the French Edition of M. Mejan. By James White, Esq. 8vo. 5s. Boards. Debrett. 1792.

GR^{EAT} abilities are developed by events; and, in a suitable situation, the peculiar talents and temper of every one are displayed, in proportion as the exigencies of the moment call for their exertion. Those who looked at the rough exterior, and the awkward air of Cromwell, when he at first appeared in parliament, those who attended to his confused and embarrassed elocution, could not see the clear decision of his resolves, the warm impetuosity of his enthusiasm, which hurried away the minds of his hearers and companions, and left reason coolly to follow, sometimes to condemn. Nor would these qualities, in other times, have led him to be the protector of a great kingdom: talents, perhaps equal, have been lost in the intrepid sportsman, and elocution, equally embarrassed, has only raised the smile at a vestry. We are not now to look at Mirabeau as the spy on the French ambassador at Berlin, or as raising 'doubts' respecting 'the navigation of the Scheld,' but as the impetuous leader of an oppressed people in the recovery of their liberties, enthusiastic in the pursuit, and at last, perhaps, like vaulting ambition, which overleaps itself, alighting in licentiousness. His indiscretion may have suggested doubts of his integrity, or the former part of his life may have led both his friends and his enemies to suspect whether his principles were so firmly fixed as to secure him from temptation. This is not our present business; we must look at M. de Mirabeau as an orator only, as a distinguished actor in a revolution hitherto unequalled in the annals of the world.

The translator, Mr. White, we have already followed in the conflict of words, in his version of Cicero's Philippics, where

where the accomplished orator leaves the calm road of persuasion, and elegant argument, for the more powerful indignant style of Demosthenes. In this almost congenial attempt, he has succeeded better, if we may be allowed to say so, when we can only judge of the fidelity of the translation from some extracts quoted by foreign journalists, and the few original sentences added in the margin. So far as these assist us, we think his version free, animated, and often uncommonly happy. The nervous energy of his style, accompanied by an apparently easy flow of words, give great force to the arguments: we are hurried away in the strain of indignant oratory, and catch, for a moment, the animation, the passion of the speaker. Mr. White observes, that these speeches, which are 'an extract from a voluminous collection, may be considered as having gained rather than lost by translation,' modestly adding as a reason, 'since they are now adopted into a language, which has for ages been the language of liberty.'

'Mirabeau is, in my mind, an orator of the first rank. He appears to me to be, in many parts of his orations, highly Ciceronian, and, in some paragraphs, even towers to a pitch of splendour and sublimity, which seems to equalize him with Demosthenes. (The period quoted in the title-page is such a one as Demosthenes might have gloried in delivering.) I think I find in him, at times, the satirical energy of Grattan, the imperious logic of Flood, the grand and irresistible enthusiasm of Chatham.

'If, as Cicero so justly observes, the whole business of an orator is comprised in these three points, to inform, to please, to agitate, docere, delectare, permovere; the last of which, he asserts, is infinitely the most important, M. de Mirabeau is an orator in the completest sense. The two former of these three qualities, insists the Roman orator, are of little avail without the third; but the third, without the former two, is very frequently adequate to the acquisition of victory.

'Had Mirabeau been a mere man of *argument*, or had he been only a *pretty* speaker, he never could have so powerfully influenced the French nation, as we know he did. Like Demosthenes, he spoke to the *feelings* of his fellow-citizens, as well as to their *reason*: while he informed their understandings, he animated their hearts.'

Mirabeau spoke extempore, with little preparation; he spoke to the feelings, the passions, and spoke to those who felt like himself. Who shall then wonder at his success? and if in the moment of liberty, licentiousness could have been suppressed, if the cordial draught had been temperately sipped, without intoxication; if, in the moment of prosperity, the

the band of patriots had known how to have checked their career, and stopped safely within the bounds of a sober temperate liberty, checked by an aristocracy, controuled by law, and regulated by a respected monarchy, we should have hailed the star, rising and spreading its beneficent beams, with an adoration truly Persian. At present—but we must no longer wander from the subject. The original editor apologises for some less polished expressions, which the orator, in his haste, hazarded, and the translator has softened, subjoining, however, in these instances, and where the language of Mirabeau was remarkably strong and pointed, the original in the margin. To each speech, a short account of the occasion on which it was delivered is prefixed, and these render the substance easily intelligible, besides forming a very concise abstract of the principal events. We can only extract some passages from this entertaining volume; and, if they should appear numerous, the spirit of the orations, and the circumstances which gave occasion to the exertion of the orator's abilities, must be our excuse. The first speech of Mirabeau was delivered when the returns had been verified, when a few only of the clergy had seceded to the commons, when it was necessary to act, and difficult to determine in what character the exertions were to commence. He recommended the title of representatives of the *people* of France; and his argument rests on the dignity, the majesty of the people, a theme at that time new in France, at which even the more violent demagogues started with surprise and apprehension.

“ Assume not an alarming appellation. Look out for one which cannot be disputed with you, one which, more mild, and no less imposing in its plenitude, may be applicable to all times, may agree with every improvement which events will suffer you to make, and may, in the hour of need, serve as a weapon to defend the rights and principles of the nation.

“ Such is, in my opinion, the following formulary: *Representatives of the people of France.*

“ Who can dispute this title with you? What will it not become, when your principles shall be known, when you shall have proposed good laws, when you shall have acquired the confidence of the public?—How will the other two orders then conduct themselves?—Will they join you? They must do it; and, if they are sensible of that necessity, what more will it cost them to join you in regular form?—Will they refuse to join you?—We will give sentence against them, when the world at large shall be able to form an opinion of both parties.”

The second part of the speech on the same subject displays an accuracy of distinction, and a clearness of reasoning, which,

which, if the speech were really extempore, is highly commendable. Mr. Fox, even in his best replies, which are often truly excellent, never excelled the French orator in these points.

When the king commanded (commanded, alas! for the last time) the assembly to quit the hall, and the master of the ceremonies reminded the president of this injunction, Mirabeau's reply, which must have been unpremeditated, is excellent.

• M. de Mirabeau. (Addressing himself to M. de Breze.)

“ The commons of France have determined to debate: we have heard the intentions which have been suggested to the king; and you who cannot be his instrument at the national assembly, you who have here neither place, nor voice, nor right to speak, are not the kind of person to remind us of his speech. Go tell your master, that we are here by the power of the people, and that nothing shall expel us but the power of the bayonet.”

The following extracts from a speech on the address for removing the soldiers, we cannot praise too highly: they display an intimate knowledge of human nature, consummate art, and just reasoning.

“ What occasion, at this moment, for the soldiery? Never had the people more reason to be calm, to be tranquil, to be confident; every thing announces to them the end of their calamities; every thing promises them the regeneration of the kingdom: their eyes, their hopes, their wishes rest on us. Ought we not to be considered as the best security to the sovereign, for the confidence, the obedience, the fidelity of his people? If he ever could have doubted them, he can no longer do so now: our presence is the pledge of public peace, and undoubtedly there never will exist a better. Yes, let them assemble troops in order to subjugate the people to the dreadful designs of despotism! but let them not drag the best of princes to commence the prosperity, the liberty of the nation, with the inauspicious apparatus of tyranny!

“ Indeed, I am not yet acquainted with all the pretexts, all the artifices of the enemies of the people, as I cannot divine with what plausible reason they can colour over the pretended necessity for the troops, at the moment when not only the uselessness, but the danger of them also makes an impression upon every heart. With what eyes will a people, assailed by so many miseries, see that multitude of idle soldiers coming to dispute with it the relics of its subsistence? The contrast created by the plenty on the one side (bread, in the eyes of him who is famishing, is plenty), the contrast of plenty on the one side, and of indigence on the other, of the unconcern of the soldier, into whose lap

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manna falls while he hath never any occasion for thinking of the morrow, and the anguish of the people, that obtains nothing but at the price of irksome labour, and of painful sweat, is calculated to inspire every bosom with despair !”

“ Let the advisers of these calamitous measures now inform us, whether they are sure of preserving military discipline in its full severity, of preventing all the effects of the eternal jealousy subsisting between the national and the foreign troops, of reducing the French soldiers to the state of mere automata, to have separate interests, separate thoughts, separate sentiments from their fellow-citizens. What imprudence in their system, to march the soldiers to the scene of our assemblies, to electrify them by the contact of the capital, to interest them in our political discussions ! No ; spite of the blind devotion of military obedience, they will not forget what we are ; they will view in us their relations, their friends, their family, taking care of their dearest interests ; for they form a part of that nation which hath entrusted to our care its liberty, its property, its honour. No ; such men, such Frenchmen, will never totally abandon their intellectual faculties ; they will never believe that duty consists in striking without inquiring who are the victims.”

The address is in the same style, and is, we think, one of the most finished productions which the French revolution has yet produced. The address to the king, advising the dismissal of the ministers, is only inferior to it. In this address, we find the first origin of the form that ‘ the assembly has no confidence in the ministers ; ’ the language often made use of since, to hint the necessity of a resignation. In the speech on the same subject, Mirabeau replies to what was urged by M. Mounier respecting the conduct of England in similar emergencies. This passage is interesting to ourselves. We shall only add to the translator’s note, that the conduct of the French patriot is a little ungrateful, if he knew of the extravagant reiterated applauses bestowed on the revolution by the English whigs.

“ But look, you say, at Great Britain ! what popular commotions are not caused in that kingdom, by this very right which you lay claim to ? It is this that hath ruined England—England ruined ! Mighty God ! What unfortunate intelligence ! from what quarter did the mischief come ? What earthquake, what convulsion of nature hath swallowed up that famous island, that inexhaustible treasury of illustrious examples, that classic country of the friends of liberty ? — But you give me comfort—England still flourishes for the eternal instruction of the world : England, in a glorious silence, is now healing those wounds which in the height of a burning fever she inflicted on herself ! England dis-
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plays all the various arts of industry, explores every source of human prosperity, and even now hath just filled up a vast chasma in her constitution, with all the vigour of the most energetic youth, and the imposing maturity of a people grown old in state affairs.—You are thinking, then, merely of some parliamentary dissensions (there, as in other places, it is often no more than talk, which hath no other importance than the interest of loquacity); or rather, it seems to be the last dissolution of parliament which affrights you to this degree.

“ I will not say, that, according to what you have advanced, it is evident that you are unacquainted with the causes and the particulars of that great event, which is not a revolution, as you are pleased to call it; but I will say, that that example affords a proof irresistible, that the influence of a national assembly over an administration can never be calamitous, since that influence is null, the very moment the senate abuses it.

“ In fact, what hath been the issue, in this uncommon circumstance, where the king of England, supported by a very weak minority, did not hesitate to cope with the national assembly, formidable as it was, and dissolve it? On a sudden, the fantastic edifice of a colossal opposition tottered on its frail foundation, on that aspiring and factious coalition which seemed to threaten a universal usurpation*. And what was the cause of this so sudden change? The cause was, that the people was of the king's opinion, and not of that of the parliament. The supreme magistrate of the nation quelled the legislative aristocracy by a simple appeal to the people, to that people which hath never but one interest; because the public welfare is essentially its own. Its representatives, invested with an invisible power, and with almost a real dictatorship when they are the organs of the general inclination, are no more than powerless pigmies when they dare to substitute, in place of their sacred mission, the interested views and passions of private individuals.”

The speech on the veto is more clear, argumentative, and connected than any other: it was revised and published by the author. Mirabeau, who, by the way, was not always successful in his motions, argued for an absolute veto; and this was only preferable to a suspensive veto, when we take in the whole of his proposal, that the taxes, the pay of the army, and every financiering decree, should be annual. This might have introduced confusion in other respects, and perhaps the present determination may be more simple and expedient.

The last speech, and the intended reply, is on the property of the clergy, which, on the motion of Mirabeau, was de-

* I thought the French patriots and the English opposition were better friends than this occasion seems to indicate. W.

clared to belong to the nation. But oratory and metaphysical distinctions cannot change the nature of right and wrong. Mirabeau succeeded in the assembly, but he will fail before the tribunal of posterity. From this speech, however, we may select a passage or two, illustrative of the orator's talents and abilities. The establishments founded by the kings, he urges, with some propriety, are the property of the nation, as founded on the public expence, with the treasures of the nation. The foundations of the nobility are sometimes of the same kind; and the question, as we have formerly had occasion to state it, rests on the donation of individuals. On this part of the subject, he exerts all his talents, all his ingenuity.

"As to the estates derived from foundations made by simple individuals, it is equally easy to prove, that, in appropriating them to herself upon the inviolable condition of furnishing the necessary charges, the nation commits no outrage against the right of property, nor against the will of the founders, such as we must suppose it to be in the order prescribed by law.

"In fact, gentlemen, what is property in general? It is the right which all have given to a single person to possess exclusively a thing, to which, in its natural state, all had an equal right: and, after this general definition, what is private property? It is an estate acquired by virtue of the laws.

"I return to this principle, because an honourable member who spoke, some days ago, upon this question, did not state it perhaps with the same precision as those other truths, the principles and consequences of which he hath so ably unfolded. Yes, gentlemen, it is the law alone which constitutes property, since it is only the public will which can effect the renunciation of all, and give a title, as the warrant of enjoyment, to a single person.

"If we be supposed out of the protection of law, what is the consequence?

"Either all possess, and then, nothing being peculiar to any one person, there is no such thing as property."

The argument we may take up in another view.

"I might remark, that every member of the clergy is an officer of the state; that the service of the altar is a public function; and that, as religion is the concern of all, for that sole reason its ministers should be paid by the nation, like the judge who gives sentence in the name of the law, like the soldier who, in the name of the community, defends the common property.

"I might conclude from this principle, that, if the clergy had no revenue, the state would be obliged to supply one: now,

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an estate which serves only to pay our debts, is certainly our property.

“ I might conclude, moreover, that the clergy could acquire estates for no other purpose than the discharge of the state, since, in granting these estates, the founders have done what, in their place, and in their default, the nation must have done.”

We need make no comments on these observations; they need no refutation. The lowest allowance is 1200 livres a year, equal to 50 pounds sterling, on the lowest computation; we wish every English clergyman had as much. House and gardens are not included. The great objection that we formerly made to the stipends was, that the higher orders had so little, that the prizes to be attained by superior knowledge, learning, and piety were not greater.

A speech of Mirabeau in the assembly of Provence is subjoined. Mr. White observes, ‘ it breathes, in different parts, all the spirit of Demosthenes.’ We cannot, however, enlarge our extracts. We trust that we shall induce our readers to peruse the whole work: we meant no more; and can assure them they will not be disappointed.

An Historical Sketch of the French Revolution from its Commencement to the Year 1792. 8vo. 7s. Boards. Debrett, 1792.

AGES must elapse before history can dip her pen, to delineate the particular traits of a revolution, or to draw the portraits of the actors. In more recent times, passions and prejudices interpose fallacious media, and those who can see, are afraid lest the imperfectly smothered flame may again break out and destroy them. Every work of this kind from France is peculiarly liable to suspicion; and for an Englishman to decide on the motives and conduct of the actors in so vast a scene, whose connections and dispositions he cannot understand, may be deemed presumptions. Yet a cool enquirer, at a distance from the scene, may collect the documents which successively appear, and a philosophical investigator may connect actors with probable motives, events with apparent, though distant, causes, and produce a work, which if not strictly historical, may furnish the future historian with information, and be both pleasing and interesting to his own cotemporaries. Our author's sketch is of this kind: to a minute attention he seems to have joined extensive information, and to a general fidelity of detail, judicious and interesting reflections. His peculiar bias is obvious and confessed, and may consequently be guarded against, where it may appear to

C. R. N. A. R. (IV.) April, 1792. H h operate;

operate: he comes near to that class of which we have professed ourselves followers, a friend to a subordination of ranks, and an advocate for regulated-liberty; and politically, for two distinct houses of parliament, regulated by a limited and hereditary monarchy. The French revolution is now, however, ground often trodden, a subject trite, hackneyed, stale. It is not our intention again to go over the well-known narrative, but to follow our author in those parts, where, by comparing different publications, or the conduct of men at different times, he has been enabled to give a new view of either motives or actions.

After a short introduction, and some account of the sources from whence this narrative is drawn, our author proceeds to some observations on the origin of regal government in Europe. It was certainly, as he remarks, a military aristocracy; and, when a fortunate leader could not by his own powers raise himself above the rest, his companions bestowed on one a precarious and a limited authority. This observation, so far as it respects France, involves many important circumstances. The aspiring spirit of the aristocrats, the persecution of these military despots, seems to have induced the kings of France very early to court the tiers etat, and to raise their political importance: they were admitted even in the first year of the 14th century to the states, and, probably, earlier; the mode of election was nearly that, which modern refinement considers as an improvement, viz. the interposing an intermediate body of electors between the people and their representatives; and, being thus raised by the king as a check on the nobles, or protected by him, the name of the king became so popular, that their attachment was at least an habitual enthusiastic veneration for the person of the monarch; a veneration which has rapidly declined, and is almost lost within the three last years.

Some general observations on former states-general are premised; and the narrative of events, from the accession of Louis XVI. to the meeting which afterwards became the 'national assembly,' follow. The character of M. Necker is a just one, but his failings, though not concealed, are touched with a gentle hand. To M. Calonne the author is not, perhaps, equally impartial, but his character, he observes, affords an awful lesson to princes, that a man of pleasure and of expence will never be trusted by the people as a statesman. It is a lesson, that we hope will sink deep on the minds not only of princes, but of those who wish to be trusted. Among the abuses in France are mentioned the manorial rights, and our author doubts, whether it should be just or even popular, in

in England to abolish at once all prerogatives of lords of manor, the remains of a Gothic legislation. It was a subject to be touched with a gentle hand, but we have little doubt in saying, that it is a greater grievance than any which have been so ostentatiously produced. It is not the first time that we have had occasion to deliver this opinion.

The arret of parliament in 1788 offered, according to our author, the fairest foundation for a system of liberty; but it was rejected with scorn: it neither appeared in the metaphysical garb of modern philosophy, nor did it probably suit the ambitious view of some who intended to be the future leaders of a revolution. The meeting of the states occasioned much disturbance respecting the question of voting by orders, or by numbers, circumstances by no means of importance at this time, though on the result of one of these, the union of orders and the proportion of the deputies of the tiers état, the revolution depended. These subjects are well known, but we shall add a short extract we think of consequence.

‘ The difference between England and France must, however, be summed up in a few words. In England, the younger branches of noble families are mixed with the people; and it is the ambition of the elder branches to have them sit in the house of commons. In France there was no law which prohibited the *Third Estate* from choosing a *Gentilhomme* for their representative, but an unhappy prejudice had made it a matter of reproach, either for a *Gentilhomme* to offer himself, or for a body of popular electors to choose him as one of the popular representatives. Hence arose that peculiar composition of the Third Estate, that great proportion of lawyers, attorneys, physicians, artists, authors, which surprises Mr. Burke, whilst the chamber of nobles was full of private gentlemen, who in England would sit in the house of commons as knights of the shire *.’

The different parties, in the states-general, have not been distinctly described in any English publication of importance. We shall transcribe our author’s account.

‘ 1st. The aristocratic party who were resolved to support, at all hazards, the separation of the states into three chambers, and the respective veto of each chamber on the others.

‘ Mess. d’Epremesnil and Cazales led this party among the nobles, and l’Abbé Maury amongst the clergy, from his eloquence though not from his rank, for he is universally agreed to

* ‘ If it was possible, which happily it is not, to taint English minds at once with French principles, it is not merely our *King*, our *Nobility*, our *Clergy*, it is our *whole body of Country Gentlemen* that would be ruined.’

be one of the most able *extempore* speakers ; a talent which few Frenchmen as yet possess.

* This party were supposed to be connected with the detested party of the Comte d'Artois, the princes of Condé and Conti, the Polignacs, the queen (influenced by the Polignacs who had long held supreme ascendancy over her) and in short, all the courtiers whose vices and expences were said to have occasioned the misfortunes of the state. I myself believe that it was the violence of the commons which drove the aristocrats into this *very angust*, but in the common opinion *very bad* company : of this, however, every reader must judge for himself. Not one member of the Third Estate ventured to declare himself of this faction.

* 2d. The moderate or middle party, who though averse to the distinction of three separate orders, wished for a *British Constitution*, or as that phrase implies a little *British vanity*, let it be called a *Constitution founded on the principle of reciprocal controul*. Mounier led this party in the Third Estate, and along with him M. Bergasse, and M. Malouet, deputy from Auvergne. Lally Tolendal, son to the famous and unfortunate Lally, and the Comte de Clermont-Tonnerre led this party in the house of nobles, and the bishop of Langres was its chief partisan amongst the clergy.

* The work called *l'Ami du Roi*, though it disapproves its principles, considers it as a party formed mostly of virtuous men, and hints, that for that reason it ever was and ever would be the least numerous party. Whoever compares that courtly work with the opposite letter of M. Depont to Mr. Burke, (taking its genuineness for granted) will find that the majority both on the courtly and popular sides, agreed in disliking a close imitation of the British constitution. If the like prejudice should appear in some English writers against the new French institutions, their own example should prevent Frenchmen and their admirers from severely condemning it. Of the five professed adherents to the *British principle of reciprocal controul*, Mounier and Lally are in exile, Clermont-Tonnerre, Malouet and the bishop of Langres, have only staid behind to experience repeated affronts and ill usage.

* In the third place must stand the most considerable and triumphant democratic party, whose leaders are too numerous to recite. The bishop of Autun, and the curate Gregoire amongst the clergy, M. Chapelier, a lawyer deputed from Rennes, Barnave, a protestant deputed from Dauphiny, Rabaud de St. Etienne, a protestant clergyman deputed from Nimes, Pethion de Villeneuve, Charles de Lameth, and Robespierre amongst the commons, may be named as the principal. But it is private and separate

views

views of a subdivision of this party led by the famous Mirabeau that the royalists attribute most of the cruel scenes which have disgraced the rising liberty of France.'

Mirabeau is represented, we believe with justice, in the most odious colours: a man in private life detestable, in public violent, inconsistent, interested, the tool of the duke of Orleans, who was inveterate against the court, that opposed the marriage of his daughter with the eldest son of the count d'Artois.

These were the parties in this great scene, and what is represented as the usual prelude to the opening of the states-general, the verification of powers was the awful signal of hostilities. In England, the return of a member's name to the crown-office annexed to the writ, is the proof of election, which, if not petitioned against, is, by that return, considered as legal; in the states-general, each return is scrutinised by the assembly. The consequences of this first measure we have already noticed; but, when this arduous work was completed, and the assembly, in the new language of democracy, was become an 'active one,' their first step was, in our author's opinion, improper. They voted the contributions levied to be illegal, but no positive statute had declared their illegality, and it is an *ex post facto* law: they abolished also the old taxes before they provided new ones, and reduced the peaceable citizens, who continued to pay the taxes, to the imputation of irregularity and disobedience.

The contests, in consequence of the proposals for the union of the three orders are also sufficiently known, as well as the attention with which the clergy were courted by the democrats, by those who afterwards deprived them of their property. Yet our author, who shows on every occasion, some aristocratical bias is, we believe, in this point misled. If the clergy consist of 130,000, more than 100,000 are benefited by the change; and another circumstance, which he indeed reprobates, should have been rather the object of the warmest resentment, we mean the committee of mendicity. The riches of the church were partially divided: to many unworthy prelates much was given, and a great number of respectable curés were contented with a pittance much inferior to their present stipends; but, independent of these funds, a great part of the revenues of the church were directed to the relief of the poor, and it will appear on the whole, that, independent of the injustice of the measure, the assembly, in the eagerness of their enthusiasm, have thrown into the general coffers, and for the benefit of the state, what must be again issued for the very purposes to which it has been hitherto allotted. When the

assignats can be no longer issued, the provisions for the poor will make the deficit still more enormous than it was before.

The king's offer, at the royal sessions, is considered as in some respects too complicated, and in others not sufficiently explicit; yet, in our author's opinion, it contains as much liberty as the French were then capable of enjoying. The historian apostrophises the democratical leaders in this part of his Sketch, and expostulates with them on the enormities through which the metaphysical system has been pursued, when this rational one was within their reach. We dare not say that these gentlemen, with all the future scenes before their eyes, would have rejected the visionary phantom now pursued; nor let us be censured as uncharitable with facts and circumstances before our eyes, with opinions uttered with little reserve, still tingling in our ears. In our situation, we have treated them with a candour they have little merited, and which we know they would not have imitated. In their more secret moments, they have confessed as much. But to return.

We see no very particular subject of remark, though we must commend our author's reflections on the gifts of monarchs, which, when once seized by the people, they have been usually enabled to retain, till we arrive at the memorable surprize of the Bastile.

Had the gates of that horrible fortress opened to a peaceable deputation from the *Three Orders of the State*, charged with collecting materials to prove the necessity of those laws in favour of personal liberty, which the king himself had left to their consideration and free votes,—such a day would have deserved to be celebrated by one universal jubilee of all the *Friends of Freedom*. And I cannot yet see any reason to believe, but that such a glorious day would have taken place, if the constitution of the 23d of June had been accepted.

But as the event now stands, the feelings of impartial men ought to remain suspended. *The taking of the Bastile has betrayed the secret of all governments, republican as well as monarchical*: it has proved that nothing can withstand the unanimous force of an enraged multitude: an awful truth! upon which all kings and senates should meditate in trembling silence, but of which the multitude ought ever to remain ignorant.

Is this speaking like a friend of despotism? Then let me ask these scholars, with which our sect of independents is undoubtedly well provided, whether Tacitus is a friend to despotism? and then, whether he expresses any transport at the fall of Nero? Can they not perceive, through the veil of his obscure conciseness, that his deep searching mind was more affected with the misfor-

tunes

tunes threatened to the Roman empire, from the want of *subordination of the soldiery*, than gratified by the death of a single tyrant, although he was the most enormous monster that ever disgraced humanity? What panegyrics are bestowed, both by Tacitus and by Pliny, on Virginius Rufus, whose uncommon merit was to have refused the empire from the hands of the soldiery, and told his army, that he would not take arms against a tyrant, until the *Senate* had ordered him!

It is remarked, in another place, that when the democrats wanted the assistance of the military, the soldier was declared not to be a machine: when in possession of power, the language is different. 'The essence of an armed military force is obedience.' On the return of M. Necker, the failings of that weak inefficient politician are the subject of some remarks; but we think the historian does not notice the principal error, that indecision which taught each party to look on him as an enemy, and gave no encouragement to either to trust him as a friend. The different facts supposed to have occurred in the provinces, we mean the licentious cruelties and enormities of the mob, are also too particularly related, on the authority of M. Lally. The same facts are shortly mentioned, it is added on the authority of the democratic author of '*L'Histoire de la Revolution*.' Mirabeau speaks of them with indifference, and the national assembly seemed always willing to elude the enquiry. They cannot be wholly true, and the line is with difficulty drawn; yet the lowest of the mob, towards the most contemptible, portrays the most detestable, when subordination is for a moment levelled, may, undoubtedly, be guilty of the worst enormities.

The 'glorious night,' of the fourth of August, when by acclamation, almost by inspiration, privileges, immunities, tythes, &c. were resigned by all orders, occasions some remarks which it may be necessary to notice shortly. The whole number of abuses removed, or at least voted in this way, were not, in our author's opinion, likely to do so much real good, to promote such a lasting concord between rich and poor, as *one* grievance removed by *one* bill framed in consequence of real enquiry and impartial discussion in the English parliament. It is, indeed, probable, that what is thus rashly given away may be secretly resumed, or secret attempts will be made for that purpose: enthusiasm, in proportion to its violence is transitory, and the inconvenience remains, when the patriotic fit is at an end. The more cool metaphysical disquisition respecting the rights of man now engaged the assembly's notice; and it is remarked in the Sketch before us, that this curious work not only engaged them too long, but its inconsistency, on one hand, with what was afterwards

done respecting ecclesiastics, and on the other with the state of their West India slaves, shows that it was a rash inconsiderate undigested attempt.

The supposed intention of the king to escape to Metz cannot at present be elucidated. From the circumstances in which the king and queen were, it is probable, that such an attempt was in contemplation. If it was so, however, the idea must have been suddenly conceived at the dinner of the officers; for if it had been planned previously, they would not have appeared there, or they would have taken advantage of the moment of returning loyalty to put it into immediate execution. There are some insinuations of a plot against the person of the king, and it is hinted, that he might have been urged to the escape, and, in the tumult that might have ensued, been destroyed. This plot is attributed to Mirabeau, whose object was to raise the duke of Orleans to the regency, and ultimately, perhaps, to the throne. The events, which brought on and terminated the removal of the king to Paris, are yet little known. Our author leans to the account given by Mr. Burke from M. Lally Tollendal, and admits only, that the centinel recovered from his wounds, and that the searching the queen's bed is a fact not clearly ascertained.

Mirabeau, at the very moment of the Assembly's departure for Paris, proposed an address to the provinces, in which it was metaphorically said, that now "the vessel of public business would proceed in its course more rapidly than ever." This proposal excited indignation in many minds, as it seemed to convey a manifest approbation of the plot formed to force the national assembly into Paris. Mirabeau was looked on with abhorrence by one party, with suspicion by all, and the slender reed on which he had tried to lean failed him at once. La Fayette had neither forgotten nor forgiven the disobedient spirit of his troops on the 5th of October; he certainly attributed it to the Duc of Orleans's agents, though we know not exactly on what proofs he grounded his opinion; and he has certainly drove the Duc of Orleans into his well-known journey to England, though we are not acquainted with the private conversations that passed on the occasion. It was attested before the Chatelet, that when Mirabeau heard of the Duc of Orleans's resolution, he abused him with all the energy of the French vulgar tongue, and concluded by exclaiming, "He does not deserve the trouble that has been taken for his sake!" Mirabeau, in his speech of defence against the Chatelet, owned, that "indignation made him utter indiscreet and insolent speeches," without confessing precisely what they were.

Various circumstances, which show the intimate connection between Mirabeau and the duke of Orleans, are added in different

ferent parts of the work; and many reasons to think that Mirabeau, in all his propositions to the assembly, was not actuated by that patriotic, disinterested spirit which he always professed to feel. In the amount of the king's civil list, and the declaration in favour of Spain, he was neither the friend of liberty, nor of his country.

The attack on nobility, on the armorial bearings, is very properly represented by our author as a studied insult, and not less affecting, because the latter was a trifling object. We always considered it as mean, unmanly, and injudicious. It was the business of the assembly to conciliate all parties, to engage all in the general cause: the nobles were laid low, and some might, at last, have assisted them; the whole united, might have at least teized them, and retarded their great work. They are struggling at this moment with the consequences of this rash act. The remarks on the internal regulation of the administration, and the committee of mendicity, are worth transcribing.

‘ The internal administration of the government and police of the kingdom may be ranked under this head, and the division of the kingdom into municipalities included within the districts and answerable to them, whilst the districts are included within and answerable to the elective administrations of the eighty larger departments; this division, I say, this gradual scale of elective powers, has been the subject of, to some writers, unbounded admiration. But where is the highest point of this political scale, and to what power are the eighty departments answerable? This is somewhat like the question which is said to puzzle an Indian philosopher: “the world is supported by an elephant, the elephant by a tortoise—*Very well, but how is the tortoise supported?*”

‘ It will appear to all who read the debates of this last spring, that the national assembly have often felt this difficulty, however their friends in England may have disregarded it. They dare not entrust any effectual power of controul to king or minister, and to erect any body of magistrates, with power to call these petty republics to account, would be *aristocracy*, a word more odious to a Frenchman's ears than *despotism* itself.

‘ Whilst the subject of internal police is mentioned, it may be proper to observe, that the assembly, who have scornfully rejected that *independence of judges* which even republicans in England have never attacked, have frequently shewn a disposition to adopt our system of *poors rates*, that part of our internal government which speculative writers have most questioned, and for which a hundred plans of reformation have been proposed, though none have been yet carried into execution. If the committee of mendicity, as it is called,

called, can hit upon any plan that can reconcile humanity, œconomy, and the due encouragement of industry, may they prosper in their views! England, in this instance will not deny that it may be outdone. But first let a native of England be allowed to tell the French democrats a truth, which few Englishmen will deny. The internal management of our parishes is one of the most democratic parts of our constitution, and at the same time one of the most abused. The churchwardens and overseers elected by the *Tierr-État* of England, and answerable to that alone, are frequently accused of gross corruption, litigiousness, and inhumanity. And on the whole, the best-managed parishes, and those where the poor are most kindly treated, are those that are superintended by landed gentlemen of considerable property and family long resident in the neighbourhood, that order of society at present so persecuted and degraded in France.'

An account of different riots, the supineness of the assembly, and the different events, which conclude the year 1790, we need not particularly detail; they contain no very important event; but our author's reflections are judicious, and we might occasionally transcribe with approbation, or animadvert a little on different passages, if our limits would admit. In the Appendix to this first part, there are various documents and illustrations of the narrative. There is a curious distinction in the attention which the assembly paid to the different states of America. In reply to the compliment, on account of their wearing mourning on the death of Franklin, their complaisance to Pennsylvania was unbounded: to the other states, not so purely democratical, the neglect of a form was deemed sufficient to induce them to preserve a sullen silence.

The second part carries on the narrative to the dissolution of the assembly; but the facts are better known, and more clearly ascertained; prejudice has not interposed her coloured veil, and atrocity has nothing very odious to hide, except at Avignon and Charpentras. The philosophical humanity of the assembly spared the lives of robbers, and decreed the punishment of death only to murder and high-treason. Their treasonable code, in its bloody form, is condemned by the historian, as no laws are so liable to be wrested to the purpose of faction and cruelty. At the same time, they took from the king the power of pardoning or commuting the punishment; a necessary step, when the king and the people are in opposite parties. The flight of Louis, the resignation of M. Fayette, and his breaking the mutinous company of grenadiers, restored the nation to a little firmness and reflection. The conduct of the assembly became more conciliating, the troops obedient, and the riot of the 17th of July was crushed with
firmness

firmness and spirit. We have little hesitation in adding, that if the former assembly could have continued two years longer, the revolution would have been established with tolerable security: at present, its disjointed, ill-connected parts, rather than foreign opposition, seem to portend its ruin.

The assumption of sovereignty, shown by that part of the constitution which prevents a change till four successive assemblies shall call for a revocation, or till the period mentioned for the revision, is considered by our author as improper; inconsistent with the first professions, and useless, if the people, at any period, choose to interfere. But this subject would require much discussion: it was necessary, perhaps, to give the innovating spirit time to cool, to suffer the proposed code to be fairly tried, and to repress every eager, impetuous reformer. The house at last broke up, and 'a more remarkable surrender of absolute power has never,' it is added, 'taken place since the abdication of Sylla, though Sylla's abdication has not absolved his memory from the guilt of usurpation and tyrannical government.' This insinuation is not commendable; it is, indeed, in many respects reprehensible. The delegates were chosen by the people, they struggled with despotism, and they conquered. Numerous were, undoubtedly, their faults, but they did not betray the trust reposed in them; and, if they exceeded their instructions, it has not appeared, that their conduct has been condemned by their constituents: they have sunk into the rank of private citizens, if not innocent, unaccused, and if not always meritorious, unmolested.

The subsequent reflections display the judgment, the learning, the penetration of the author, and it must be owned, that in these he appeared a writer of no mean rank. We can only notice a few of these concluding observations. He professes himself an enemy to innovation, whatever is the government, and is unwilling to sacrifice tranquillity to a fancied perfection, or even a real melioration, if it be sought in the fields of civil contest. That these events will retard the progress of liberty, as he seems to think, or, that the revolution in France will not prevent future wars, are opinions not equally clear. We suspect that, in both these opinions, he is mistaken; and though we ought to praise the extent of learning and the perspicuity of reasoning, with which the last is supported, we could show, if the limits of a Journal admitted such disquisitions, that his instances and arguments are not always applicable to the present state of society. The observations on the revolution in Poland are very judicious and proper. The effects of the revolution on the neighbouring countries, particularly Liege and Avignon, are not, indeed,

deed, very inviting: the revolution of Avignon is detailed at some length, and a horrid tale it is. Humanity shudders at reflecting on these first fruits of universal peace, and if among these, the riots of Birmingham be reckoned, the view will be more dreadful. Whatever may in the issue be proved against the churchmen on this subject, must certainly be ultimately referred to the unadvised rash language of their opponents.—Language did we say? It was more, for those who could endeavour to draw partizans from the remotest corner of the kingdom, who could correspond with every insignificant club of artists, who could unite all these into *one* body, at *one* moment, under pretence of celebrating the French Revolution, at a time too, so near to that when a numerous assembly had drawn the nation into the most imminent danger, can scarcely be supposed to have the affairs of France only in their view. They prepared an earthquake, but it was lost in a distant clap of thunder, whose direction was very different from what was intended. We have only room to add, that our author quotes some doubtful passages, which appeared in the democratic journals of Paris at that æra, and hint at an impending insurrection in England: they *may*, however, have been accidental.

The Statistical Account of Scotland. Drawn up from the Communications of the Ministers of the different Parishes. By J. Sinclair, Bart. 2 Vols. 8vo. 12s. boards. Stockdale. 1791.

It appears that about two years ago, sir John Sinclair circulated among the clergy of the church of Scotland a variety of queries, for the purpose of elucidating the natural history and political state of that country. His original idea was, to have drawn up from their returns a general statistical view of North Britain, without any particular reference to parochial districts. But he found such merit and ability, and so many useful facts and important observations in the answers which were sent him, that he could not think of depriving the clergy of the credit they were entitled to derive from such laborious exertions; and he was thence induced to give the work to the public in its present shape; distinguishing the different parishes, but independently of any geographical, or other mode of connexion between them.

Sir John Sinclair observes, that it would have been more desirable to have had the accounts of the different parishes arranged by presbyteries or counties, for the purpose of connexion, and to prevent repetition, where the circumstances of the different districts were nearly similar. But it was not to
be

be expected that complete information respecting any one of the larger divisions of the kingdom, could be at once obtained. It was therefore thought most advisable to throw as much variety as possible into the first volume. Whether the same plan is to be persevered in, or whether more regularity and connexion are to be attended to in future, will depend on the unanimity and dispatch with which the clergy transmit the necessary information to the author.

The second volume is conducted entirely in the same manner as the first. Mr. Dempster has justly observed 'That no publication of equal information and curiosity has appeared in Great Britain [since Doomsday-Book; and that from the ample and authentic facts which it records, it must be resorted to by every future statesman, philosopher, and divine, as the best basis that has ever yet appeared for political speculation.'

The plan proposed by sir John Sinclair for drawing up the statistical account of the different parishes, is of so extensive a nature as to comprehend every article worthy of attention; and we are glad to find that the clergy, whose information is published in these two volumes, have so generally adopted it.

The first parish described in the work is that of Jedburgh, in the account of which we meet with the following observations on the effects of the union on the borders:

'The union of the parliaments of England and Scotland, has in some respects produced an effect very different from what might have been expected from it. Instead of promoting the increase, it has contributed to the diminution, of the people upon the borders. Besides, the influence of various natural propensities, which induced men to flock to the scene where active talents were constantly employed, honour acquired, and the strongest national antipathies gratified, there were obvious considerations of interest, which rendered the situation of the borders more eligible, after violence and hostility were repressed, by the union of the two crowns, and the consequent interposition of the legislature of both kingdoms. The inhabitants of the borders, while the taxes and the commercial regulations of the two kingdoms were different, enjoyed the opportunity of carrying on a very advantageous contraband trade, without danger to their persons or fortunes. Into England they imported, salt, skins, and malt, which, till the union, paid no duties in Scotland; and from England they carried back wool, which was exported from the Frith of Forth to France, with great profit. The vestiges of forty malt-barns and kilns are now to be seen in the town of Jedburgh, while at present there are only three in actual occupation; and the corporation of skinners and glovers, formerly the most wealthy in that

town, have, since the union, greatly diminished, both in regard to opulence and number. The proprietors of estates upon the borders were well aware of the detriment which their property would suffer by the incorporating union, and in general strenuously opposed it; and the commissioners for carrying on that treaty, were so sensible of the loss they would sustain, that they agreed to appropriate part of the equivalent money, as it was called, to their indemnification and benefit.

• The union has also been the cause of the depopulation of the border country, by enlarging the sphere, and facilitating the means of emigration. While the two countries were in a hostile state, there was neither inducement nor opportunity to move from the one to the other. The inhabitants often made inroads upon one another; but when the incursion was over, they returned to their own homes. Their antipathy and resentments were a rampart which excluded all social intercourse, and mixture of inhabitants. In this situation, misconduct and infamy at home were the only motives to emigration, and while this was the case, the exchange of inhabitants would be nearly at a par: but after the union of the two kingdoms, and the decline or extinction of national antipathies, the balance arising from the interchange of inhabitants would run much in favour of the more wealthy country. Artificers and labourers would naturally resort where wages were higher, and all the accommodations of life were more plentiful, especially if this could be effected without the unpleasant idea of relinquishing home. To pass from the borders of Scotland into Northumberland, was rather like going into another parish than into another kingdom.

A turnpike road, it seems, is now carried from Jedburgh to Newcastle, which shortens the distance from that town to Edinburgh considerably; and we are told that there is at present a prospect of carrying one, in a direct line, from Jedburgh to Boroughbridge in Yorkshire, which could not fail of being frequented, as it would render the road between London and Edinburgh shorter by thirty-eight miles than by Berwick.

In the parish of Kirkmichael there prevails a custom which deserves to be mentioned.

• When any of the lower people happen to be reduced by sickness, losses, or misfortunes of any kind, a friend is sent to as many of their neighbours as they think needful, to invite them to what they call a *drinking*. This drinking consists in a little small beer, with a bit of bread and cheese, and sometimes a small glass of brandy or whisky, previously provided by the needy persons, or their friends. The guests convene at the time appointed, and, after collecting a shilling a-piece, and sometimes more, they divert themselves for about a couple of hours, with music and dancing,

cing, and then go home. Such as cannot attend themselves, usually send their charitable contribution by any neighbour that chooses to go. These meetings sometimes produce 5, 6, or 7 pounds, to the needy person or family.'

From the account of the parish of Crossmichael, justice requires that we admit the following extract :

' The Galloway cattle have one characteristic which naturalists may think incredible; they are almost all without horns! Dr. Samuel Johnson, in his journey to the Western Islands, (London edition, 1775, pag. 186), has the following notable passage: " Of their black cattle, some are without horns, called by the Scots humble cows, as we call a bee a humble bee that wants a sting. Whether this difference be specific or accidental, though we inquired *with great diligence*, we could not be informed. We are not very sure that the bull is ever without horns, though we have been told that such bulls there are. What is produced by putting a horned and an unhorned male and female together, no man has ever tried, who thought the result worthy of observation." Though it may favour of arrogance, the high authority quoted must be flatly contradicted. There is not within the bounds of this parish a single bull, nor a male of any other species, except a few goats and rams, with horns. The experiment the philosopher wished for, has been tried a thousand times, and the result has been observed to be a *calf*, sometimes with, and sometimes without horns, but never, as the doctor most probably expected, an *unicorn*.'

The clergyman who gives the account of Lismore, observes, that the extent of this parish will hardly be credited by an inhabitant of the south of Scotland; being, from the south-west end of it, to the north-east in Appin, sixty-three miles long, by ten, and, in some places, sixteen broad. It is farther remarkable of this parish, that it contains neither rats, moles, nor foxes. Weasels made their first appearance in it within these twelve years. In the adjoining districts of Appin and Kingerloch, there are moles, weasels, white rats, martins, polecats, common and mountain hares; the latter of these, in the winter, is as white as snow.

The writer of the statistical account of Kilmarnock describes a mode of thatching, which may justly be regarded as an improvement in rural œconomy.

' There is nothing that would be more desirable, than to discover some method of covering the roofs of farm-houses, so as to render them cheap and comfortable. A slate roof is too expensive in many parts of the country, from the difficulty of getting
either

either the timber, or the slate. Tile roofs do not last, and common thatching is of very short duration, is more liable to the danger of fire, affords shelter and encouragement to vermin, and is very apt to be destroyed by violent winds. But there is a mode of thatching with straw and mortar, introduced into the neighbourhood of Kilmarnock, about 22 years ago, in consequence of a receipt given by the late Mr. Macdowal of Garthland, which is, in many respects, preferable to every other, for the northern parts of the island.—The thatching is carried on in the usual manner; only mortar, very well prepared, and mixed with cut straw, is thinly spread over the strata of thatch, with a large trowel made for the purpose. One expert thatcher will require two men to serve him with straw, one to prepare the mortar, and a fourth to carry it up. If the work is properly done, it will make a covering which will last 40 or 50 years; and, when it begins to fail, it can easily be repaired. Sometimes clay is used instead of mortar, and answers nearly as well. As it makes a most excellent roof, the timbers ought to be good, and the spars straight, and neatly put on, that there may be no heights and hollows in it. Such a roof will stand in the most exposed situation, against the most violent winds; gives no shelter to vermin; is not near so much in danger of fire; and though a little more expensive at first than the common thatch, yet does much more than compensate for that circumstance, by its being so extremely durable.

The poor-rates in England, it is well known, are severely felt; and in different parts in Scotland the evil seems likewise to be experienced. It were to be wished, says one of the contributors to the present work, that the poor could be maintained by voluntary contributions, rather than by assessment. The latter method has a tendency to increase their number, and to encourage dissipation and idleness. ‘It extinguishes charity in those who give it, as they give from compulsion, and prevents gratitude in those who receive, since they receive it as a right.’

Fortingal is another parish of great extent, and comprises a district of the Highlands which was formerly infamous for the ungovernable rapacity of its inhabitants. How great a change has been produced, of late years, in the state of this country, will appear from the following extract:

‘Before the year 1745, Ranoch was in an uncivilized barbarous state, under no check, or restraint of laws. As an evidence of this, one of the principal proprietors, never could be compelled to pay his debts. Two messengers were sent from Perth, to give him a charge of horning. He ordered a dozen of his retainers to bind them across two hand-barrows, and carry them, in
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this state, to the bridge of Cainachan, at 9 miles distance. His property in particular was a nest of thieves. They laid the whole country, from Stirling to Coupar of Angus, under contribution, obliging the inhabitants to pay them, Black Meal, as it is called, to save their property from being plundered. This was the center of this kind of traffic. In the months of September and October, they gathered to the number of about 300, built temporary huts, drank whisky all the time, settled accounts for stolen cattle, and received balances. Every man then bore arms. It would have required a regiment to have brought a thief from that country. But government having sent a party of soldiers to reside among them, and a thief having been hung at their doors, they soon felt the necessity of reformation, and they are now as honest, and as strict a set of people, in these matters, as any in the kingdom.

‘ In the year 1754, the country was almost impassible. There were no roads, nor bridges. Now, by the statute-labour, we have got excellent roads, and 12 bridges. In a few years, we shall have other two, which is all that could be desired. The people contribute cheerfully and liberally to build them, and this preserves many lives.

‘ At the above period, the bulk of the tenants in Ranoch had no such thing as beds. They lay on the ground, with a little heather, or fern, under them. One single blanket was all their bed-cloaths, excepting their body-cloaths. Now they have standing-up beds; and abundance of blankets. At that time, the houses in Ranoch were huts of, what they called, “ Stake and Rife.” One could not enter but on all fours; and after entering, it was impossible to stand upright. Now there are comfortable houses built of stone. Then the people were miserably dirty, and foul-skinned. Now they are as cleanly; and are clothed as well as their circumstances will admit of. The rents of the parish, at that period, were not much above 1500*l.* and the people were starving. Now they pay 4660*l.* *per annum*, and upwards, and the people have fulness of bread.

‘ It is hardly possible to believe, on how little the Highlanders formerly lived. They bled their cows several times in the year, boiled the blood, eat a little of it like bread, and a most lasting meal it was. The present incumbent has known a poor man, who had a small farm hard by him, by this means, with a boll of meal for every mouth in his family, pass the whole year.’

We cannot conclude our account of these two volumes without subscribing to the remark, that they contain a fund of intelligence, no less calculated to gratify curiosity than to extend, for the most useful purposes, the bounds of political information. It appears evident, from the accurate testimony

C. R. N. AR. (IV.) April, 1792.

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of the reverend gentlemen who have contributed to the work, that since the year 1755, when an account of the population of Scotland was procured by the late Dr. Webster, the number of inhabitants is, in many parts of the country, much encreased; and both in agriculture and manufactures, improvement is equally conspicuous. The clergy in Scotland seem, in general, to have a comfortable, though not an ample subsistence; but the provision for the schoolmasters, in almost all the parishes, is miserably defective. We find, however, that there is a plan in agitation for remedying this evil; and it requires to be carried into execution with all possible dispatch. The present work, by diffusing over Scotland the observations and experience collected from every district, must greatly promote the farther improvement of the country; and it ought to be attended with the additional effect, of exciting government to co-operate, with all its power, in every scheme for accomplishing that object. Many useful hints for this purpose may be found in the Statistical Account.—It is imagined, that when the work is completed, it will consist of about ten volumes; and every friend to the interests of the nation must wish for the successful execution of a design, which promises not only literary entertainment, but great advantage to the public.

The Romance of the Forest: interspersed with some Pieces of Poetry. By the Authoress of 'A Sicilian Romance, &c.'
3 Vols. 12mo. 9s. sewed. Hookham. 1791.

WE spoke with respect of the *Sicilian Romance*; but this lady*, for by the term (*authoress*) we must suppose it to be the production of a female's pen, has greatly exceeded her first work. The novel before us engages the attention strongly, and interests the feelings very powerfully: the general style of the whole, as well as the reflections, deserve also commendation. The greater part of the work resembles, in manner, the old English Baron, formed on the model of the *Castle of Otranto*. We have the ruined abbey, a supposed ghost, the skeleton of a man secretly murdered, with all the horrid train of images which such scenes and such circumstances may be supposed to produce. They are managed, however, with skill, and do not disgust by their improbability: every thing is consistent, and within the verge of rational belief: the attention

* In the advertisement to the second edition, she styles herself *Ann Radcliffe*, and we have no authority for prefixing *Miss* or *Mrs*.

is uninterruptedly fixed, till the veil is designedly withdrawn. One great mark of the author's talents is, that the events are concealed with the utmost art, and even suspicion sometimes designedly misled, while, in the conclusion, every extraordinary appearance seems naturally to arise from causes not very uncommon. The characters are varied with skill, and often dexterously contrasted.

In the third volume, the scenes are changed, and we are led to the wild and more picturesque scenes of Savoy. The descriptions are in this place often beautiful, and seem to be drawn from personal examination. The family of De Luc, the worthy venerable pastor of Leloncourt, are described with equal feeling and elegance. We shall make no apology for copying one of the scenes in this neighbourhood.

‘ They pursued their way along the borders of the lake, sometimes under the shade of hanging woods, and sometimes over hillocks of turf, where the scene opened in all its wild magnificence. M. Verneuil often stopped in raptures to observe and point out the singular beauties it exhibited, while La Luc, pleased with the delight his friend expressed, surveyed with more than usual satisfaction the objects which had so often charmed him before. But there was a tender melancholy in the tone of his voice and his countenance, which arose from the recollection of having often traced those scenes, and partook of the pleasure they inspired, with her who had long since bade them an eternal farewell.

‘ They presently quitted the lake, and, winding up a steep ascent between the woods, came, after an hour's walk, to a green summit, which appeared, among the savage rocks that environed it, like the blossom on the thorn. It was a spot formed for solitary delight, inspiring that soothing tenderness so dear to the feeling mind, and which calls back to memory the images of passed regret, softened by distance and endeared by frequent recollection. Wild shrubs grew from the crevices of the rocks beneath, and the high trees of pine and cedar that waved above, afforded a melancholy and romantic shade. The silence of the scene was interrupted only by the breeze as it rolled over the woods, and by the solitary notes of the birds that inhabited the cliffs.

‘ From this point the eye commanded an entire view of those majestic and sublime alps whose aspect fills the soul with emotions of indescribable awe, and seems to lift it to a nobler nature. The village, and the chateau of La Luc appeared in the bosom of the mountains, a peaceful retreat from the storms that gathered on their tops. All the faculties of M. Verneuil were absorbed in admiration, and he was for some time quite silent; and length, bursting into a rhapsody, he turned, and would have addressed La Luc, when he perceived him at a distance leaning against a rustic urn,

over which drooped, in beautiful luxuriance, the weeping willow.

‘As he approached, La Luc quitted his position, and advanced to meet him, while M. Verneuil inquired upon what occasion the urn had been erected. La Luc, unable to answer, pointed to it, and walked silently away.’

If it may appear, that we have commended this novel with an eager warmth, we can only say, in apology for it, that we have copied our real sentiments. The lady is wholly unknown to us, and probably will ever continue so. We must, however, consider ‘The Romance of the Forest’ as one of the first works in this line of novel-writing that we have seen.

Anna St. Ives, a Novel. By Thomas Holcroft. 7 Vols. 12mo. 1l. 1s. Shepperfon. 1792.

IT is necessary, in tracing the revolutions of literature, to mark each new æra, from which improvements or alterations in any style of writing may be dated. We have seen the levelling principle, the pretended philosophy of modern times, rising above the systems and the opinions for ages held sacred; and, bursting the confines of speculation, boldly trying the practicability of its plans on a very extensive scale. The process still goes on; and, while the event is uncertain, though we may offer our opinions, or call the experiment rash, we dare not decide on its success, or on the sum of happiness likely to result from it on the whole. In this ebullition of sentiments, an enterprising female rises to put in her claim for the ‘Rights of Woman;’ and, to complete the climax, a philosophical leveller becomes the hero of a novel.

Frank Henley is the son of sir Arthur St. Ives’ projector and surveyor, the director of his improvements at Wendbourne Hall, an artful, treacherous, and dishonest steward. Frank is, however, the mirror of *modern* excellence; cool, decisive, able, and philosophical. But, with courage to face danger and death in its worst forms, he is more than once beaten, because duelling is against the rule of right; and following his strict lessons of morality, degenerates on some occasions into a coward. He loves Anna St. Ives; who, before she is thoroughly converted to the modern system, seems to prefer Clifton; and, though his love is violent, it is still kept within the bounds of reason. No murmur is heard, no sigh escapes. At the hazard of his own life he saves his rival from drowning, in a manner which leads to a suspicion of his own insanity; and which, if he had failed, might have very justly subjected him to the suspicion of *improving* the accident to his

own advantage. Anna loves Clifton; but her love is rational and philosophical. She discusses the subject at first with coolness; but rising in her enthusiasm, she kisses Frank, boasts of this kiss to Clifton's sister, and afterwards to himself. Clifton's sister, who has a *touch* of this philosophy, though fond of her brother, makes no objection to the kissing, and even pleads the cause of Frank Henley. Clifton, whose character is well drawn, ably and consistently supported, is not quite so philosophical. Anna's partiality in favour of Frank, the long solitary walks with her philosopher, the contempt which she freely expresses for Clifton, produce some very natural *antiphilosophical* effects, and drive him to desperate measures. He designs to force her to his will, but is awed by her reasoning, and not able to trust himself with this female reasoner, seizes her and Henley, confines him in a mad-house, and the lady in a separate, solitary mansion. All this part of the story is well told; the situations are interesting and affecting.—The lovers escape; Clifton is wounded almost mortally, but becomes a convert to *reason*, is allowed to live, and the passions, *of course*, subside. Anna is married to Henley.

Such is the outline of a story, absurd, often insipid, and unreasonably extended; but the character of Clifton, and the last volume, though the denouement is a little too abrupt and artificial, rise greatly above the rest of the work. It displays, however, no little defect in judgment to connect these events with the modern reasoning system, and with the dramatis personæ of levelling principle. Similar absurdities occur in the New Heloise; but the warmth, the imagination of the author, language the most polished, ideas the most seductive, by their glare lessen the impropriety. Here they are canvassed, if disgust will for a moment admit the examination, in their native forms; they must consequently be almost instantaneously rejected; and, if it were the intention of the author to ridicule the new doctrines, he could not have taken a more effectual step. But there are a few more serious exceptions. Reason, the dignity of virtue, or a consistent propriety, is the deity looked up to in the greatest distresses: cunning and dishonesty succeed in their schemes; and, in one place, the force of an absolute promise is artfully attempted to be evaded. These are faults which demand the severest reprehension, and compel us to disapprove of the work in general. The fashion, we trust, will not prevail, and the period of philosophical lovers will probably begin and end with Frank Henley.

A concise History of the County and City of Chester, from the most authentic and respectable Authors; with descriptive and lively Observations on the Manners, Customs, &c. of the Inhabitants. Also the Life of St. Werburgh, the memorable Founder of the Cathedral of Chester. Embellished with an elegant ground Plan of the City and Suburbs of Chester, taken from a recent Survey. Small 8vo. 2s. Sael. 1791.

WHILE several places of inferior note have become subjects of particular research, it would be surprising if Chester had not likewise its provincial historian. It is doubtless a town of great antiquity; though we may be allowed, without the imputation of scepticism, to abate a little of the date affixed to its origin by sir Thomas Elliot; according to whom, the original name of this city was Neomagus, so called from Magus, son of Samoths, son of Japhet, its founder, 240 years after the flood. 'An assertion which, our author justly observes, is duly authenticated, places it on a line of antiquity with any other city in the universe.' Its second name, we are told, was Caerlleon, so called from Leon Vafor, or Gawr; who, as some writers say, was a giant in Albion, and one of its restorers. Upon the settlement of the Britons, it was next called Caerleil, and afterwards Caerlier, because these two British kings were enlargers and beautifiers of it, according to Stone and others.

So much for what may be called the fabulous history of Chester. Under the Roman government, it appears to have also different names. Sometimes it is called Cestria; at other times Deunana, Deva, or Devana Civitas, from its proximity to the Dee. In later ages it was stiled Legan Chester, and Lege Chester; but in these days West Chester, or Chester. It is supposed to have been the capital of the Ordovices, before the arrival of the Romans in this island.

This ancient and pleasant city stands upon the borders of the river Dee, about twenty miles south-east from the nearest part of the Irish Channel. It is accounted a very healthy situation, as standing chiefly on a dry sandy stone rock. Though it be not the seat of any staple manufacture, the number of inhabitants, at present, is said to amount to fifteen thousand, and is annually increasing. For the information of such of our readers as have never been at Chester, we present them with the description of the singular plan on which it has been erected.

'The city is of a square form, which evinces the origin to have been Roman, being in the figure of their camps, with four gates facing the four points, four principal streets, and a variety of lesser

ter, crossing the others at right angles; dividing the whole into lesser squares. The walls are built on a soft freestone rock, high above the circumjacent country; and are said to have been built by the Mercian lady Ethelfleda.

'The structure of the four principal streets is without parallel; they run direct from east to west, and north to south, and were excavated out of the earth, and sunk many feet beneath the surface. The carriages are driven far below the level of the kitchens, on a line with ranges of shops, over which passengers walk in galleries, which the inhabitants call the rows, secure from wet or heat. In the rows are likewise ranges of shops, and steps to descend into the street.'

Several Roman antiquities have been discovered about Chester at different times. Among these is an altar, erected by Flavius Longus, tribune of the 20th legion, and his son Longinus, in honour of the emperor Dioclesian and Maximinian; and a statue of Mithras. Coins of Vespasian, Constantius, Trajan, Hadrian, &c. have at different times been found.

In the account which the author gives of earls of Chester, we meet with the following ludicrous anecdote.

'Ranulph sought a retreat, from the attacks of the Welsh, in the castle of Rhuddlan; which underwent a violent siege for some time;—till Roger Lacy, constable of Chester, collected a formidable band of fiddlers, and other smoky minstrels, who had assembled together at a fair at Chester, founded by Hugh Lupus, one leading privilege of which was, the protection of whores, rogues, thieves, and vagabonds, of every denomination, during its continuance, from restraint of punishment.—With this regiment of *resisters* did Roger march into Wales, where, strange to tell, they played so good a tune, that it in a short time closed with the raising of the siege;—for which service, Ranulph rewarded Lacy with full power over all the *scrapers* of *caigus* in the county;—a privilege which his son transferred to the family of the Duttons, in Cheshire; and it is within the recollection of many persons now living, that the anniversary of this whimsical solemnity was regularly celebrated, on the festival of St. John the Baptist, by a procession of the minstrels to the church of their tutelary saint in Chester:—to the no small amusement of the spectators.'

The author afterwards gives an account of the city-walls, boundaries, corporation, churches, streets, &c. with a chronology of remarkable events in Chester; subjoining a ground-plan of the city, which appears to be accurately delineated. To the history of Chester, is added a summary of the life of St. Werburgh; with an historical account of the images upon her shrine (now the episcopal throne),

in the choir of Chester. — The author appears to have been industrious in his researches; and has mixed entertainment, as much as he could, with the information he has been able to collect.

MONTHLY CATALOGUE.

P O L I T I C A L.

A Letter of Advice from a French Democrat to an English Revolutionist,
8vo, 1s. 6d. Deighton. 1792.

THE eager indiscriminating violence of a warm democrat comes so near to what a sober reflecting author would consider as open, obvious, well-pointed irony, that we have some difficulty in determining under which class the Letter should be arranged. We have good reasons for thinking the whole to be ironical; but the irony is not sufficiently clear, and the serious argument, in some parts which relates to the affairs of France, makes the design, on the whole, equivocal. The object of the democrat is to show his correspondent what steps should be pursued to compass another revolution in England; and, in this view, the Letter is of importance—'Forewarned—forearmed.'

Representation and Petition from his Highness the Nabob of the Carnatic, presented to the House of Commons, March 5, 1792. 8vo. 1s. 6d. Debrett. 1792.

The mysterious politics of India are too deep and intricate to be fathomed by a literary Reviewer. We have carefully read over the petition, and think, after making every allowance, that the nabob Wau Lau Jau Ummeer ul Hind Omdat ul Mulk Aufuph ud Dowlah Unwer ud Dien Cawn Bahauder Zuphar Jung Separ Saular, sovereign and soubahdar of the Carnatic, Payenghaut, and Ballaghaut, has been hardly dealt with, though we perceive at the same time, that the said nabob Wau Lau, &c. &c. seems to have been the first who broke the treaty, by suffering the arrears to accumulate wantonly and unreasonably.

A Letter to the Right Hon. W. Pitt, on the Subject of a Tax for raising six Millions sterling, and for employing that Sum in Loans to necessitous and industrious Persons. 4to. 1s. Debrett. 1792.

The plan of this benevolent author's project is briefly as follows: That the sum of six millions sterling be raised by a capitation, or poll-tax: one million of which should remain in the hands of government during the term of seven years; and five millions to be lent among honest and industrious tradesmen, manufacturers, and others, who stood in need of such assistance.
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That such a plan, judiciously regulated, would encrease public prosperity, seems highly probable; but the most faithful and impartial conduct of the trustees would be necessary for carrying it into execution. In justice to the projector, it may be proper to add, that the Letter is subscribed with the name of *Andrew Becket*.

An Address to the Right Hon. W. Pitt, on the Probability of a Revolution in this Country. 8vo. 1s. Ridgway. 1792.

The old complaint of corruption in government, mixed and fermented with the doctrine of the Rights of Men.

The Question considered; How far the present flourishing State of the Nation is to be ascribed to the Conduct of the Minister. 8vo. 1s. 6d. Ridgway. 1792.

The author of this pamphlet affects the strictest impartiality in the investigation of his subject; and we wish it could be added, that he has equally observed such a rule in the progress of his argument. The several public transactions which he considers are, indeed, the most proper *data* by which a judgment may be formed of the merit or demerit of administration; but he does not state the consequences of those *data* with sufficient accuracy; and in endeavouring to extenuate the good effects of certain public measures, he seems not to reflect that the prosperous state of the nation, which he readily admits, ought not to be ascribed to the operation of any one or more individual measures, considered separately, so much as to the general and complicated result of the whole. With respect to the author's idea, that an administration formed of men of great landed property, is preferable to one which is supported by public opinion, he is not likely to make many converts to his doctrines; and few, we believe, would rejoice in the security of an administration, which depended more upon its own aristocratical influence, than the general sentiments of the nation.

Memoirs of Hildebrand Freeman, Esq. or a Sketch of 'The Rights of Man.' A recent Story founded upon Facts, and written by Himself. 8vo. 1s. 6d. Edwards. 1792.

The Memoirs of this friend to the natural equality of mankind are designed to show practically the progress of the mind early tinged with the levelling doctrines, and carefully investigating the subject from observation and reasoning. The descriptions of the proceedings of the national assembly seem to be copied on the spot, and we might have been tempted to transcribe the account, but that, from accident or design, it has already appeared in several of the newspapers. The following observations appear to us very accurate:

'Gloomy

'Gloomy as these experimental views were, I had still some glimmer of hope in the *laws*; these may, in time, thought I, regulate all abuses—They are now afloat upon a new principle, and it must be by the operation of these, and these alone, from which all good government can be expected. With this view I examined, with as much accuracy as I was able, the different branches of the civil, military, and oeconomic departments, which I found so far from coalescing and serving mutual purposes, they rather checked than impeded each other. The original cause of all this I found to arise from two principal discordant parts in the government, viz. *democracy* and *royalty*.—The spirit of the new government consisted of the first—the form was only preserved in the second. This occasioning a mutual distrust, every proposition on one side, however ultimately good for the state, is received coldly by the other—the love of country, of fame, of virtuous popularity, are out of all consideration; and the great object of reach, debate, and assiduity (the constitution having no fundamental balance to preserve its equipoise and temperature) is to aim in increasing powers for the different parties.'

Perhaps his conclusion is equally just: it is the opinion that we have often had occasion to offer.

'I had now finished my survey of the new constitution of France, not through the organs of party pamphlets, or interested people, but from an active and diligent enquiry made by myself upon the spot. I considered it as it stood upon paper, and, as it was afterwards reduced into practice; and the result of all was, that I was now convinced the *Rights of Man*, as laid down in the abstract manner of modern philosophers, are a mere pedantic abuse of elementary principles, which, in the attempt, must loosen the bands of governments, and be destructive of all social freedom.'

CON T R O V E R S I A L.

Jesus Christ the only God. Being a Defence of that fundamental Doctrine of the Christian Religion, against Arianism and Socinianism. Addressed to the Rev. Dr. Priestley. By J. Bellamy. 8vo. 2s. Sibly. 1792.

We do not recollect that we have ever met Mr. Bellamy in the field of controversy; yet he wields his weapons with the address of a veteran polemic, and is a champion with whom Dr. Priestley will not, probably, disdain to contend. He attacks his restless, enterprising, antagonist very properly, on the little evidence to be attained even in subjects of natural philosophy, where the subject is exposed to every trial that can be suggested, and traces many of Dr. Priestley's doctrines to his system of Materialism. With respect to his peculiar system of Unitarianism also, he endeavours to prove historically, that the Ebionites, and the followers of Paul

Paul of Samosata, were considered, in the earliest ages, as heretics.

The source of this polemic attack is what Dr. Priestley had said, in his 'Letters to the Members of the New Jerusalem Church.' Mr. Bellamy is a follower of Emanuel Swedenborg, and tells us, that he never understood the scriptures till he was taught in the school of this very celebrated mystic—may we add, this visionary enthusiast? He attacks Dr. Priestley on many parts of his Letters, and endeavours to show, that he has either misunderstood or misrepresented the baron's doctrines, particularly respecting the Divine influx, marriages in a future state, and the supposed union of the Divine Essence to a human body. On this last subject, as the remark is short, we shall transcribe Mr. Bellamy's observations.

* But before I enter upon it, I must not omit to inform my readers of the injustice you have done the baron, in misrepresenting his writings. P. 32 and 64, you charge it upon him, as an assertion of his own, "That the divine essence is united to a human body." He says no such thing; but on the other hand, shows the impossibility of such an union; and what appears illiberal on your side, you know that he denies such an union, at the very moment you are charging him with it; for you give his own words, p. 32, where he says, "For the human nature cannot be transmuted into the divine essence, neither commixed therewith." Whenever your pen is again employed, let candour prevail with you never to be guilty of such an impropriety, as it appears to be done with intent to deceive those who are searching for truth, or gain proselytes to your own opinions. Such subtleties we have no idea of. "We hesitate not to meet the full force of prejudice, by admitting the imputations of our adversaries in their most obnoxious forms; confident that truth stands in no need of such a shelter, as that to which you have recourse."

On the whole, we do not think our author equally successful in his particular attempts to convict his antagonist of misrepresentation and error, as he is in his more general opposition; and when, for instance, the baron said that form may be predicated of God, and that form was *virtually* human, the doctor was not, we suspect, very wrong in saying, that Emanuel considered God as having existed in a human form previous to his incarnation. Where is the difference between a form *virtually* the same, and a semblance *formally*?

An Answer to the Second Part of Rights of Man. 8vo. 1s. 6d.
Rivingtons. 1792.

Our author, with great calmness and good sense, follows this inflammatory author in his various wanderings, and detects his numerous

numerous absurdities. It is a picture of cool reason, following and correcting the wild eccentric flights of a madman, who scatters his firebrands, seemingly telling the world that he is but in sport, or correcting inveterate, absurd, prejudices. The author has, however, suffered several censurable passages to escape unnoticed.

An Address from the General Committee of Roman Catholics, to their Protestant Fellow Subjects, and to the Public in general, respecting the Calumnies and Misrepresentations now so industriously circulated with regard to their Principles and Conduct. 8vo. 1s. 6d. Debrett. 1792.

A candid and judicious defence of the Catholics against some unjust aspersions thrown out against them. We trust it will be of service.

S L A V E - T R A D E.

An Address to the Right Rev. the Prelates of England and Wales, on the Subject of the Slave Trade. 8vo. 3d. Parsons. 1792.

The advocates for the abolition of the slave-trade assume every varied form, exhaust every mode of argument, expostulation, and appeal, to carry their cause. Surely they *must* be sincere. This Address contains no new arguments.

Thoughts on Civilization, and the gradual Abolition of Slavery in Africa and the West Indies. 12mo. 2d. Johnson. 1792.

We know not whether the first edition of this little tract occurred in our usual routine. It is enough to say, that this author retails some of the popular arguments against the abolition. His principal position, that the state of society is not sufficiently mature for the abolition of slavery, is a gratuitous one, and by no means established.

P O E T I C A L.

Modern Britons. A Poem. 4to. 2s. 6d. Egertons. 1792.

The supposed degeneracy of mankind has been a favourite topic with the moralising philosopher and querulous satirist almost ever since men began to think and write; and to many minds it affords a gloomy or an ill-natured satisfaction. The position has been commonly taken for granted, but few are more disputable. At present, however, we have neither leisure nor inclination to enter into the question. It is necessary to observe, that our author is a laudator temporis acti; and we should have no objection to his opinions, if he always made so poetical a use of them as in the following lines:

‘ Then liv’d they say, a nymph of aspect bold,
Who fear’d nor scorching sun nor pinching cold;

Her

Her buskin'd leg she bath'd in morning dew,
 'And on her bosom bare the bleak winds blew;
 Wild through the British land she took her way,
 And caroll'd, as she went, a rustic lay.
 They call'd her Freedom; and their frugal feast
 The hinds shar'd, joyous, with the lovely guest.
 Was she alarm'd? Alarm'd throughout the land
 Uprose, with biting falchion in his hand,
 The sturdy swain his fond regard to prove,
 And die, or triumph, with his blooming love.'

He is, however, extremely unequal; frequently obscure and incorrect.

'The ven'son-loving cit, in greasy hall,
 Puffs till he eats the buck up, horns and all:
 And prays (if Heaven he e'er assails with prayer)
 "Groan still our slaves, lest turtle prove too dear."
 Thinks he could bear the horrid thought—to die,
 Yet with some sorrow leaves his rabbit-pye.'

This citizen is evidently copied from Pope's Helluo.

'Is there no hope? he cries—then bring the jowl.'

Its inferiority to the original need not be pointed out. As we suspect the author to be a young adventurer in the poetic regions, we hope he will avail himself of our observations. We would not wish him to strengthen the doctrine of a general progressive decline, by an exhibition of declining abilities, and giving us, *poetic*

Progeniem vitiosorem ———

For it appears that we are soon to expect another attack on modern vices and follies, and would have him, on all accounts, to be as good as his word.

'But half my tale, its *better half* remains,
 To shine the first fine day in *happier* strains;
 The Muse now flagging rests upon her wing,
 And on new pinions hopes to greet the spring.'

Abelard to Eloisa: a Poem. By Mr. Jerningham. 4to. 1s. 6d.
 Robson. 1792.

We are sorry to learn that, with this poem, Mr. Jerningham means to conclude his poetical labours. In the mild pathetic strain he is often unrivaled; and has, perhaps, never failed, but by feeling too acutely, and expressing his feelings with sometimes a disproportioned pathos. But, in the solemn moment of taking leave, we must not enumerate even trifling errors. This epistle, if we recollect rightly, is not wholly the work of invention. Like its rival, 'Eloisa to Abelard,' by Pope, some of the principal
 facts

facts are taken from the Letters; like its rival too, it is tender, pathetic, and interesting. The following passage, we mean not to lead to an injurious comparison, is certainly designed as an imitation of one part of Mr. Pope's Epistle, and is not an unsuccessful one.

• Ye sullen gates, within whose bound confin'd
The wretch who enters flings his joys behind!
Emerging from the dome, ye crowding spires,
Which sun-robed glitter like ascending fires!
That funeral spot with many a cyprus spread,
Where shriek the spirits of the guilty dead!
Yon moping forest, whose extensive sway
Admits no lucid interval of day,
No cheering vista with a trail of light
Flies thro' the heavy gloom of lasting night:
Ye hermitages, deep immers'd in wood,
Wash'd by the passing tributary flood,
Whose easy waves, soft-murm'ring as they roll,
Lull the strong goadings of the feeling soul:
Ye tow'ring rocks, to wonder's eye address'd,
Mishapen piles by terror's hand impress'd!
Ah, not these scenes magnificently rude
To virtue's lore have Abelard subdued.'

Perhaps the *ardor* in those which are subjoined is not very consistent with Abelard's situation at the æra of writing the letter.

• When late my steps drew near the peopled choir,
What erring wishes did my heart inspire?
To the deep mysteries as I advanced,
Still in thy presence was my soul entranced:
While, bending to the earth, the choral throng
Pause, 'ere they usher the emphatic song;
While kneeling seraphs, trembling as they glew,
Veil with their radiant wings their bashful brow;
While the deep organ (as by fear controul'd)
Its solemn sound like distant thunder roll'd;
While thick'ning odours dim'd the dread abode,
And th' altar shudder'd at th' approaching God!—
'Midst these august, terrific rites unmov'd,
My guilty thoughts to other altars rov'd:
In love enchas'd, a dearer image blest
That living chapel, my impassion'd breast!

On the whole, however, this is a pleasing performance, and we may add, 'though last not least.'

Shrove Tuesday, a Satiric Rhapsody. By Anthony Pasquin, Esq.
£4s. 2s. 6d. Boards. Ridgway. 1791.

Poor man! the fit begins to show itself very early, in incoherent

rent rhapsody and incongruent tautaphor. We shall transcribe the first paragraph from the dedication to Isaac Swainson, esq.

‘ Dear Sir,

‘ As the following mock-heroic effusion wars on the side of Humanity, I know not at whose feet I can lay it with so much propriety as thine.—How much, my dear friend, should we rejoice that we have existence in an era when the frozen seas of Fallacy are thawed by the warm beam of Reason, and, giving way to Demolition, daily separate from their constituent parts, and sit in fragments down the stream of Ruin!—the higher philosophy is triumphing over social imposition—the black cloud of Despotism is burst, and now vanishing before the gales of Philanthropy; its thunder and its lightening injured the blossoms and ramification of the tree of Liberty, but happily could not destroy the trunk, which is immortal.’

As he proceeds, he grows more violent; but, strange to tell! the fit remits in the poetical part; and he talks very coolly and insipidly. We fear, however, much danger, and can hope only that he will be taken proper care of, for the paroxysm may return. The lord-chancellor steal from his works! and the premier bribe him to satirise the national assembly! This is too much either ‘ for Bedlam or the Mint.’

Poems on several Occasions. By the Rev. Joseph Good. 8vo. 3s. Baldwin. 1792.

Mr. Good’s is not a Muse of fire, but she is a good-humoured pleading companion; without nonsense, ribaldry, or profligateness. To the Poems is prefixed a little Fable, entitled the ‘ Concert of the Birds,’ where the Blackbird is censured because she is inferior to the Nightingale. The modest bird replies, that she is conscious of not meriting such distinguished fame:

‘ Yielding to her superior lays,
I only ask a Blackbird’s praise.’

What is so modestly asked, who can refuse?

The Pardoner’s Tale. From Chaucer. 8vo, 1s. Cadell. 1798.

The Tale, which Mr. Lipscomb has modernised, is neither so good, nor so bad as some of the other productions of Chaucer: it is less interesting and less licentious. This is, however, a pretty good specimen of the talents which he possesses for his undertaking, that of modernising those Canterbury tales which have not yet experienced the effects of modern polishing, and publishing the whole together.

The Conspiracy of Kings; a Poem. By J. Barlow, Esq. 4to. 1s. 6d. Johnson. 1792.

The bold energetic elegance of our author’s language compensates

penfates for some defects; but these defects are not in his political opinions. This, though we have been called the tools of monarchy, we dare assert, for a conspiracy of kings to change a form of government; which a great nation (whether properly or absurdly is of little importance) has chosen, is a Quixotic attempt, superior in folly to any ever made by the Knight of the Woeful Countenance.

Admonitory Epistles, from Harry Homer, to his Brother Peter Pisdar. 4to. 1s. Williams. 1792.

The author admonishes Peter to avoid some of his more striking errors, such as impropriety, want of decorum, &c. But the medicine is not administered in a pleasing form: we fear it will be rejected with disgust.

The Owl, the Peacock, and the Dove; a Fable, addressed to the Rev. Dr. Tatham and the Right Hon. E. Burke, &c. &c. &c. 4to. 1s. Johnson. 1792.

Pretty doves #1

MORAL:

* 'The Owl and the Peacock, the author now ventures
To say mean the High Church, the Doves the Dissenters.'

N O V E L S.

Delineations of the Heart; or, the History of Henry Bennet, a Tragico-Comic-Satyrical Essay, attempted in the Manner of Fielding. 3 Vols. 12mo. 9s. Hookham. 1792.

It is the form of Fielding, and occasionally his semblance will rise for a moment, and the 'eyes are made the fools of the other senses.' But we want his spirit, his wit, that clue which leads to the inmost recesses of the heart, and which he almost exclusively possessed. The heroes will not bear a comparison: the Foundling was gentle, generous, compassionate, and faulty only from the momentary impulse of passion, from passions, drowning in their vortex, reflection. Henry Bennet is the cool, designing, deliberate villain, never right but from accident; or when it assists his vicious pursuits. The moral too is wholly indefensible. The libertine will follow the plans of Bennet in hopes of better fortune; and, in spite of some humour and a few interesting scenes, we are compelled to dismiss this work with reprobation.

It is and it is not, a Novel. By Charlotte Palmer. 2 Vols. 12mo. 6s. Hookham. 1792.

No, my dear, — 'It is *not* a novel:' but be a good girl; do so no more; and we will say nothing about it this time.

Frederica; or, the Memoirs of a Young Lady, a Novel. By a Lady. 3 Vols. 12mo. 9s. Ridgway. 1792.

We cannot approve of this novel: the tale is trite, hackneyed,
and

and insipid: the events frequently improbable, and the characters of the common cast. We wish the lady some better employment.

MISCELLANEOUS.

An Essay on Duelling. Written with a View to discountenance this barbarous and disgraceful Practice. 8vo. 1s. Debrett. 1792.

The author of this Essay makes many just observations on the pernicious practice of duelling; which, with many others who have written on the same subject, he zealously endeavours to discountenance. He thinks that this can only be successfully effected by some law, which will impose upon the practice a durable and disgraceful penalty. Indeed such a law seems the best adapted for counteracting the general principle on which this barbarous and immoral combat is founded.

The Proceedings in Parliament, relative to the Origin and Progress of the War in India. 7s. Boards. Debrett. 1792.

This volume comprehends the debates on Mr. Hippisley's motions in the house of commons, and lord Portchester's in the house of lords: Mr. Dundas's India budget, &c. with an Appendix, containing the late treaties with the Mahrattas and the Nizam; the treaty with Tippo Sultan; extracts from the reports of the secret committee on the affairs of India; copies of all official information from the London Gazettes; with other papers, connected with the subject of the war, and policy of the treaties.

As a Review is not the vehicle of parliamentary debates, or treaties, we have only to inform our readers, that the compiler of the volume is one of those politicians who reprobate the origin of the present war in the East Indies.

Commentaries on the Constitution of the United States of America, with that Constitution prefixed, in which are unfolded the Principles of Free Government, and the superior Advantages of Republicanism demonstrated. By J. Wilson, LL. D. 8vo. 3s. Debrett. 1792.

These Commentaries chiefly consist of the debates of congress on the constitution, recommended by the convention: they display the temper, the candour, and the political knowledge, of the delegates in a very advantageous view.

The Jockey Club, or a Sketch of the Manners of the Age. 8vo. 4s. Symonds. 1792.

An unpleasing specimen of 'the manners of the age,' drawn in the darkest colours. Scarcely any one escapes; and from this indiscriminate censurer we cannot expect any proper character. The greatest warmth of his indignation is, however, directed
C.R. R. N. AR. (IV.) April, 1792. K k against

against the P—e of W—s, for we dare not fill up what he has left in obscurity. From this part we shall select a specimen.

‘ The only clue to guide our judgment, in regard to future expectation, must be from the line of conduct hitherto pursued, and from thence what are we to expect? When the mistaken liberality of the nation cheerfully acquiesced in paying a sum of money, granted for the purpose of discharging certain debts, it was under the sanction of an implied engagement, that every useless expence was to be lopped off, the establishment diminished, and a systematic plan of economy adopted. To encourage this hope, pending the business, dust was cast into the eyes of the public. The most flattering assurances were generally held out: race-horses, coach-horses, hounds, &c. &c. were publicly sold; nor could it have been imagined that, in so young a mind, hypocrisy had taken such deep root: but what was the scene which a very few months disclosed? No sooner had parliament voted this money, than decency was set at defiance, public opinion scorned, the turf establishment revived in a more ruinous style than ever, the wide field of dissipation and extravagance enlarged, fresh debts contracted to an enormous amount, which it is neither in his own, or the nation’s power to discharge, and strong doubts entertained that the money voted by parliament was not applied to the purpose for which it was granted. Had a private individual acted in like manner, he would have become the outcast of his family, and the whole world had abandoned him: but in the case before us, where the example is ten thousand times more contagious, such a flagrant breach of faith, such base ingratitude, has hardly received the slightest animadversion.’

‘ If this were so, so were it uttered;’ but, in these dangerous times, rash experiments will be avoided; and, from the late disposition of the house, any future application to supply the means of dissipation will not probably be successful. Our author need not, therefore, be uneasy on this account; but he has so many sources of distress, that even the manly resolution displayed by some of the members on the late application to parliament, an application much more popular, will add but little to his relief.

Advice to the privileged Orders of the several States of Europe, resulting from the Necessity and Propriety of a general Revolution in the Principle of Government. Part I. 8vo. 3s. Johnson. 1792.

We announce the present work only at this time, for we mean to return to it on the publication of the second Part. It will then appear what credit is to be given to the author’s assertion. As we are certain, that it is not actually (actuellement) true, we suspect that it is not prophetically so.

‘ The French revolution is at last not only accomplished, but
its

its accomplishment universally acknowledged, beyond contradiction abroad, or the power of retraction at home.'

A Narrative of the loss of the Grosvenor East Indiaman, which was unfortunately wrecked upon the Coast of Caffraria, on the 4th of August, 1782. Compiled from the Examination of J. Hynes. By Mr. G. Carter. 8vo. 3s. Boards. Murray. 1791.

In our LVth volume, p. 240, we noticed the first account of the fate of some of the unhappy survivors of this calamity: the greater number perished after incredible hardships, and met death in its most dreadful form. This account differs in many respects from the former, since it contains the adventures of a different party. Unfortunately all subordination was at an end, and there was not a sufficient degree of personal influence to induce the whole number to co-operate in one design; the only method which has occasioned a favourable termination of similar calamities, and at least one of those situations in which the boasted rights and natural equality of man will not apply. The calamity must have happened nearly so far north as the Mosambic Channel, or Hynes must have multiplied the rivers that he passed, and the calamities he endured. There is, on the whole, an air of candour in the Narrative, and Mr. Carter has not weakened the pathos by an affectation of sentimental refinement. It is an interesting story, properly related: we have only to regret, with our author, that want of subordination which, by uniting the powers of all, might have impelled them to an effectual and successful exertion.

A short Account of the Affairs of Ireland during the Years 1783, 4, and part of 5. In a Letter from a Clergyman in Ireland to his Friend in America. 8vo. 2s. Debrett. 1792.

This Account, though short, is apparently candid and dispassionate. It comprehends the period of the congress, of the attempts to reform the representation, and of the commercial propositions. The author seems the decided friend of Mr. Flood, whom he follows and defends in some *apparent* tergiversations.

The Grumbler: containing Sixteen Essays, by the late F. Grose, Esq. F. A. S. 12mo. 1s. 6d. Hooper. 1791.

These little Essays are the production of the late facetious Mr. Grose: they were addressed to the editor of a periodical paper, his intimate friend, and probably published by him. The author seems to delight, and to excel, in familiar descriptions of uncommon characters and peculiar pursuits. He is at all times easy, sprightly, and good humoured; and we would recommend his Essays, as a pleasing companion in a post-chaise, or a cheerful entertainer during the bleak easterly winds of spring, when fire is still agreeable. We cannot select a more humorous (or, it is said, a more

K k 2

faithful)

faithful) description than that which he gives of himself. We shall prefer, however, the more interesting passages.

‘ To begin with my age—I am somewhat past fifty, and, though of a hale constitution, I have nevertheless received various bodily items and hints, that I am not exactly what I was twenty years ago. Now, as the idea of a decline is by no means an agreeable one, I comfort myself by attributing every ach and pain to the changeable weather of our climate, with which, using the freedom of an Englishman, I am continually finding fault. I am also sometimes led to conceive the ladies do not treat me with their usual attention; but this I charge to the extreme folly of the present times, which I cannot, however, help condemning.

‘ The make of my person is not a little calculated to produce discontent; for though my body contains as many cubic inches of flesh as would form a personal man, these are so partially distributed, that my circumference is nearly double my height; added to this, I have that appendage to my back, which is by vulgar naturalists held as a mark of nobility, entitling the bearer to the appellation of—*My Lord*. The frequent recapitulation of this title makes me dislike to stir abroad on foot; I cannot ride on horseback, and have not a sufficient income to afford a carriage, except on extraordinary occasions.’

‘ Having, from these and various other circumstances, acquired a habit of grumbling on all occasions, and having neither wife, children, nieces, or dependants, the common objects on whom these acrimonious particles are usually discharged, I have by degrees grumbled away all my acquaintances, except one old deaf lady, and thereby at length found my error, and in vain endeavoured to correct it; but, alas! it has taken too deep root in my constitution. This has obliged me to alter my plan, and convert this disposition to the public service, by venting my spleen on the vices and follies of the times. If by accident it should in any instance produce a reformation, I shall have done some good; if not, it will at least, in a scarcity of news, serve to fill up a space in your paper, and save you the trouble of reviving some bloody murder, or fabricating some wonderful sea-monster driven ashore near Deal or Dover.’

Curfery Criticisms on the Edition of Shakspeare published by Edmund Malone. 8vo. 2s. 6d. Hookham. 1792.

Is it? No, it cannot be. Yet what other pen drops such gall, what other tongue can utter such abuse? There were some remarks on the *last* edition of Shakspeare, published in 1783, which we noticed in our LVIIIth volume, with a full proportion of complaisance to the Remarker, not without reprehending many improper

proper passages, and much exceptionable conduct. We have, therefore, drawn down on ourselves the fullest torrent of the most contemptible abuse, which we share with Mr. Malone and the authors of the *Monthly Review*. But we are well contented with the abuse of such authors, and we can bid him farewell without feeling one spark of resentment. His anger against Mr. Malone is excited by his preferring the quartos to the folios, and the first to the second folio. In defence of his darling folios, he is perfectly Quixotic: we shall imitate one of the knight's antagonists; and, having looked at this redoubtable hero in his terrifying form, quietly return to our 'den,' and sleep, unprovoked to the combat.

The Principles of the French Constitution, translated from the Catéchisme de la Constitutione of M. Nyon, to which is added, The Principles of Government. 8vo. 2s. Jordan. 1792.

This catéchisme we have already noticed. The Dialogue, now first added to it, is reprehensible in its substance, and not applicable in the tenour of its argument. The reasoning is exactly such as will captivate the peasant, without the smallest foundation in good sense, when applied to the extensive scale which is the object of the 'Scholar.' It is teaching a child to cry for the moon, because by this means he has obtained a silver medal.

The Life of Mrs. Gooch, written by Herself, dedicated to the Public. 3 Vols. 12mo. 9s. Kearsley. 1792.

The present rage for anecdotes, and for information respecting the indiscretions of the great, may render these volumes acceptable, and the lady may attain her purpose.—We can only add, to every reflecting mind and feeling heart, the accounts will be painful; for scarcely of any one, introduced in this volume, are there half as many indiscretions recorded as of herself:

'We thought so once, but now we know it.'

Considerations on the Causes of the high Price of Grain, and other Articles of Provision, for a Number of Years back; and Propositions for reducing them: with occasional Remarks. By Catherine Phillips. 8vo. 2s. Phillips. 1792.

Mrs. Phillips considers the high rents of land as the principal cause of the dearth of provisions; and the chief remedy proposed is therefore the reduction of those rents. This measure, she observes, will probably not meet with the approbation of the landed-interest: but she reminds all those of this description, that they might bear a reduction in the rents of their estates, if their expences in house-keeping should be reduced at the same time; and this, she endeavours to convince them, would certainly be the case.

Mrs.

Mrs. Phillips may, perhaps, have justly enough pointed out the root of the evil ; but we much fear that her arguments will not prove sufficient to remove it. Let us, however, applaud the goodness of her intention, and enumerate some other particulars to which she adverts.

She observes, that many of the rich consume more than a pound in the day, of the finest flour, in hair powder ; that much of this grain is likewise consumed in the manufacture of starch ; that the increased quantity of malt used for distilling spirits, must tend to advance the price of grain ; and that the great number of dogs kept is a farther addition to the inconvenience.

The proposals which Mrs. Phillips offers for reducing the price of provisions, arise naturally from the causes above assigned of their dearth ; and it is therefore unnecessary to mention them. But we cannot conclude without complimenting her on the pains she has taken to investigate this interesting subject. Her observations, as a female writer, are uncommonly extensive ; and she seems to be well acquainted both with domestic and rural economy.

A Plain Man's Thoughts on the present Price of Sugar, &c. 8vo. 1s. Debrett. 1792.

The author of this pamphlet imputes the present high price of sugar to a variety of causes ; some of which, however, seem not likely to operate much within the period of the late extraordinary rise in the price of this commodity. He endeavours to persuade his readers, that a monopoly and speculation in sugar must ever be in a great measure impracticable ; and he argues against a reduction of the drawback on its exportation.

We will not take upon us to decide concerning the justness of his statement ; from our own knowledge of the subject ; but there seems to be some reason for suspecting him of a partiality towards the interests of the West India planters and merchants.

An Address to her Royal Highness the Duchess of York, against the Use of Sugar. 8vo. 6d. Darton. 1792.

This author, upon the specious pretext of an abhorrence to the slave-trade, earnestly recommends to the duchess of York the total disuse of sugar in her family ; not doubting that the example of her royal highness would be followed by every person of rank in the kingdom. The petition reminds us of that which was presented to his majesty, soon after his accession, by the wig-makers ; and it will probably meet with similar attention. The Address, however, is neatly printed, upon good paper ; and the author, we may naturally conclude, has taken care to present her royal highness with an elegant copy.

The Evils of Adultery and Prostitution: with an Inquiry into the Causes of their present alarming Increase, and some Means recommended for checking their Progress. 8vo. 2s. Verner. 1792.

This author treats his subject with great perspicuity and good sense. The first cause which he assigns for the increase of adultery and prostitution, is the example of men of rank and fortune, which insensibly extends its influence over the morals of others. The second cause, he thinks, is to be sought for in the luxury and opulence of the nation. A third cause is the ready circulation, afforded by the public prints, to the instances which happen of those vices. 'They are sold, he observes, as articles of news, and as common occurrences, which excite neither surprise nor indignation. It may be questioned, says he, whether a well-regulated police should admit of the circulation of such debaucheries?'

As a fourth cause of the profligacy of the present age, the author considers that mass of novels and romances, which people of all ranks and ages now so greedily devour; a new species of entertainment, almost totally unknown in former ages. The bad effects of this practice are placed in a clear point of view, and strongly supported by observation; but we shall proceed to mention the means proposed for checking the progress of adultery and prostitution. These are, to discourage celibacy, and encourage marriage; a more regular and severe police directed against all houses of ill fame; and a total change in the system of modern female education.

On the Prevention of Crimes, and on the Advantages of solitary Imprisonment. By J. Brewster, A. M. 8vo. 1s. Clarke. 1792.

This judicious and humane author's works we have formerly had occasion to commend. What he observes respecting the institutions calculated to prevent crimes, we fully approve. Solitary imprisonment is a subject that requires a fuller discussion than he has given, and a more full examination than we have yet been able to bestow. We have many doubts of its propriety.

C O R R E S P O N D E N C E.

GENTLEMEN,

Feb. 10, 1792.

AS I look on the inclosed Paper to be a sort of *Literary Curiosity*, I take the liberty of sending it to you. And should you judge it proper to have a place in your useful work, I hope to see it in an *English dress*—I understand it is a *French translation of a definition*, or rather a *distinction*, made by the princess Dashkard, between a simply honest man, and a virtuous man, for the use of the Russian Dictionary, now publishing at Petersburg. I am, Gentlemen, your humble servant.

W^o

We are much obliged to our friendly correspondent, and we think the inclosed paper truly curious: we have consequently subjoined a translation of it.

• HE deserves the name of a virtuous man, who, having subdued his passions, is guided by justice. This first principle of virtue induces him to prefer truth to every thing, and to fulfil every duty and obligation, even when opposed by his interests or personal enjoyments. The love of his country excites not only a zealous activity, but renders him ready and able, in cases of necessity, to make the greatest sacrifices: virtue gives him firmness and courage, and he becomes capable of brilliant actions. Not contented with barely doing his duty like others, he eagerly sacrifices his personal interests, to render his country the most distinguished services. In private life, he is equally attentive to his duty, and answers the claims of relationship and friendship with the greatest exactness. Every kindred virtue, prescribed by the law of nature, by religion, or the laws of his country, are familiar to him: gratitude, sacred friendship, filial and paternal duties, with the other moral virtues, are the feelings which warm and animate his soul. Humanity and candour, in judging of human failings, unite him with peace and good humour to mankind; nor can the tranquillity of his soul be troubled but by vice, for the strength of his judgment enables him to survey every object in its proper view: the passions have no influence on him.

• The *honest* man does his duty. The *virtuous* man improves what honesty dictates. Executing with a zeal, more considerable, more ardent, with greater activity and rapidity, he hurries on to voluntary services, and thinks these a sufficient recompence.

• The *honest* man does no harm. The *virtuous* man, so far from doing harm, has always in his view the most elevated and heroic actions: these are his models.

• Unshaken in his principles, founded on virtue, he follows the path of justice, unmoved by envy or human frailty: the consoling testimony of his conscience renders him tranquil and happy, independent of authority or accidents. In a word, the virtuous man distinguishes himself as much by an elevated soul as by an enlightened genius. This last quality is so much the more essential, as without understanding it is often difficult to discover the secret and obscure paths of justice, which is the basis of every virtue.

WE are sorry that we cannot with propriety engage in the private correspondence requested. It will be sufficiently private to say, in this place, that the subject shall be examined with particular care. The reviewer is conscious of no error. He is certain that none was designed.



A P P E N D I X

TO THE

F O U R T H V O L U M E

O F T H E

N E W A R R A N G E M E N T

O F T H E

C R I T I C A L R E V I E W.

F O R E I G N A R T I C L E S.

La Prusse Littéraire sous Frederic II. pour servir de Continuation a l'Essai sur la Vie & le Règne de ce Roi. Par M. l'Abbe Denina. 3 Toms. 8vo. Roffman, Berlin.

LITERARY history is the creation of our own period, and contains a picture of the mind in one region, its various exertions in the different acquisitions, either purely intellectual, or more practical and manual. The late king of Prussia did not strike the spark, but he cherished the almost imperceptible fire, raised the flame, and extended its general warmth, its animating heat. The sands of Brandenburg became the cradles in which genius sometimes began to flourish, but more often the conservatory in which the genius of other countries expanded with fresh vigour. Our present author does not confine himself to either class, nor to any one art; merit of every kind, connected with Prussia, and the connections are sometimes a little remote, is his subject. His articles consequently amount to near 1200, and he scruples not to assert that there are at present, in the protestant provinces of Germany, more writers than in the whole kingdom of France. He speaks, however, of literary men who were never authors, and of authors who have been but a short time in Prussia; though he confines himself also to the forty-six years of Frederic's reign, yet those who at his accession were old, and others who at his death had just begun their literary career, are equally the subjects of his remarks, and his history consequently includes more than an age. In general, the articles are neither crowded with dates, and circum-

APP. VOL. IV. NEW ARR.

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stances only personally important, nor with very extensive critical reflections. The number of authors has extended it to three octavos.

* Of one thing, he observes, I have scarcely any doubt: many of the Germans will think that I have said too little of them; foreigners that my details are too extensive. But let me assure the former that, however concise my accounts may appear to them, I have said more than is known in Italy, in France, in Spain, and perhaps even in England. To the latter I would suggest, that three or four of the 1200 authors and artists of whom I speak, would have filled all my volumes, if I had only detailed what themselves or their disciples have written of them; and one of the six classes of authors to which my work extends, might have filled twice as many sheets.* The *Life of Busching*, for instance, written at the age of sixty-five by himself, with a very concise account of his works, equals in extent two of these volumes; and the *Life of Wolff* by Ludwig, composed seventeen years before he ceased to write, is equally copious. Our author intended to have added a fourth volume, but he has abandoned this plan, and we find only a Supplement annexed to the third.

The Introduction contains a general view of literature in Prussia. The abbe begins with detailing the first progress of letters and arts in the states which at present compose the Prussian monarchy, till the year 1530. The dawn of literature seems to have been at the accession of the House of Hohenzollern, of which the ancestor of the present family was a younger brother; and for two centuries before, though the crusaders illuminated in some degree the minds of the people, and the establishment of the Teutonic order gave some little expansion to the mental exertions, there scarcely exists a single chronicle which proves that the priests and monks could write or read. The Reformation was, in every view, favourable to literature and to science; and the disputes which this great event produced, seemed, in our author's opinion, to have led to the vast system of Leibnitz, a philosopher who divides, with Newton, the credit of the deepest penetration and the soundest judgment which ever adorned mankind. Under the great elector, and in the reign of the first king of Prussia, the progress was rapid; and though checked awhile by the brutality of Frederic-William, the delay was compensated by the auspicious influence of Frederic II. This wonderful man, born alternately to raise our admiration of the power of genius, and to depress human pride, by showing how gross the errors were into which minds of superior excellence could fall, gave a new impulse to every kind of mental activity, and was the great patron of literature for near half a century, though he turned the course of science into some erroneous channels.

The new system of education, female instruction, foreign alliances, and the liberty of the press, contributed to extend the literary views of the Prussians, and add to their information. The changes made in the course of studies, and in the use of languages, had their influence; and the abbe explains at some length the progress of national literature, and the German language.

The author next adverts to the state of each science in different periods, and points out the gradual progress. To Wolff the abbe attributes much of the scepticism which, under the auspices and guidance of the late Frederic, gained so stable a foundation. That author had connected his moral and philosophical system without attending to the prophets and the fathers; what, therefore, their master had overlooked, the scholars were not very attentive to; and the German divines became rather metaphysicians than theologians. But every excess carries with it its peculiar remedy; and as in the present state of theology in England, where the unitarians are balanced, perhaps more than balanced, by the methodists, so in Prussia the indecision of the greater number introduced a stricter sect, denominated indiscriminately Pietists, the illuminated, free-masons, &c. who are supposed to be secretly catholics, but whom we should rather suspect to be Moravians. They must 'strive for the mastery' among themselves.

Jurisprudence flourishes in Germany like a tree in its favourite and native soil. Its foliage is luxuriant, and its influence is extensive. The foundation is the civil law. Medicine owes much of its fame to the university at Halle, where Hoffman and Stahl flourished. Since that period, other universities have eclipsed the Prussian by their splendor; yet our own annals have often borne a cheerful testimony to the merits of Walter, Selle, Meckel, Eller, Gleditsch, and Meyer; neither should their predecessors Pott and Margraaf be forgotten.

In works of imagination, poetry, the drama, and music, the Prussians, under Frederic, have stepped far beyond their ancestors in the time of the great elector. But these writings are sufficiently known: one passage we are tempted to translate. 'However interesting, well-written, or pleasing, the Sorrows of Werter, Guilhelmina, and Sophia, may appear, they are inconsiderable in comparison of the works of other nations. London and Paris furnish more in six weeks than Germany in six years. The English, before they traversed the globe with their fleets, and collected in their island the productions of the two worlds, had a theatre, but no romances. It is probable that, if the Germans had more opportunities of travelling and extending their knowledge, they would be as rich in this department of literature as they are already in works of erudition.'

On the German language, as a poetical and a dramatic one, the abbé's remarks are much too uncivil and partial.

The progress of history and geography is next considered. But history was in the hands of Frederic, and no one dared to rival the man who had 200,000 men under his command. In geography, the names of Hubner and Busching are alone conspicuous; and in this country the fame of either is not very considerable. To the former, indeed, we must allow the merit of vast and extensive research; but we must add, that his work is heavy, ill-arranged, unpleasing, and uninteresting. In the military art, Frederic also bore no brother near his throne; and among the numerous generals in the Prussian service, we can only distinguish three or four who have written on their profession. Frederic's secret military instructions were betrayed either by accident or by treachery, and he was opposed in war by armies trained by his own methods.

The Prussian preachers are not entitled to considerable applause; but our author rescues some names from oblivion, apparently with justice. In translations, the Germans have been forward and generally able; in works of cool discussion and grave reflection they have excelled. Of typography they are said to have been the inventors. Let us transcribe a note on this subject from our author:

"The count Torre Rezzonico, esteemed by all the learned in Europe for his extensive knowledge and accurate taste in the fine arts, found at Lyons among the books which a merchant had bequeathed to the library of a convent, plates with names and whole words, engraved by a Nuremberger, anterior to the year 1380. M. de Rezzonico has given us reason to hope that he will publish his reflections on this subject." If, however, Germany claims the first invention of printing, she has been greatly excelled by other nations. The continued use of the old Gothic characters, the badness of the paper, and imperfection of the types, occasion some enquiries into the causes and reasons of this predilection, and such imperfections: each is severely reprobated. Few beautiful editions are the production of Germans: the abbé's work is, however, printed very neatly, but the type and the paper are evidently not German.

The fine arts, architecture, painting, and engraving, did not greatly flourish in Prussia; and, in general, those arts in which Frederic excelled, have failed more than the others. It is rivalry and competition which give them force, vigour, and activity; and to the king no one would be a rival. Frederic also was a great œconomist. He would not pension students in foreign countries; and having exhausted his models on paper, without greatly adding to his own taste, his later works were often defective. Casting statues is still understood, and a late

one

one of Catherine II. was executed at Berlin: designs in miniature, as subservient to the porcelain manufacture, were also successfully studied.

The work itself is an alphabetical collection of lives of different authors, either born in, or remotely connected with, Prussia. Many of these are unheard of, or unknown to this country, and it is only in our power to select a specimen or two of the most interesting accounts. We shall first choose that of the present czarina, whom we should scarcely have expected among a set of German literati.

Catherine II. empress of Russia, born at Stettin, in 1729. It may be considered among the many singular circumstances in the life of Frederic, that this great princess, whose reign has been as brilliant as his own, should have drawn her first breath in the dominions of his father. She was also the only sovereign admitted into the academy of which he was the chief, and in some measure the colleague. We shall only speak of her here as her history is connected with our work. Her father, Christian-Augustus, prince of Anhalt Zerbst, had been educated at Berlin under Frederic I. in a college of princes and nobles, the original of the 'academy of nobles,' or the 'military school,' founded by Frederic II. in 1764. The prince of Zerbst served in the Prussian army, when he left the college, and soon after married a princess of Holstein, a relation of Elizabeth-Sophia, third wife of the duke of Brunswic. The marriage was celebrated at Feckeln, a villa of the dukes of Brunswic. Duke Ferdinand, to whom the house at present belongs, preserves the chamber where the ceremony was performed with a sort of veneration. The prince was governor of Stettin when his wife was delivered of Sophia-Augustina-Frederica, who afterwards assumed the name of Catherine. This august empress always showed a considerable affection for the place of her birth, and has given some solid proofs of her attachment. She seems to have an equal regard for Brunswic, where she was educated with the duchess who had negotiated the marriage of her mother. It was not at that time the custom in Germany to allow instructors for the princesses: the ladies who attended them taught them what was thought proper they should learn. A countess Giannini, a Silesian, of an Italian family, had the greatest share in the early instruction of the young princess of Zerbst; and the young ladies of the families of the French refugees taught her the language of their country. Some clergymen of the Lutheran persuasion were employed to instruct her in the principles of their religion; and this did not prevent the Lutherans from afterwards defending her adoption of the Greek religion, when she was married to the grand duke. In consequence of this change, she must have become equally tolerant to the three principal Christian

sects, for she must have known that there was only a slight variation between the Lutheran and the Greek faith, and still less between the latter and the Roman Catholic religion. On the other hand, born in a country where the reformed religion was that of the sovereigns, she could not consider Calvinists as in a state of utter reprobation. In fact, when she mounted the throne, she equalled Frederic in tolerance, though for different reasons.

But what is more to our purpose, she drew up with her own hand the plan of the code which Russia is still in expectation of, and which the first Peter had not time to attempt. The august author who could compose the moral tale of Chloë Czarewitz, might surely write the history of her empire, or at least of her reign, as Frederic has written that of his ancestors and the history of his wars. If the German literature should ever contend with the French for the extent of empire, it is to Catherine that Germany will be indebted for victory, should she obtain it. Under her reign, a crowd of German literati have been employed, and written books in Russia. The correspondence of Frederic and Catherine is spoken of, and will be celebrated among the most remarkable works in that department; and Catherine will be commended for having paid that respect to her country which Frederic refused. For, though Catherine had literary correspondents in Paris as well as Frederic, the learned Germans, if we except the Swiss only, have not received such attention from the late king of Prussia, as some of them have from the empress of Russia.

We shall add some other remarks relating to the czarina from the Supplement. 'Catherine II. has not only composed the works already mentioned, and the 'Library for the Great Dukes Alexander and Constantine,' but has published in 1786; 7, many other works, written with much spirit and taste, particularly Obadiah, an oriental Tale, and a comedy entitled the Siberian Schaman. A letter from her to the prince de Ligne has lately appeared, written in a tone of pleasantry which would have done honour to Frederic II. This great and fortunate princess writes, with the same ease and elegance, German, French, and Russian.'

We shall add no reflections on our author's opinions, or his religious remarks, but proceed to select another article, which we have chosen as a specimen of his pleasing and agreeable manner. We may add, that his French is of the modern kind, nervous, energetic, and approaching to the English idiom. A translator who could wish to give an English version of the volumes before us, would have little trouble, and be in little danger of offending by foreign idioms, even though his version should be literal.

Jani (Christian David), born at Glauche in the neighbourhood

hood of Halle, educated in the same village; first appointed co-director of one of the schools, and afterwards rector of the great school at Ilseben, dependant on the church of this city: a town famous for giving birth to Martin Luther, and for the mines of copper in its neighbourhood. The edition of the first part of the Odes of Horace has established the reputation of the rector Jani; but it is doubted whether he will ever finish this work: the enthusiasm which he felt for the pretended Ossian seems to have seduced him from the ancient poets and the Latin language. He translated, however, the *Æneid* of Virgil, after publishing some philosophical works from the English, and the *Memoirs* of the *Peré Niceton* from the French. He gave also some apologetical works on the literary establishments of Halle. The rector of Eisleben-school has, at the age of 40, a third wife, having lost the two former. He is not, therefore, of the opinion of other rectors, who think that, to educate properly the children of others, the rector should have none of his own. But constitution may have some influence on the systems in these respects.

We shall conclude this article, but we mean to resume the work, by an account of professor Kant. His new system, of which the abbé takes no notice, is becoming fashionable, and is likely to change the state of philosophy and metaphysics in Germany. As we may at some future time give an account of it, this short life of the author will be a suitable introduction.

Kant (Emanuel), professor of philosophy in the university of Königsberg, where he was born in 1724, is the most celebrated metaphysician in Germany, perhaps in Europe. He is not less of a philosopher in his life and manners than in his discoveries in the most abstruse points of philosophy. His parents left him by no means a competence, and he supported himself by private lectures. The place of second librarian of Königsberg scarcely brought him enough to pay the rent of two chambers; and he was almost without necessaries when he lost an old friend, an English merchant, with whom he usually dined. Yet it was impossible to draw him from Königsberg to place him in any other situation: his love for his country kept him in Prussia, and he is one of the few authors who have never lost their native places. Indeed his peculiar studies require less travelling to extend and to perfect them than any other. His first work was '*Thoughts on the Estimation of living Forces*,' printed in 1746, and it proves that this doctrine was fashionable in the centre of Germany, as well as at Bologna in the centre of Italy; for F. M. Zanotti wrote on this subject in the same year. Ten years elapsed before Kant appeared again as an author. In 1755 he published his '*Universal History and Theory of the Heavens, according to the Principles of Newton*.' The English merchant, his friend and host, engaged him probably to

compose this work. About a year afterwards, he published his History of the most remarkable Earthquakes, but he was still devoted to metaphysics, and united them to philosophy. His first steps in this line were in two Latin works, published in 1755 and 1756, 'on the Principles of Human Knowledge.' Some years afterwards, he gave a Demonstration of the fictitious Subtlety of the four Figures of a Syllogism; and after some other works, published one entitled 'The only possible Basis on which the Demonstration of the Existence of a God can be founded.' In 1762 he divided the prize proposed by the academy of Berlin with the Jew Mendelsohn, 'on the Evidence to be attained in Metaphysical Sciences.'—This essay did him great honour, and from this period M. Kant was considered as a classical author in speculative philosophy. His success contributed probably to his attaining the chair of ordinary professor of philosophy in 1770, when he was forty-six years old. From that period, and indeed from 1762; he has not passed a single year without adding to his reputation by some new work. There is not an university in Germany where some professor does not boast of being a disciple of, or a commentator on, Kant. Neither Mallebranche in France, nor Locke in England, ever enjoyed so much reputation in their lives, for even the Jews follow his principles in explaining the most difficult passages in the Talmud. It is indeed true, that those who profess his philosophy do not understand it, but with great labour, since it is so intricate and deep. One of his works is entitled 'The Reveries of a spiritual Traveller explained by the Reveries of Metaphysics.' He writes, however, occasionally for the world at large, and furnishes the articles to the Königsberg Gazette and to the Berlin Journal, published by Giedike and Bjeffer.

We must mention, that those who read the abbe Denina's work, ought to be on their guard in one respect. The titles of the works are universally in French, though many of these are in the German language, and some in the Latin; but the original language is in no instance pointed out, and readers not acquainted with the German may, without this notice, be deceived, by ordering volumes which they will not understand.

Nicolai Josephi Jacquin Collectanea ad Botanicam Chemicam, & Historiam Naturalem Spectantia. 3 Vols. Quart. maxim. Vindobonæ 1787—1789. Kraus.

OF this splendid work we delayed giving any account till we had seen the progressive volumes appear with unimpaired splendor, executed with the same unwearied attention. The distant spot in which they are published prevents us from receiving

ceiving them in proper time: the third volume has only reached this country very lately. But it is necessary to give the history of the publication.

In the year 1778 M. Jacquin published the first volume of *Miscellanea Austriaca*, in which he purposed to collect different essays relating to botany, mineralogy, chemistry, zoology, and every other branch of natural history, which might appear of importance to the progress of each of these sciences, written either by himself or friends, including the inaugural dissertations published in the Austrian dominions on the various parts of his very extensive plan. The second volume appeared in 1781, and each was adorned with plates, chiefly coloured, executed with singular beauty and accuracy. But the size of these volumes, a small quarto, was not sufficient to admit of large plates, without folding, a circumstance which often injured their beauty; so that, in the continuation of the work, it was enlarged, and the title changed to *Collectanea*: in other respects, the object and the execution were little varied. M. Jacquin probably intended that the paper in the continuation should have been better, because, among the disadvantages of the former work, he mentions '*vilior charta*': unfortunately, however, in the copies which now lie before us, the paper on which the *Collectanea* is printed is by much the worst. Of the former publication, at this distance, we cannot with propriety give any account; of this continuation, sometimes even quoted by the author himself, as the third, fourth, and fifth volumes of the *Miscellanea*, we shall give a cursory description, for the minute botanical and mineralogical details would be very uninteresting in an analysis.

The first dissertation by J. X. Wulfen, is a continuation of a former essay on the sparry ore of lead from Carinthia. Fifty-seven species were before described, and thirty-four are now added.

The second essay is by M. Jacquin, on the *valeriana celtica*, the *nardus celtica* of Dioscorides and Bauhine. The description and the figure, which is a very beautiful coloured one, were supplied by M. Wulfen. Such a plant as Clusius has exhibited, and Scopoli described, with verticulated and sub-verticulated peduncles, M. Wulfen observes that he has never seen; for the valerian '*seems to affect peduncles exactly opposite*.' He never saw it in the Alps of Carniola, nor the highest mountains of Carpathia, and it generally occurred in those hills which consisted of a compound rock, where there was no lime-stone. Of those who have given pictures of it, few, he thinks, have examined it in a perfect state. In the figure of *Mathiolus*, for instance, the root appears dried and compressed, the

the stem is an ideal figure: the leaves and branches are well expressed. Clusius has faithfully represented the habit of the plant, and his plate is copied by Gerard, inverted by Bauhine and Chabræus. Camerarius's plate is a good one, taken probably from Gesner, and repeated by Morison. Lobelius drew it in an inverted position, and represented its lateral peduncles with single flowers; Tabernaemontanus loaded it with three stalks. Plukenet's plate is not very accurate. The plant has been hitherto found exclusively on high mountains.

When chemically examined, its odour and taste came over in distilled water; but the taste was disagreeably bitter. Distilled by itself, besides the usual products of water, spiritus rectior and empyreumatic oil, an acid fluid was found in the retort. From four ounces of the root six grains of fixed vegetable alkali, with two drachms twenty-five grains of calcareous earth, were procured: from the same quantity six drachms of spirituous extract were obtained. It is used for different purposes; carried to Egypt by the Syrian merchants to lay on the baths; in Austria collected to drive off insects, or as a fumigation; but the odour is very disagreeable, and occasions violent head-achs. The Greek merchants at the court of Vienna pay, it is said, two or three millions of florins annually, for the exclusive privilege of sending this plant to Turkey. It is collected in large quantities from the Carnethian and Styrian Alps, and sent in boats down the Danube. As the smell is more powerful than that of the valerian, Haller thinks it will be more useful for those diseases in which valerian is usually found serviceable. Geoffroy thinks it more advantageous as a diuretic, tonic, and carminative than the spica indica. Linnæus supposes it to be an antispasmodic, diuretic, and anthelmintic. It undoubtedly deserves more attention than has been paid to it. Our author thinks that it cannot be the saligna of Virgil (*Ecl. v. 17.*), because compared with the rose-bush. But he did not look at Virgil, for it is *contrasted*; and from the description of Pliny (*lib. xxi. cap. 7.*) we think it probably the same.

Botanical observations, continued from the Miscellan. Austriac. vol. ii. follow, but these will admit of no abridgement, and even to copy the names would lead us too far. Ninety-eight species are either described or illustrated.

M. Scherer's observations and experiments, on the green matter on the surface of the Caroline and Teopliiz waters, deserve particular attention. In each of these waters a gelatinous vesicular vegetable substance is found, of a brilliant green colour, and a singular texture: at times it is of a dirty green, brown, and even black. It was formerly called a vitriolic efflorescence; but Springfield, in the Berlin Transactions. (1752), first discovered

vered it to be a fungus, and called it *tremella thermalis*. The brown or black matter is merely filamentous, and called by Springfield *tremella filamentosa*, while the *thermalis* consists of filaments, hollow tubes containing air, which expands by the heat of the sun, vesicular bodies, and minute green transparent granules. On a more particular examination, he found all the filaments moveable; though, when taken out of the water, they seemed to revive and move again, only after an interval of three or four days; but at the same time he discovered in the water various species of infusory animals. After fifteen days, when the water was renewed, the filaments moved vigorously, but they had then lost the elegant green, and soon degenerated into a gelatinous putrid mass, and all the filaments had lost their motion, except a few, which irritated by a very gentle stimulus by the flame of a candle, showed signs of life. The great question therefore is whether the motion may not have been owing to the animalcula infusoria. It seems probable that it was so; yet, at the same time, the *tremella* was put into cold water, and, if it had any natural irritability, would probably lose it in this situation. Subsequent experiments seem to throw some light on the difficulty.

The smallest quantity of acids, alkalis, solution of vitriols, sugar, neutral salts, and fixed air in water, added to the mass, drove the filaments and their attending animals to the other side. The minute portion of nitrous acid and the other fluids, excepting only the solution of sugar and fixed air, agitated the filaments with a kind of convulsive motion, and soon deprived the whole mass of life. The mephitic water was the least noxious, the fixed vegetable alkali and nitrous acid the most injurious. In another experiment, the motion began the second day; the matter shrunk on being touched, and renewed the parts that were cut away. In short, our author concludes this green matter to be of an animal nature, and seems to style it a congeries of polypi. To this conclusion we can only offer one objection, that it is by no means certain, from the experiments before us, that the appearance of vitality is not communicated to the plant by the adventitious animals. This subject ought to be farther elucidated. Our author describes the little animals discovered, without adverting to the distinction we have hinted. The air procured from this substance was dephlogisticated in sun-shine, and less pure by night; some proof of a vegetable nature, though, unlike vegetables, it did not injure the air exposed to it in the dark; and, from a chemical analysis, a slight smell of volatile alkali was perceived, and not the minutest portion of fixed alkali. The oil was very black and empyreumatic.

Wulsen's continuation of the rarer plants of Carinthia follows;

low; but his descriptions afford nothing that we can extract with propriety. Eighty plants are described, and frequently engraved, with the usual brilliancy and elegance which distinguish the plates of this volume. The last article of the first volume is entitled 'Some Animadversions on the Fasciculi of Austrian Plants, published by Hen. J. N. Crantz.' The author, M. Jacquin, endeavours to reconcile some apparent contradictions, and corrects some minute errors in that publication.

The second volume is chiefly botanical. The first essay, by M. Haenke, contains 'Botanical Observations made in Bohemia, Austria, Carynthia, the Tyrol, Styria, and Hungary.' In this untrodden path our author has discovered much novelty, and some plants of curiosity; but his observations are purely botanical, and will be uninteresting to general readers.

M. Jacquin, in the next essay, describes the phalæna vitifera. It is an animal very destructive to vines and the grapes. The eggs are laid when the buds begin to shoot (in the year 1788, it was about the 12th of May), and the larvæ weave their web round the gemmæ: on the 5th of June, they were, as usual, metamorphosed to pupæ; and, from the 7th to the 25th of July, the phalænzæ came out, which are described and delineated. As there was a vacant space on the plate, M. Jacquin has added a species of tenthredo, which he found on the prunus padus Lin.

In the third article M. Jacquin describes some very rare plants, taken from dried specimens, chiefly from America and the West India islands; and M. Wulfen adds his continuation of the rarer plants of Carynthia. Seventy species, including many curious lichens, are described in this essay. Some of these are, as usual, delineated.

Dr. Scherer, in the 'Animadversiones Quædam circa Eudiometriam,' endeavours to defend the eudiometer as a test of impure air. Dr. Achard has observed, that air, procured by the detonation of equal parts of nitre and filings of iron, and secured by closing the vessel immediately after the detonation, was diminished by nitrous air, but was still injurious to animals. To support the credit of the instrument, our author made different experiments, but with no clear decided views, and with no remarkable success. He procured air in different ways which lessened nitrous air, supported flame, and yet was fatal to animals: we know very well its nature; but, as in his opinion the injury from respiring air is not owing to its phlogiston, it ought not to lessen the credit of the eudiometer. We need scarcely stay to refute ideas so crude and so inaccurate.

The next essay is by M. Jacquin, and entitled sideroxylum. This term Herman and Plukenet have applied to many trees in Africa

Africa and America, whose wood was extremely hard, and indeed it is only a translation of the common appellation, iron-wood. The genus, as established by Linnæus, is not correct, and our author thinks he has discovered some of the synonyms to be doubtful. As Linnæus therefore probably had never seen any species in a living state, and seemed not to have had an accurate idea of the genus, M. Jacquin endeavours to correct his errors. The numerous difficulties in the way of forming a correct generic character, prevent him from attempting it at this time, but he has endeavoured to lay the foundation, by describing four species of sideroxylon more correctly than before. The sideroxylon melanopheum and fœtidissimum he had already noticed, and he now adds the sideroxylon mite, inerme & tenax, from Linnæus; the sideroxylon mastichodendron (the mastic tree) from Catesby. It is his cornus, foliis laurinis, fructu majore luteo.

The cimex teucarii is a new species of bug, denominated from the plant (teucrium supinum), on which the animal is found. It is very minute, and its cell very small to defend it from rain, and a red ant its most formidable enemy. The whole life of this insignificant being does not extend beyond a month.

M. Jacquin's continuation of the botanical observations follows. This essay, which concludes the volume, contains 107 plants.

The third volume is also still more exclusively botanical. M. Wulfen's continuation of the rarer plants of Carinthia is the first article. It contains 101 plants, well described and beautifully engraved: many curious lichens are among the number. Jacquin's continuation of the 'Observationes Botanice' follow, from No. 308 to 400. The same author's 'Description of the rarer Plants from dried Specimens,' is added. As M. Swartz's 'Nova Genera & Species' were published at the same time as our author's volume, he has been informed, he tells us, 'from England,' that they have sometimes given different names to the same plant. He admits his asplenium anthriscifolium to be the asplenium pumilum of Swartz; his own acrostichum longifolium, to be his acrostichum latifolium; the chionanthus caribæa of Jacquin to be the chionanthus compacta of Swartz. That his eugenia periplocæfolia & paniculata are the myrtus splendens & acris b. of Swartz, he leaves to be determined by that botanist, when he has remarked, that in each the corolla is constantly tetrapetalous, the berry unilocular, with a single seed, circumstances inconsistent with the genus myrtus.

M. Host's Entomologica contains a description of the scarabæus sacer, scarabæus excrucellatus of Linnæus; curculio mutabilis, cardiniger & corruptor; elater mordelloides; carabus pilosus;

pilosus; and tipula paradoxa, found in the tan of the hot-house, in the botanical garden at Vienna. The carabus corruptor is a most fatal enemy to vines, and destroyed by gardeners with the most anxious care; and the most unwearied diligence.

The last essay is on the generic characters of the convolvulus and ipomœa. The genera have been often confounded, and are not yet accurately fixed. M. Jacquin proposes the form of the stigma for the generic character, and to fix that of the convolvulus, 'stigma bipartitum in laciniis lineares,' while the stigma of the ipomœa is consequently 'capitatum & papillosum;' to which 'lobatum' may be added. The other parts of the plants resemble each other so nearly, that it is difficult to fix on a distinguishing mark; and in this way many of the convolvuli will be transferred to the genus of ipomœa. The change seems a little too rash and violent.

Leçons d'une Gouvernante à ses Éléves, ou Fragmens d'un Journal qui a été fait pour l'Éducation des Enfans de Monsieur d'Orléans. Par Madame de Sillery Brulart, Gouvernante de Mademoiselle d'Orléans. 2 Vols. 8vo. Paris, 1791.

IN this singular work the celebrated countess de Genlis descends from theory to practice, and presents us with a journal of the real incidents which occurred in her education of the children of the house of Orleans, three boys and a girl. We have perused it with some pleasure, if we except that large part of the second volume which is occupied with paltry disputes between madame de Genlis, now Sillery-Brulart, and the under-governors, a part which serves not one purpose of amusement or instruction, and which must have been printed during the sleep of judgment and of imagination.

In her preface madame Brulart informs us that she has lodged the original Journal, whence the first volume is extracted, in the hands of a notary, M. Gabion, No. 39, Rue de Richelieu, who will shew it to any teachers of youth who may be desirous of comparing the edition with the original. Our authoress then vindicates herself in a manner which testifies her to be a warm friend of the French revolution against the charges which her enemies, the enemies of that event, have raised against her conduct in the education of these illustrious children. Her defence in this and other parts of the work is ample and satisfactory. She was reproached with teaching her disciples the maxims that led to the revolution, with inspiring M. de Chartres with the desire of being admitted to the society of friends of the constitution; with instilling into their tender minds too great attachment to herself, and with diminishing the influence

influence of their mother, a daughter of the house of Pen-thievre, an aristocrate, and since separated from her husband. The preface concludes thus : ' if for twelve years I have been entirely devoted to my disciples, if I have given them intelligence, just ideas, excellent principles, if the fruit of these lessons has been to attach them extremely to their governess, they are sensible and grateful, they really love virtue ; this is what was my duty to prove. I flatter myself besides that this work will not be without use to teachers and fathers of families. I dare to believe that there is no child who can read it without interest and improvement, especially when he thinks that it is not a work of imagination. The second volume, now in the press, and which will appear in a fortnight, will offer more variety and more engaging details, but that volume which contains all the secrets of education is not fit for children, and can only be useful to teachers.'

Of the lessons which are addressed to the children who regularly read the Journal, we shall present some laudable specimens.

' If on the high-way far from succour you find any person much hurt, although you had no concern in the accident, humanity imposes it as a duty upon you to stop and use means of assistance. And likewise, if in the high-way you find a carriage overturned, you should send your servants to offer help : if the accident have happened to people of good appearance, though unknown to you, you should offer them places in your carriage ; much more if known to you, &c.'

' M. de Chartres has performed an action which I write with delight. Without any insinuation or instruction, and instigated only by his own heart, he privately gave three days ago all his money to deliver a prisoner : and has mentioned this affair to none. Next day he was told that a most unfortunate man had occasion for immediate assistance. As he had no more money he requested me to desire M. le Brun to give him some, and I consented : he applied to M. le Brun, who not knowing how he had used his money, did not approve his not applying his pocket-money to this purpose. Monsieur did not explain his reason, and it was not till three days after that he informed me of all, well thinking that as he confesses his faults to me, so he may reveal his good actions as the only recompense with which he can repay my cares : he told me the fact simply, and in few words. I did not endeavour to conceal from him the impression which this recital made upon me : he saw my tears flow, he mingled his, with an expression of sensibility, the remembrance of which still affects me, and said to me the most amiable and engaging words. Dear child, I shall never forget that evening.'

Madame

Madame Brulart, in the just idea that rewards have more effect upon children than punishments, instituted little prizes, such as writing-boxes, &c. to be given to the child who, during three months, excelled in goodness and sweetness of temper, or in application.

‘I have discovered that M. de Montpensier (the second son, as the count de Beaujolois is the third) has taken care for many months of a poor woman, and with an attention, a goodness, a secrecy, which much recommend the action. He desires to go and see her, and I shall go with him. I have not written in this Journal, that we went a few days ago to see another poor woman delivered from shocking want by the charity of the princes, and of mademoiselle.’ In a note, madame Brulart informs us, that for such actions her enemies accuse her of taking her disciples to the houses of the poor, in order to seduce the people!

On the 19th of July, 1789, during the epoch of the revolution, madame Brulart read an animated lecture to her disciples, concluding thus: ‘You cannot justify yourselves in my eyes, except by starting at once from that infancy in which you are buried, and in accomplishing henceforth your duties with the greatest distinction. No more words: actions, constant actions.’ In a note she informs us, that this lecture delivered them at once from infancy: those who have never educated children cannot imagine what effects one forcible lesson, at a proper time, may produce upon young imaginations and pure hearts.

At the conclusion of this volume we find a memoir of madame Brulart on the dispute between the duchess of Orleans and her. She represents the duchess as a lady of great worth and amiable temper, but influenced against her by the countess de Chatelux, an intimate confidante. This lady and her husband were introduced into the family of Orleans by madame Brulart, and repaid the service with complete active ingratitude. In the second volume we learn that she is an English woman, of the name of Plunket. She so far incited the duchess against her benefactress, that the education of the sons being terminated, madame Brulart was forced to abandon her care of mademoiselle, whose sudden and violent change of health upon the occasion was the cause of madame Brulart’s resuming her station as her governess. The Duke of Orleans, incensed at the conduct of madame de Chatelux, desired her to chuse some other residence than his house, and to send within a fortnight the keys of her apartment at the Palais Royal. The consequence of this step was a demand of separation, made by the duchess.

In proceeding to the second volume, which consists of extracts of different journals of this important education, the first object which attracts our attention is the unrivalled assiduity of the authoress.

'Monday 17th June. M. le Brun remarks that the princes having returned, rested till eight o'clock, at which hour he conducted them to me.

'I do not approve of such repose, they must not be accustomed to regard complete idleness as repose; besides they would not have been fatigued by a walk of an hour. They must never remain without doing any thing, were it only for six minutes. This quarter of an hour might have been employed in playing at chess, in heraldry, in repeating terms of architecture, or at a lecture. In a word, never two minutes, nor even one, of idleness.'

This is surely far too severe, this *forcing* might produce precocious fruit; but we should prefer more time and more vigour in the seasonable production. The bow should be now and then quite unbent. What are we to make of a quarter of an hour at chess?

The contests with the abbe Guyot, one of the under-governors, are disgusting in an eminent degree. That madame Brulart should have carried on this paper-war in the written Journal is surprising; but that she could think of printing it is inconceivable. Here is a specimen, from p. 211.

'I find the answer of M. l'abbe false and injurious; he does not answer accusations which are facts, known to all. I do not complain that he has discontinued his visits: I tell, without complaint, the mere facts; which are, that he dispenses with more common politeness towards me, and what is more, towards my mother; I say, that he alone never asks how she does, nor bids her good-day, any more than he does me,' &c. &c. *Id populus curat scilicet!* When one sees the merest dregs of conversation committed to the press, here and in France, one is tempted to conclude that the dotage of literature approaches. The reader will hardly believe that about 200 pages out of 578, in this second volume, are occupied with scolding! If madame Brulart professes to teach this noble science, she should establish her academy among the *poissardes*. How she can seriously recommend this volume to fathers of families, or to teachers, who have generally scolding enough at home, we cannot conceive; any more than we can see the fitness of putting the former volume into the hands of children, while it contains a severe accusation of a mother, an object ever sacred to a well-educated child.

Disgusted with this part, we shall pass to a more pleasing

APP. VOL. IV. NEW ARR.

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article, the extracts from the journal of madame Brulart's travels with her disciples, through various parts of France. She describes, in a very agreeable manner, many objects unvisited by the generality of travellers. The most complete accounts are those of the monastery of La Trappe, a villa called Navarre near Conches, Maupertuis, Cayeu, Mont Saint Michel in Normandy, &c. Of Navarre our governess observes, 'I believe that the gardens here are beyond all comparison the most beautiful and agreeable in France: they appear to me infinitely superior to those of Chantilly: they are immense, and united to a vast forest. The pieces of water are admirable; a beautiful and large natural river passes through the gardens, and forms streams and cascades which play night and day, and in all seasons. The wonderful beauty of the woods and waters, that majestic forest which surrounds the gardens, the profusion of flowers, the great quantity of rare trees and shrubs, the magnificence of the buildings, the variety of the ground, the good taste and greatness which rule in general the distribution and the plan, the vast extent of the gardens, all conspire to render this place truly worthy to excite the curiosity of our amateurs and of foreigners. In the French division the temple of Hebe is the most remarkable; it is delicious from its cascades, its flowers, and the points of view which embellish it. In the English part, the most charming fabric is the temple of Love, in the isle of the same name. On the outside it represents a beautiful temple in ruins, ornamented with antique basso relievos. The inside is magic; an elegant round saloon, clothed with white marble, and supported by columns of crystal, of an exquisite violet colour, through the transparency of which the day glimmers. Many tripods enriched with gilt bronzes, and upon which perfumes burn, are placed between the columns. In different recesses are placed canopies. This saloon is lighted from the cupola, and by the mild light which penetrates through the columns. The furniture, which is of white satin embroidered, does not correspond with the rest: it ought to be of violet satin with gold fringe; and I should also wish that the cupola were glazed with violet-coloured glass, to agree with the pillars.'

The following description presents a strong contrast. 'We went this afternoon to see a very singular village, called Cayeu. It is on the sea-shore, and consists of about 800 houses. The shore is there very high, and is composed of sand thrown up by the wind, which sometimes carries the sand all over the village; so that in walking through that melancholy place one is up to the ankle in sand, and for a great extent there grows neither tree nor bush, nor a pile of grass. One would believe
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one's self transported into the deserts of Africa; and when the wind is violent, which is common on the coast, the sand rises in whirls, and entirely covers this unfortunate village. But fishing, and a consequent security of subsistence, retains the wretched inhabitants, in spite of so much misery, and in spite of the deprivation of verdure, fruits, herbs, sweet water, and of all that nature every where else offers to the poor.

We cannot conclude without recommending madame Brulart's observations on the gymnastic part of education to public attention; for this important province, though gradually acquiring notice, is not yet regarded in the essential point of view which it demands.

Storia della Pittura, e la Scultura, da i Tempi pin Antichi.

The History of Painting and Sculpture from the earliest Accounts. Vol. I. 4to. Calcutta. 1788.

THIS singular work is written in Italian and English, corresponding page for page. The author, Mr. Hickey, informs us in his Preface, that the idea of such a work had engaged his casual reflection for some considerable time; but he had not an opportunity of pursuing his design, until the leisure of a slow India voyage suggested the means.

‘From the limited number of books which formed his little collection during the passage, and from the small hopes which he entertained of procuring here such as were necessary for his purpose, and for a variety of other reasons on his arrival in Calcutta, he determined to reserve for some future leisure, such as a returning voyage might afford, the employment of resuming the subject.

‘But the intense heat which for a certain portion of a year, almost suspends every occupation, but that of writing, at which time other circumstances unite to cause a cessation of his professional employment, and have concurred to revive the thought, and, at length prompted to a diligent enquiry after such aids as might here be obtained as to books.

‘From the polite and liberal access afforded to him by those gentlemen here, who hold the most distinguished rank in their learned professions, he procured such an unexpected supply from their valuable libraries as greatly encouraged him to persevere; and, in the end enabled him to present this little specimen of his labours to the public inspection.’

To the Preface succeeds an Introduction, the first paragraph of which is chosen, as an impartial specimen of Mr. Hickey's prolix language, and uncommon phraseology.

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'The works of great artists, as far as relates to the arts, form the most instructive history of their lives; and, where any further knowledge, that may develope the means by which they brought their operations to effect, can by any research or industry be attained, in cannot fail to advance the progress of the arts, and strengthen the force of those examples. Men of singular talents, and accomplished powers, in professions whose original merits lye in the intellect itself, are, in their characters and manners also, subjects concerning whom our curiosity is naturally excited; and often, from a contemplation of these, lessons of instruction may be derived, of further indulgence to the enquiry: and, though the essential uses that are to be drawn from the lives of the artists, more immediately relate to the arts themselves, yet, from the influence which their encouragement and superior progress in a state has upon its wealth and political consequence, it is a subject which, in some measure, cannot but be interesting to the community at large, but more especially to the select and enlightened representations of it.

In the same style is the rest of the work; which is, in general, illiterate, erroneous, and languid, in no inferior degree. It is almost entirely derived from the productions of Adrian^{us}, Carlo Dati, and other Italian writers, whose sentences supply much of the Italian text. The original writers, Mr. Hickey seems rarely to have consulted; and we cannot find that Junius de *Pictura Veterum* is even known to him by name. We shall only further remark on the Introduction that Appelles and Felebien, are specimens of mere orthography; and that the authors of the lives of the painters, at the end of Dryden's translation of Fresnoy, unknown to Mr. H. was one Graham.

In the work, as our author informs us, the passages not marked with inverted commas, are from Adriani, &c. and the rest of the work must be laid to the author's charge; who, as we judge from the conclusion of the Introduction, is a portrait painter. Not to speak of the absurdity of putting marks of quotation to his own paragraphs, and omitting them before the passages really quoted, we must say that the verbosity and ungrammatical Italian may be fairly charged to the author, but little of the sense or information is his own.

Mr. Hickey has a particular ill fortune in stumbling on the threshold: his work begins with the following curious sentence:

'The remote antiquity to which the arts are indebted for their origin, lies so far beyond the investigation of their researches, that even our imagination is frustrated in the attempt to alight upon the period of their outset.'

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The origin and early progress of painting is traced, in a vague and inauthentic manner, from Egypt to Greece. Many are the digressions on Homer and Herodotus, and other trivial themes; but as a more favourable specimen of this work, we shall select the following extract. After mentioning the supposed invention of painting by the Corinthian maid, and the progress of Cleanthes of Corinth, who drew portraits without the aid of the lamp and shadow, Mr. H. proceeds.

‘The imitative powers, thus roused into action, communicated their influence from Cleanthes to Ardices of Corinth and Telephanes of Sicyon; who both carried the art a step farther, boldly venturing to mark the inward portions of the figure; and, by means of lines scattered throughout, attempted to shadow it, without, however, the assistance of any colour. At this stage of the art it was the custom to write, under each performance, the name of the person or thing which was intended to be represented.

‘To give to this last improvement of shadowing, by lines and scratches, the addition of colour, fell to the invention of Cleophantes of Corinth.

‘To him succeeded Hygienon, Dinias, and Charmas; who advanced the art so far as to distinguish, in his pictures, a man from a woman, without the assistance of writing at the bottom.

‘Eumarus, the Athenian, ventured to attempt drawing a variety of figures, and

‘Cimon, the Cleonian, improved upon him, so far as to draw objects out of their direct and horizontal positions, and boldly venture at foreshortenings, and also to turn the face into different directions, to mark the articulation at the joints of his figures, distinguish the veins, and bend his drapery into some folds.

‘This effort, therefore, of Cymon, must appear to have been no inconsiderable stride towards improvement.

‘However, to this stage of the art we can easily conceive that its attempts might have arrived at a very early progress of cultivated society, not only amongst the Greeks, but in the infancy of any other nation; and it is, perhaps, the very mode of proceeding which, in every country, the art would adopt, independent of communications with more enlightened people. Hence, amongst those of Greece, who afterwards became the most illustrious in the arts, we may ascribe that progress, as far as the time of Cymon, to the remote ages of their antiquities; in which proceeding we are seconded by the ancient writers, to whom no memorial had been transmitted respecting the period in which those artists lived.

‘ In this place there succeeds an interval of great extent, from which not a ray of information proceeds, to assist our enquiries, in the history of Grecian artists, until the time of Candaules, king of Lydia, who died about 690 years before the birth of our Saviour; and of whom it is recorded, that a picture, in which Bularchus had painted a battle of the Magnesians, afforded him so much pleasure, that he rewarded Bularchus for the picture with its weight in gold. In such a degree of estimation was painting held at that period.

‘ From the testimony of Pliny it is also affirmed, that in his time there were evident proofs that painting had been introduced, even in Italy, before the time of Romulus; for, that in the ancient city of Ardea, there existed pictures of that antiquity, and that had been so well preserved as to appear of recent date,

‘ At Lanuvium also, and by the hand of the same artist, he says, that there was an Atalanta and a Helen of such excellent performance, that Pontius, the lieutenant of the emperor Cajus, wished so much to have them, particularly the Atalanta, that he would have preserved them from the ruins of the temple, and taken them away, if the vaulted shape of the ceiling, where they were painted, had permitted him to remove them,

‘ By what steps the art had advanced to that point, reached by Bularchus, about the 20th olympiad, lies, as we have observed, wholly concealed from our knowledge; but, from what has been laid down, it must appear evident, that the progress was not made by those slow degrees which, without the intercourse of other nations where the arts had already arrived at a flourishing state, the Greeks of themselves would have advanced it. The arts were at once transplanted to Greece with the colonies from Egypt.

‘ That the records of painting, prior to the 20th olympiad, should not have reached us, does not appear a matter of surprise; but that from that period a space of two hundred years should have elapsed, without furnishing us with any memorials concerning them, cannot but excite our wonder; especially as that space comprizes, in the Grecian history, a catalogue of names, which either as heroes, philosophers, historians, or poets, gave the brightest lustre to their annals. We, hence, have no inconsiderable cause to lament the silence under which the art, during that period, continued its operations.’

Upon this pause our author passes to the origin of ancient sculpture. After which we find the life of Phidias, followed by a chronological table of the progress of ancient painting and sculpture. Mr. Hickey then returns to the history of

ancient painting, and gives us the life of Polygnotus at great length. To this succeed short accounts of some other painters; and the work is closed by a long life of Zeuxis, which was before published separately.

In treating of ancient sculpture Mr. H. presents us with a tedious digression on the olympiads—because the periods of ancient artists are calculated by these epochs! In p. lxxvii. &c. the works of Lescæus Pyrrhoeus, and other ancient writers, now lost, are quoted with the same familiarity as if printed by Aldus. How ignorant one may be in appearing learned! Mr. H. in aspiring to write Italian, sometimes makes his Italian a kind of English; the following sentence, p. xcv. appears to be neither Italian nor English.

‘Where under their leafy honours, at length, poets by profession sung to perpetuity the blooming theme.’

To the learned reader any information, contained in this motley compilation from Adriani and Dati, will have no novelty; and to the unlearned the Italian pages, and the size and price, will form material objections. We shall, however, take leave of Mr. Hickey in good humour, with the following extract, translated from Carlo Dati.

‘Zeuxis, with great reluctance, or very seldom, employed his pencil or his genius on common or trivial subjects; and, entertaining the idea of going out of the beaten track, a fancy struck him of representing, in a shady spot, enriched with foliage and with flowers, a female centaur, with the equaline part at rest upon the ground, in such a position as that the hinder part appeared under the crupper. The feminine part appeared elegantly raised up, and inclining upon the elbow. One of the fore feet was kneeling, with the hoof retired inwards, and encurved within itself; the other was raised, and the hoof, towards the ground, shewed just that position of it which a horse makes when he endeavours to get up. With her were two little centaurs, one in her arms, whom she suckled as a woman, the other centaur was sucking at the teat, in the way that foals do. In the upper part of the picture, a centaur, her husband, as from a place where he had been watching, seemed to rush out upon them; and, smiling at her, held the cub of a lion in his right hand, and seemed to raise it up by way of frightening the little centaurs.

‘The centaur was represented as rough, grim, and vulgar, with his hair all tumbled and clotted, his skin rugged and bristly, not only where he appeared as a horse, but even in his human part, with his shoulders raised up; and his face, though in a laughing expression, yet every way brutal and ferocious. The equaline part of the female centaur was represented as a beautiful mare, of that untamed Thessalian breed, which never

submits to any burden. The half which appeared as a woman was drawn throughout with extraordinary beauty, except the ears, which were coarse and deformed. But in the joining, where the woman united with the mare, it was done with such skill, and so beautifully blended, as to elude discovery. The little centaurs were in colour resembling the mother. One of them was exactly like the father in coarseness and rusticity; and, though at that tender age, his aspect bore the character of fierceness and barbarity. But singularly admirable was the artist's observation of nature, in making the little centaurs fix their eyes upon the young lion, yet closely adhere to the mother's breast.

'This picture, also, in the other departments which the learned admire in the art, was very capital, in the beauty of expression, intelligence of light and shade, the colouring, and in the facility and judgment in the execution of the pencil.'

Annales de Chymie, Vol. VI. and VII. (Continued from Vol. II. New Arrang. p. 100.

WE now resume the two last volumes of these *Annales*, published in the present form, and shall proceed in the usual order. The first essay is an extract from M. Crell's Journal, by M. Haffenratz. These facts are miscellaneous, and it will be sufficient for us to notice some of the most important. The *zir-kons*, a peculiar fossil discovered in the German mines, is found to contain a new earth in a pretty large proportion united with flint, and a very little calx of iron. The adamantine spar also contains a very particular kind of earth, which is, with some difficulty, soluble, when combined with clay, but is totally insoluble in alkalis and acids, at the moment of separation. The acid, in the Saxon ore of mercury, is found to be the muriatic, not the sulphuric. M. Raspe has confirmed the observation of Bergman, that manganese would attract humidity, and calcine in the open air. The supposed earth of Diamond, from China, appears to be only the dust of the adamantine spar. M. Schuler makes a blue sealing-wax with the mountain blue, purified by melting it with an ounce of talc.

M. Schuler has made some improvements, though of no great importance, on the preparation of tartarified tartar. He prepares in a very neat way the tartrite of soda from a mixture of cream of tartar and soda, separating the pot ash, by adding Glauber's salt. The vitriolated tartar is separated by taking advantage of its property of dissolving less easily in cold than in warm water. This chemist prepares also the dissoluble tartar by means of borax, without adverting to the chemical change occasioned in the cream of tartar, by a double elective attraction. The tartarified steel he prepares by mixing two ounces, two drachms, of steel with twelve ounces of cream of tartar,

tartar, and pouring water on the whole : in twelve days the union is complete, and twelve ounces of tartarised steel easily soluble in water, may be obtained by evaporation. The same author found that the acid of the black elder was of the tartarous kind approaching to the acetous.

M. Born has discovered, that the fossil styled the spar of zinc is only the tungstein chrySTALLISED, containing, however, some proportion of zinc. M. Lowitz has said that charcoal is soluble in pot ash, and many other substances, imparting a brown colour ; but M. Hahneman, when he repeated the experiments on smaller quantities, could not succeed. As M. Lowitz' former experiments on the antiseptic power of charcoal, though at first denied, have been since confirmed, we have the fuller confidence in these. M. Bofer has made many trials to fix the colour of the wood of Fernambouc, in good preservation, on linen and cotton. The method which answers best is, mixing a quart of distilled water, with an ounce of alum, and a sufficient quantity of clay, united with two ounces of Fernambouc. When reduced to three quarters of the original quantity, it becomes glutinous, and the linen or cotton must be put in. M. Westrumb has at last succeeded in separating the alkali from common salt, but the process is tedious and not likely to answer for the purpose of manufacturers. M. Born mentions the discovery of a new kind of cinnabar of a much more brilliant colour, which breaks like spar, and seems, by this evidence, to contain some lime.

The roots of the *mercurialis perennis* differ greatly in their sizes : some are very slender, and others thick : of the latter, some turn, on being exposed to the air, of a beautiful violet and brilliant blue. This colour is soluble in water, and not changed by alkalis, vinegar, or alum. The thick roots, which do not assume this blue colour, give a beautiful carmine red. M. Westrumb, in his analysis of calculi of the bladder, has been able to discover no acid : he finds only an oily substance, a little ammoniacal salt, and a calcareous phosphat. The same author confirms M. Lowitz' observations on the effects of charcoal, in purifying and whitening alkaline and neutral salts.

It has been lately supposed in Germany, that cobalt was susceptible of magnetism ; but M. Kunze-Muller, in repeating the experiments of M. Kohl, discovered that this was owing to an accidental impregnation of iron. A little vitriolated lead has been found in the oil of vitriol manufactured in England : it is discovered in the powder precipitated by mixing equal quantities of water with the acid. Manganese has been obtained pure, by the humid way, and it seems now also to be generally agreed, that phosphorus is a constituent part of the
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Prussic acid. Some calculi, found in an abscess, appeared very nearly to resemble bezoars, being composed of phosphorus, a fatty oil, calcareous earth, and a little fixed acid. M. Brugnatelli tells us, that the benzoic acid may be obtained by means of diluted alcohol, and the crystals resemble those of the sublimed acid. This acid may be managed so as to procure a new sympathetic ink, whose traces become legible by exposing them to nitrous gas or smocking nitrous acid. From M. Westrumb's experiments, which he has not yet published at length, all the vegetable acids appear to be only combinations of the phosphoric and fixed air.—The schists of Normandy are supposed to contain a large proportion of magnesia.

M. Vogel has discovered an ingenious method of amalgamating mercury with iron, by rubbing half an ounce of powdered filings of iron, with an ounce of alum. This mixture will amalgamate three half ounces of mercury, and the alum may be afterwards washed away.—The oils of parsley and fennel seem to contain oxalic and tartarous acids.—Black ink, which smells like a rose, may, it is said, be obtained by a decoction of the tormentilla erecta. It is made in the usual method, and the proportion of vitriol is three drachms to a decoction made with seven ounces of water. M. Voyer's method of fixing on cotton or linen a beautiful black colour is, first to immerse the linen in a solution of litharge prepared by adding it to a very diluted nitrous acid; then successively to dip it in the infusion of galls, and solution of vitriol. The tin of Saxony, it is found, contains no arsenic; that of Sweden a large proportion, though not in such a state as to be dangerous. M. Westrumb has obtained red vapours of nitrous acid, and even water acidulated with the same acid, by burning a mixture of hepatic and inflammable airs, in vital air; and burning deal and agarics in the same oxygen. This seems to confirm Dr. Priestley's opinions. The nitrous acid may be also oxygenated by distilling it from manganese, and this acid will dissolve tin, without becoming foul by a slight dilution. M. Hermbstadt seems to have procured the acid base of tin, in a less exceptionable way, with less of suspicion of acidity from the mineral acids, by employing the dephlogisticated nitrous acid. The purest and most concentrated acetous acid may be procured, we are told, by M. Brugnatelli, from the barytic acetite.—The flowers of the alcea purpurea are said to be the nicest and best reagent to discover acids and alkalis—these are some of the more important chemical facts in the first abstract.

The second subject is an abstract on M. Du Trone's work on the sugar cane, which we have long since noticed. This part consists chiefly of the method of manufacturing sugar, drawn from the volume.

A report

A report on the art of assaying gold follows. Six circumstances seem principally to influence the operation, 1. the quantity of acid employed in the parting: 2. the concentration of the acid: 3. the duration of the process: 4. the quantity of acid employed at renewing the process: 5. its concentration; and, 6. the duration of this process. If either of these circumstances are unfavourable, it may occasion the loss from half the thirty-second of a carat, to four times that quantity. If all were to be unfavourable, the deficiency would be greater. These data, however, account for the variations in different assays by different operators, and point out the necessity of one steady, constant, uniform method, which is afterwards described, but is incapable of being abridged.

The academicians' report on the antimephytic pumps, is in many respects curious, but not of a sufficiently delicate nature to be explained in a popular work. It relates to the method of clearing the fosses d'aissance, from their foul air and foul matter, a circumstance seemingly of great importance in Paris. The inflammable air arising is supposed to be injurious to health, but injury is in general derived only from the inflammable air escaping in consequence of the putrefaction of vegetables, or of human bodies in a diseased or a crowded state. A little historical introduction respecting the conduct of ancient and modern cities, in these conveniences, is curious.

The letter of M. M. Sylvestre, and the abbé Chappe, contains a description of a more convenient machine to repeat the experiments of M. M. Troostwyck and Derman, on the decomposition of water, by means of the electrical spark. The result of the experiments is to be the subject of a future communication.

M. Fourcroy's analysis of a black ferrugineous sand from the island of St. Domingo follows: it seems to be a pure calx of iron, with about $\frac{1}{2}$ of chalk, and some true sand.

M. Pugot and Damy obtained a patent in 1785, for the purpose of plating copper vessels with silver. Various circumstances have occasioned the foundation of the operation to be enquired into, and the academicians were principally directed to examine, whether the copper was completely covered; what was the thickness of the silver, what the nature of the union between the two metals, and how soon the silver may probably be destroyed by use. The enquiry is favourable to the manufacturers: $\frac{1}{16}$ of a line is found sufficient thickness to guard the copper from acids; but they recommend, rather, for kitchen utensils, the silver to be $\frac{1}{8}$ of a line, or $\frac{1}{16}$ of an English inch. As the expence of the workmanship is the same, they think it may be economical to have it still more solid. The union is very firm, and, as only the finest silver can be used, they think this manufacture superior to solid silver, which is generally alloyed by a mixture of copper.

An

An abstract of the abbé Hauy's memoirs on the crystals, usually called the stones of the cross, the cruciform schorl of De Lisle, follows. These crystals our author would style *croisettes*, as they form a mark which distinguishes this fossil from the schorls with which it has been hitherto confounded. Its form is a rectangular hexaedral prism, two angles of the base being larger than the four other angles: these prisms usually cross each other in pairs.

M. de la Crouse's letter relates to a different result of the same experiment in the hands of M. de la Metherie and M. Hassenfratz, respecting the change in the nature of vital air by standing in water. The letter maintained, that its properties were not altered nor its quantity diminished, a result confirmed by M. de la Croix.

Some account of a work entitled a Chemical Analysis of the Sulphur Water of Enghien follows; but this we have already considered in a separate article, which has been accidentally delayed. (See p. 513.)

M. Klaproth's note to M. Schurer we shall transcribe, as it is not long. 'M. de la Metherie has given his readers, in the *Journal de Physique* for November, p. 399, a definition of the pechblende, and the green glimmer, as the substances, which afforded me the new metal, the uranium. I take the liberty of observing to M. de la Metherie, that the pechblende of Cronstedt, which is a true ore of zinc, is not the fossil of Johan-Georgenstadt and of Joachim Sthall, which contains the uranite, while what has been improperly styled green glimmer differs essentially from the true mica of this colour. The substances which I have employed, are the black sulphur of Uranium, and the green sparry calx of Uranium. Cronstedt was acquainted with neither. Sage has described the last under the title of green heavy spar, and the pretended brown earthy ore of iron, is the brown calx of Uranium—Uranium ocreum.

M. Fourcroy has, it seems, been treated unfairly. We long ago noticed the deficiencies in the animal chemistry; and our author, with his pupil M. Vauquelin, who have made great additions to this branch of science, and often mentioned the facts in their courses, have had reason to regret their candid communications, as their discoveries have been published by others; they have therefore taken the precaution of sending an account of their discoveries to the academy, to be preserved in the secretary's office; and the editor of the '*Annals*' has inserted a copy—we shall mention them shortly, as they occur. The oxygenated murratic acid, and the nitric acid, convert gum arabic into the citric and oxalic acids, respectively, a difference we now know to be owing to the proportion of vital air (for we at last are obliged to drop phlogiston, and to declare

declare, that we are become converts to the new doctrine) in the separating acids. The second fact relates to the calces of Tournesol. These, he observes, which are the *feculæ* of the croton tinctorium, appear blue, as they contain a mild soda; and acids redden the tincture only by saturating the soda to which the blue colour was owing. The extractive matter of vegetables is found not to be a soap. It is separated by exposure to air, and absorbs oxygen, which renders it indissoluble. The oxygenated muriatic acid converts it readily into a concrete yellow substance, dissoluble in alkalis and alcohol, but indissoluble in water. The fourth fact is an account of a method of forming the prussic acid, with serum of blood and the nitric acid. The oxygen of the acid certainly contributes to the new production, as it is decomposed. The last fact is a very singular one, and will contribute greatly to derange a large part of the received system of physiology. We shall faithfully translate an account of the experiment. On coagulating by means of fire, blood united to one-third of its weight of water, a liquid separates from the coagulum, which by a careful evaporation (*une évaporation ménagée*) affords a liquor so much like the gall of an ox, that many persons, without any previous information, have recognised the smell, the colour, and the taste of this secreted fluid; and, in every other respect, by a chemical analysis, it shows the same properties.—Serum, exposed to heat after being mixed with half its weight of water, coagulates in part. The portion of the liquid that does not coagulate, contains a gelatinous matter, which on cooling becomes a jelly. It is mixed with a mild soda and common salt.

Our readers may recollect our having formerly mentioned, that the Royal Society of Medicine at Paris had offered a reward for an analysis of milk, particularly for a comparative account of the properties of different milks. An abstract of the successful dissertation is contained in this volume, and it is in many respects important: we shall select only what is new, or less generally known. The pellicles which arise when *skimmed* milk is put over the fire, resemble, after drying, the internal membrane of an egg, soon become putrid, glairy, and intolerably foetid. On analysis, they leave an earthy residuum insoluble in acids, and unalterable in the fire, most probably a phosphoric salt. When fresh, carefully washed, and put on hot coals, they burn with the odour of hartshorn: distilled they produce water, oil, and volatile alkali, and are consequently clearly of an animal nature. The cheesy matter is intimately combined with the serum, and only deposited when its solvents are destroyed, or dispersed: these are the sugar of milk, and the acid formed in consequence of the spontaneous coagulation. When the glutinous matter is boiled with pot ash or caustic

caustic soda, it assumes a deep red, and may be said to be blood reproduced, though the resemblance is in appearance only. During the solution of the soda, the smell of volatile alkali is very sensible, but this salt seems to be formed during the operation. On separating the combination of cheesy matter with the salt of soda, by means of acids, some hepatic gas seems to be formed, and, as the resemblance of this gluten to the white of an egg is conspicuous, it may be supposed that the former contains sulphur as well as the latter. But no sulphur could be discovered in it. The phosphoric acid our authors, M. M. Parmentier and Deyeux, could not find, and Scheele, who first mentioned it, is said never to have described the process by which he obtained it. The sugar of milk is the true essential salt of milk: the acid is only formed in the spontaneous changes, or of some of the ingredients, from the acids employed in the more violent analysis. The differences in the other milks are soon described. The cream of goats and sheep's milk is thicker than in cows: in the milks of women, the asses, and mares it is less copious and more fluid. The butter from the cream of sheep is always soft; that of women, asses, and mares milk, is always in the state of a cream, and scarcely can be ever brought to separate, or to continue uncombined. The cheese from the cow and goat is firm and gelatinous; that from the sheep viscous. Cheese from women's milk has scarcely ever any consistence; from asses' and mares' milk, it holds the middle rank between those of the most and least firmness. The serum varies in quantity and nature; it is the sugar of milk that alone appears invariable.

M. Chaptal's Elements of Chemistry, analysed in the next article, we have already noticed. M. Berthollet has communicated also some additions to his descriptions of the process of bleaching, which are too minute and miscellaneous, to admit of an analysis.

A very excellent memoir, by M. Berthollet, on the action of the oxygenated muriatic acid on the colouring particles of different substances, follows. We shall only give a concise abstract of the principal objects to be collected from it. The threads of hemp and cotton are bleached in consequence of their being deprived of the colouring particles, which form from one-fourth to one-third of their weight. But a very small part only of these particles are capable of being dissolved by soap, and, to effect this union, they must have attracted pure air from the atmosphere, from the dew, or the oxygenated acid; hence the necessity of alternating the actions of lixives, and the oxygenating process. When these particles are dissolved by the alkali, they may be precipitated by lime water, and combined with metallic oxids, by means of metallic solutions.

tions. Acids precipitate these colouring particles from alkalis, and the precipitate is of a fawn colour; but, when dry, it is black: before their solution in the alkali, they appear white, and assume the fawn colour by the heat of the lixives. The oxygenated muriatic acid bleaches also the green parts of vegetables, but ebullition renders them yellow: it acts simply by combining with them, diluting, rather than changing, the colour; or, if it changes the colour at all, this is owing to the destruction of the hydrogen. When the oxygenated muriatic acid assumes a yellow, nut, or brown colour, it produces this effect, by rendering the coal predominant, for it takes place only after the substance has been exposed to an intense heat, or a slight combustion.

The nitric and the sulphuric acids give the yellow, nut, brown and black colours to the substances they act on, equally in augmenting the proportion of coal, and diminishing that of hydrogen. The caustic metallic oxids act in the same way on the animal fibres. All those phenomena, with some others in which there is a slight combustion, depend on this: that, at a low temperature, hydrogen combines more readily and easily with oxygen than coal; though, by the concurrence of different affinities, the contrary sometimes happens, particularly in respiration, and the spirituous fermentation.

The diminution of hydrogen is not shown by a change of colour, if the subject changed does not contain coal, as in the destruction of the volatile alkali: it is not even changed, if the substance does contain coal, if the oxygen is fixed in a large proportion. When the nitric acid alters the nature of some of the vegetable acids, it seems principally owing to the diminution of hydrogen, which, with coal, forms their radical. The green part of the leaves, and the second bark of trees, seems the principal source of the colouring particles found in the wood and bark. This green part assumes a nut colour, by the actions of oxygen, and by the combination of this action, which produces a kind of combustion; it finishes with losing, particularly in the bark, the property of circulating in the vessels: it is thrown to the surface, and makes the most solid part of the bark.

M. Westrumb, who still retains the phlogistic system of Stahl, has described numerous experiments, in which different bodies burn in the oxygenated muriatic acid: from these he has since endeavoured to support the fallen doctrine. In this part he is replied to by M. Berthollet. Our author adds some remarks on the nature of the acid, and particularly endeavours to show that its gas is not truly air, but the acid brought into an aerial state by the matter of heat.

The analysis of cassia by M. Vauquelin is not very interesting.

ing. It contains, like other vegetable substances of a similar kind, gluten, jelly, gum, extractive matter, sugar, &c. Some flint was found in the analysis by fire, which our author attributes to the crucible; but having found a siliceous substance in the tabatheer already formed, we would recommend the analysis to be repeated in a black-lead crucible. The acid in the cassia dissolved the copper of the vessels, and tintured the matter with a pretty considerable cupreous impregnation.

Nitric acid is formed in the mutual decomposition of a mercurial oxid and a volatile alkali, for each substance, in the precipitation of the calx approaching to the metallic state, is decomposed. Azotic gas is produced, which arises from the ammoniac. But M. Fourcroy, to whom we are indebted for these remarks, observing that the quantity of gas was too small in proportion to the oxid reduced, examined the subject more closely. Mr. Milner's observation came to his aid; the experiment, we mean, where, from alkaline gas passing through manganese in a hot iron tube, nitrous gas was obtained. M. M. Vauquelin, Seguin, and Sylvestre, with a porcelain tube, procured nitrat of ammoniac in vapour from azotic gas and water. Another chemist declares that he obtained nitric acid with ammonia and an oxid of lead. Our author explains these facts according to the new system, and indeed it is sufficiently obvious, that the ingredients of the nitrous acid are found in the substances employed, and that only a separation and a new combination is necessary. The azotic gas in the original experiment consequently contributed in part to form the acid, and our author assigns the reason why it was not observed in his former trials. He has since discovered that nitric acid is formed in another way, viz. by pouring the concentrated sulphuric acid on the caustic mineral alkali saturated with the Prussic acid.

The last essay in this volume is on the mechanism of felt-making. Though every hair appears in the microscope smooth, it is certainly, from a well-known experiment, scaly; and the scales are always in the same direction. The fibres of wool are similarly constructed, and it is from these scales which, as the hairs in the manufacture of hat-making are scattered in every direction, that the firmness of the felt is derived: the fibres are united and locked together by means of the little lamellæ. To render the texture more firm, these fibres must assume the shape of curves, &c. or indeed any figure except a rectilineal. For this purpose, before the wool is separated, it is rubbed with a brush moistened with nitrated mercury: the fur of the hat is laid on afterwards, and the wool for this purpose does not undergo the last operation. The effect of the
mercury

mercury is not known. The effect of the fulling-mill on cloths is a very similar operation to the manufacture of felt.

We find we must still defer the seventh volume : the variety of interesting information in this before us has rendered our Article more extensive than we supposed it would have been.

Analyse Chymique de l'Eau Sulfureuse d'Enghein, pour servir a l'Histoire des Eaux sulfureux en general. Par M. M. Fourcroy & De la Porte, Medecines de la Faculté de Paris, & de la Société Royale de Medecine. Paris. 8vo. Cachet.

THE waters of Enghein are not of sufficient importance of themselves to attract our attention ; but, as one object of the Royal Society of Medicine was to obtain a knowledge of the mineral waters of France, and as they found the analyses sent not always sufficiently correct to enable them to obtain an accurate knowledge of the real nature of the waters examined, they directed two of the fellows to publish an analysis of some particular water, as a specimen. In this country, we find the chemists not always acquainted with the subject, or not pursuing the enquiry with scientific accuracy, so that a more particular notice of this work is peculiarly necessary in this kingdom.

It is impossible, in a Journal like ours, to point out all the experiments, related with peculiar accuracy, in a work of near 400 pages : it is sufficient to describe the plan pursued, and the new results from their analysis. They first give an account of the situation of the spring of Enghein, or, as they were formerly called, the waters of Montmorency : they next describe the labours of their predecessors in this department, in whom we perceive Macquer, father Cotte, M. M. Vaillard, Roux, and Deyeux. The third chapter contains the physical properties of the water, including its smell, taste, specific gravity, limpidity, temperature, &c. In the fourth are the appearances perceived, when the water is heated to different temperatures, for a longer or a shorter period, particularly the time when the hydrogenous, sulphurated gas, separates at different temperatures. The fifth chapter, the most original of the whole work, contains the phenomena which the waters of Enghein afford by exposure to air, the diminution, and modification of its odour, till it is entirely lost ; the precipitates and the pellicles formed on it ; the time in which it is completely decomposed, the cause which produces it, viz. the action of the atmospheric oxygen ; the quantity of the precipitate, which amounts to about forty grains from fifty pounds of water ; the nature of the deposit, containing sulphur, mild lime, and magnesia.

The general observations on the manner of employing reagents in the great way, on the examination of the precipitates, the choice of the reagents, and on the possibility of employing every chemical body as a reagent, constitute the sixth chapter. The seven following ones are employed in describing the actions of colouring materials, of alkalies, acids, saline and earthy neutrals, metals, their calces, metallic solutions, soap alcohol, and many vegetable and animal substances on the waters of Enghein. These are not simple accounts of trials made in the small way, on a few ounces of the water mixed with a few drops of the reagents. The quantities are several pints, and the appearances during the precipitation are described; an analysis of the receptacles formed by each reagent is added, and particularly an examination of those formed by the sulphureous acid, the oxygenated muriatic acid, some metallic calces, particularly solutions of arsenic, antimony, mercury, silver, &c. Many of these chapters contain new facts and discoveries applicable to the analysis of sulphureous waters. Among these are the combustion and solution of the sulphur precipitated from the water, by the nitrous and oxygenated muriatic acids; the means of separating the sulphur, thus precipitated in the form of flocculi; the volatilization of this sulphur, by water heated to 60° ; the sulphureous acid formed by burning this body in the water, by the oxygen of the nitrous and oxygenated muriatic acids; the rapid separation of this combustible body by the oxids of lead, arsenic, and mercury; the manner of separating and obtaining separately the precipitates of a different nature, formed at the same time, by some of these reagents, and particularly by some of the metallic solutions. The effect of these solutions, considered as three classes and bodies, are carefully compared with the phenomena: some of these, as the sublimated muriats of arsenic and antimony decompose the sulphurated hydrogen gas, which mineralises the water of Enghein, and give at the same time a precipitate through the water: others, as the nitrats of silver and of mercury, furnish sulphures or sulphurated calces mixed with sulfats and muriated metallic salts, because they have the power of decomposing the vitriolic and muriatic salts in the water. The third class of these metallic solutions contain those not decomposed by the water, nor the salts, but effected only by the gas; the corrosive sublimate for instance, with the green and white vitriols, whose effects are consequently less complicated, and more easily ascertained.

The contact of the air decomposes the gas; and, in the fourteenth chapter, are the experiments on the water thus decomposed of its air, containing only the neutrals. The fifteenth chapter is on those contents which, from their minute
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proportion, are only conspicuous in the concentrated water, reduced to $\frac{1}{100}$ of its weight. In this water, by means of ammonia and calcareous muriat, the sulfat of magnesia was discovered, not ascertained by the former expertness.

From a comparison of the different experiments, our authors find, that the waters of Enghein are mineralised by sulphurated hydrogen gas, sulfat of magnesia, sulfat of lime, muriat of magnesia, carbonat of magnesia, and lime rendered soluble by fixed air.

In the experiments to ascertain the quantity of gas, our authors were often disappointed; for, in the receiver, there was common air enough to decompose the sulphurated hydrogen, or it was in part decomposed by the heat, discoverable by the brilliant green colour which the water assumes, when heated to a certain degree: the proportion was also lessened by the absorption from the water, or the mercury in the apparatus, and by the mixture of this gas with the fixed air, disengaged at the same time. The appearances in distillation are also described. In distilling six pints of water the gas came over wholly in the first part.

In the eighteenth chapter, they carefully describe the appearances observed in distilling 300 pints of the water; the colour, which becomes at first yellow, afterwards a brilliant beautiful green; the total disappearance of the colours; the light pellicle formed on the surface; the breaking of this pellicle by ebullition; the precipitate which succeeds, and the faint smell of the water at this period, resembling boiled beans. They remark that the green colour is not observable when the water is evaporated in a balneum mariæ, though it appears when the heat is higher; and that the evaporation by ebullition changes the principles, forming an earthy sulphur, which is the cause of the colour, while the residuum is still more altered, if the evaporation is more rapid. They were therefore obliged to evaporate 300 pints of the water wholly deprived of its sulphur by the contact of the air, in order to ascertain exactly the nature and properties of its fixed principles. These details occur particularly in the nineteenth chapter, and are mentioned to guard chemists against the numerous fallacies that may mislead them in the examination of sulphur waters, particularly when the sulphur remains with the fixed principles, in the state of sulphurated lime. This earthy sulphur is decomposed by air, is soluble in alcohol, burns in part during the operation, forms the sulphureous and sulphuric acids, changing the nature and proportion of all the fixed principles in every period of the process.

Aware of these difficulties, our authors proceed to examine the fixed residuum of the Enghein waters, decomposed and

deprived of its sulphur by the contact of the air. 100 pints they found contained 700 cubic inches of hepatic gas, holding 84 grains of sulphur; 2 drachms 41 grains of fixed air; 2 drachms 14 grains of Epsom salt; 4 drachms 45 grains of selenite; 24 grains of sea salt; 1 drachm 8 grains of muriated magnesia; 2 drachms 70 grains of mild calcareous earth; 13 $\frac{1}{2}$ grains of aerated magnesia.

In the twenty-second chapter, the incrustations formed on the arch, and the pellicles thrown up to the surface, are described and analysed. They show, that sulphur raised in vapours, burns slowly in air, and produces the sulphuric acid formed on the arch of the spring: the sulphur of the pellicles is mixed with aerated lime and magnesia. The first is separated from the water by the evaporation of the hepatic gas: the second by the evaporation of the fixed air.

In the twenty-third chapter, are the new applications which this analysis affords in the examination of sulphureous waters. They have, in general, occurred in our account, and they are only in this chapter collected, so as to be more striking: they deserve the attention of every intelligent chemist. The last chapter treats of the medicinal properties of these waters, and their administration: this we know in general from what we are acquainted with, respecting the virtues of our own springs at Harrowgate. We must conclude with the fullest and warmest approbation of this work, which we could wish to see imitated by a truly scientific analysis of some of the English mineral waters. That at Bath particularly requires an attentive examination, with the new chemical resources in our hands.

Voyage sur le Rhin depuis Mayence, jusqu'à Dusseldorf. 2 Vol. 8vo. Neuweid. Chez la Société Typographique.

THE banks of the Rhine, distinguished for the most beautiful prospects, for the most interesting military exploits, celebrated both in literary and civil history, were expected to be again the scene of war; and, when we first took up the volumes, which from their intrinsic merit, we thought deserved some notice, we had reason to apprehend that the account would be particularly interesting. Circumstances have however changed, and events may be influenced by this change, but they are not of sufficient importance to induce us to lay them again aside. Mayence, our traveller's first object, is a flourishing town: commerce, and its attendant luxury, have introduced improvements and vices. Every happy country cultivates genius, and Mayence is a proof of its position. Its university has kept pace with its trade, and it now boasts

boasts of a great number of men; truly learned, whose minds are enlightened by every kind of science.' The Gothic castle of Martinsbourg is still a part of the electoral residence, and there are few buildings whose apartments are more spacious and more commodious. The two large rooms, which form the library, are equally beautiful and elegant: the books are of the scarcest kinds. Mayence indeed deserves to possess the rarest editions, since Fust was its citizen. The invention is carried by our author so far back as 1441. The oldest printed book, the Latin Bible, cannot, however, by any ingenuity be supposed of an earlier date than 1450: more probably it belongs to 1455. A copy of this Bible was in the library of cardinal Mazarin, but it has no date nor place: from many circumstances it appears to be an older book than the psalters of Mayence in 1457 and 1459 for this reason, that the initial letters in the Bible are written, while in the psalters they are printed in imitation of the writing. We have called the Bible the first *printed* book, though, from comparing all the circumstances, the *Speculum Sanitatis* and *Ars Moriendi* appear to have been executed earlier. It is well known, that wooden plates were anterior to moveable types, and these two works are of this class, so that they do not invalidate the opinion. Perhaps the argument of priority, from the initial letters being written, is not of great importance, for we have seen an edition of Serapion, printed at Venice so early as 1479 in the Gothic character, where the initials are inscribed with a pen. This edition seems to have escaped the attention of De Bure—but we must not wander too far from Mayence. The Benedictines, in this town, are worthy successors of John Fust: they neither forget the cause of literature nor themselves. Their library and their vaults contain the rarest, the most precious manuscripts; and the oldest most exquisitely flavoured wines: we may believe our author, when he tells us, that the last are most frequently visited. The vaults are probably well regulated, but in the abbey, there is unfortunately no place for the MSS. or the books to be properly arranged. The baron Dunwald's garden, with his singular curiosities, and the Prévôté of Mayence, would detain us too long. The amusements at Mayence are numerous, and the walks highly celebrated: those, however, of the garden La Favourite seem to be too much in the style of the last century. The apostle of this part of Germany was Boniface, an Englishman. He was the first archbishop, and confessedly softened their ferocity, and polished their manners. Schlozzer, in his *Universal History*, observes, 'Boniface, in our eyes, is a deity. This Englishman, under the protection of Pepin,

taught us the art of writing ; he regulated our hierarchy, and induced us to look on horses' flesh with disgust.'

'On quitting Mayence, my eyes were often turned back to look at this happy city. No: the glorious spectacle will never be effaced from my memory. I shall still fancy that I see the delicious country, the majestic bridge always animated by its passengers, the dome which rises proudly in the air ; and the castle of Martinsbourg, rendered still more respectable by its antiquity: nor shall I forget you, ye floating islands covered with willows and poplars, which sometimes conceal, and sometimes imperfectly discover, through your branches, the falling towers of a half-ruined castle ; nor you majestic river, whose rich banks are covered, on every side, with a rich vineyard, or adorned with a cheerful shepherd, where I saw the tranquil seat of the wealthy monk, near a happy noisy city and the ruins of a vast palace, which the cheerful peasant had converted into a simple farm, covered with new haulm, under which dwelt innocence and gaiety.'

We have selected this specimen of our author's descriptive talents, but must now hasten on more rapidly. He proceeds to Wallauf, Elnfeld, Niederingelheim, the favourite habitation of Charlemagne, and once ornamented with a superb palace of which not a wreck remains. After passing Elnfeld, the prospects quickly change, and 'On a sudden, almost without perceiving it, I found myself in an uncultivated solitary district, the prospect of which inspired horror and terror. The smiling vineyards were limited to a narrow vale, and, for many leagues, a chain of mountains hid the sun. Even the river seemed inclined to sink under these formidable rocks, and here terminate its course: I saw only a slender rivulet, rolling slowly and with difficulty, between barren banks ; and a sorry village, whose tottering huts covered with haulm, and which was concealed by a green moss, offered to the eye the picture of misery and poverty.'

Still following the Rhine, whose course is in this part westerly, our traveller proceeds to Rudesheim and Bingen. This is the district of the Rheingau, the country of the most celebrated Rhenish wine, of which we shall soon select a short account. The city of Rudesheim rises on an amphitheatre from the banks of the Rhine, and is a handsome, well-built town. 'I did not find, says he, in any part of the Rheingau those large strong men of which the French traveller * speaks. I only saw thin dry skeletons, covered with a copper coloured skin, but, to make amends, sensible, lively,

* It may be necessary to observe that these volumes are in part copied from the travels of another author, whose name is concealed,

and

and ingenious; eager in pursuit of natural and moral philosophy. We certainly must not in this place look for the Germans of Tacitus: my host, for instance, was extravagantly polite, but had neither the German sincerity nor probity, and this it is which renders such people intolerable: his wife was still more so. The accent of the inhabitants of the Rheingau borders on the Jewish, and hurts an ear of any delicacy by its sharp nasal tones.' The account of the wines is taken from Gerken, and contains some particulars little known in this country: we shall therefore subjoin an abridged account.

In warm seasons, the wines from the mountains are preferred: in cold, those from the banks of the river. The mountains, whose soil is cold and stony, produce strong rich wines, capable of being kept long: the warmer gravelly soil affords brisk spirituous wines. Those which grow on a rising ground, as at Hockheim, are the best; for the wines of the lower damper situation are unwholesome. Wines, of the best flavour, grow from a clayey soil, with red marle and ardoise. The wines from a newly dressed hill, are strong and delicious, but unwholesome. Our author prefers the red grape of Burgundy. The marks of genuine sound wine are an agreeable taste, transparency, a little noise heard on pouring it out, and slight bubbles in the middle of the surface which soon disappear.

Bacharach, Kaub, and Oberwesel, are the next towns which attract our author's attention, and these are in the northerly course of the Rhine, which bends into that direction by an easy curve soon after passing Bingen. In this course we find nothing very remarkable, except a short account of the famous echo from the rock of Lurleiberg, whose name is derived from this peculiarity. St. Goar, the next town, is commanded by the castle of Rheinfels, built on the top of an abrupt precipice in the dominions of the landgrave of Hesse Cassel, the first seemingly of the German princes, who has felt the influence of the contagion of French liberty. At St. Goar is the fifth custom-house which occurs between this town and Mayence, and it leads our author to some reflections on this interior system of taxation, in which it is unnecessary to follow him. Boppard introduces the traveller to the dominions of the electors of Treves; is the first considerable town in that prince's dominions, and supposed, without sufficient foundation, to be one of the fifty castles built by Drusus Germanicus.

Coblentz will demand more of our attention. It is said to be greatly improved in its appearance, but commerce has not added its invigorating spirit. The present elector, who seems to be an able and enlightened sovereign, is aware of this de-

sect. 'He knows that commerce is the strongest link which attaches man to man, the soul of Nature, which animates and vivifies every thing, connecting people the most opposite and countries the most distant. Under the influence of commerce, mountains are levelled; distance is annihilated; all the nations of the world form but one vast family.' The inhabitants are described as tall and agreeable; their looks animated; their shapes slender and well formed. Even the citizens of moderate rank display genius, judgment and knowledge, very different from those cold heavy beings, their northern neighbours. The description of the city and antiquities is interesting; but we can catch only, in this hasty copy, the principal features. The studies of those, educated at the college, appear to be well directed: they are not confined only to languages; and the German is taught grammatically. 'Men are taught to know men from history; to know man in particular from the principles of morals, and this kind of morality conducts them to metaphysics of an useful kind, because it is judicious and rational:' to these are added mathematics, natural philosophy, natural history, and the civil law. The citadel is situated on a very abrupt rock, which nature seems to have formed for the purpose. Three winding almost inaccessible paths formerly led to it, at present there are two only, for the third is destroyed. This rock is opposite to the place where the Moselle empties itself into the Rhine; and, from its top, there is a most magnificent prospect. 'The astonished eye beholds a large valley, which declines a little, or rather a vast plain surrounded with mountains, partly cultivated, and in part woody. It is watered by the Rhine, and divided by the Moselle. On the left, the Rhine comes gently from between the mountains; on the right, it moves still more slowly, as if it regretted leaving so charming a spot, and at a distance, which the eye reaches with difficulty, it seems again to conceal itself between other mountains. In front, is Coblentz, whose form is a perfect triangle, and the two islands of the Rhine, of which each has a convent, and the shape of one resembles a heart. Behind the city, at a little distance covered with gardens and orchards, the Chartreuse may be seen on a deep mountain covered with wood and with vines, and a fertile plain with thirty villages of different sizes, separated like so many white cards on a green carpet. At each moment, the picture changes. An immense sea astonishes at first sight; and this astonishment is succeeded by the most sublime ideas, but the wonder soon ceases, and languor succeeds; the variety in the present scene prevents disgust; the eye is fatigued before it is satisfied.' The new palace is described particularly, but such descriptions neither suit our designs or in.

Inclinations. For the same reasons we shall pass on, without particularly noticing the castle of Schonbornflust, built by the elector of Schinborn. The manufacture of leather, in this neighbourhood, conducted by M. Decler, is said to be in a very flourishing state, but it is not particularly described.

Neuwied is described by our author with peculiar affection: the victim of ministerial tyranny in France, he fled to this place, and was received by the prince of Weid with particular regard. We wonder not, therefore, at the warmth of his commendations; and, while we have no reason to believe that the prince is not possessed of numerous virtues, we may be pardoned, if we distrust a little the fidelity of the picture in every part. Neuwied contains about six or seven thousand souls, and it is the work of its present sovereign. Numerous establishments are protected by him, and they are all in a flourishing condition: we need only mention, particularly, the printing-office styled the Typographical Society, where the present, and numerous other valuable works have been printed. A society of Herenhutters, disciples of the famous count Zinzendorf, is established in this town, and our author 'glances rapidly' at their union and origin. We shall copy some of the more remarkable circumstances, which, in this hasty sketch, he has noticed.

The principle of union in this singular society is a religious fraternity; but wherever it has appeared, it has equally displayed industry, morality, a love of peace, and a simplicity of manners. Their religious principles are the fundamental ones of Christianity, without engaging in disputed dogmas: their morality consists not only in what is necessary to be done or avoided, but is founded on principles connected with their religious system. The maxim of their Apostle, that every one ought to submit to the higher powers, renders them obedient and respectful subjects, even to the religious establishments of the sovereign or the country where they reside; without arrogating privileges or rights incompatible with the constitution. They consider it as a duty to give some reasons for, and account of, their principles and establishment, when called on by government. In their establishments, the education of children is particularly attended to. Each sex has a different school, and different instructors. Luxury and ornaments of every kind are banished from their societies. Marriage, 'whether suggested by their own inclinations, or the advice of their parents, whether the necessity of the employment or other circumstances point out the propriety of the union, is treated as a subject of the first importance. It is considered very maturely, and either has the fullest right to refuse the person proposed.

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The consent of the fathers and mothers is considered as indispensable.'

Their church-yards resemble retired gardens, covered with turf. The tombs are disposed in right lines; those of the men on the right, and of the women on the left. The inscriptions are always equally simple, and their expression for dissolution, '*that he is gone home*,' speaks, in our author's opinion, 'the purity of a soul without reproach and without fear.' In the house of the brethren there are sixty or eighty artists, but a profound silence reigns: whatever they do, is executed with care and taste; and their answers, when questioned, are concise, but courteous and modest. The unmarried brethren sleep in the same room: the married ones are removed to separate houses. The latter are often engaged in commerce, and remarkable for candour, as well as integrity. Our author, however, tells us, that he looked in vain for pleasure and content in their placid countenances: yet they profess themselves happy, and are not tied to the society by any indissoluble link.—We must leave Wied after transcribing one anecdote of its prince.

While the prince was one day on the terrace, he went hastily away, to the shop of a smith. 'Why, says he, is there no noise in thy shop? why are thy hammers idle?' 'Ah! my lord, I have no iron: a misfortune which happened to me last week prevented me from procuring some at this time.' 'What, says the prince, did not you know where I live?' adding, 'how much will the iron necessary for one week cost?' 'About ten crowns.' 'Hearken then—I shall soon find if you have told the truth, or framed an excuse for your idleness: come to me to-morrow at eight.' The enquiry turned out in favour of the poor fellow, and his hammers were again heard.

Andernach is the last city described in the first volume. It is a volcanic country, and furnishes the tufa so useful to the Dutch in forming their dykes. In this neighbourhood, the famous rafts are constructed, which carry the woods of Germany to furnish the dock-yards of Holland. The description of these rafts is in a great measure new and highly interesting.

These immense rafts may be styled a swimming island, one thousand feet long and ninety wide. It supports twelve or fourteen houses constructed of wood, and is directed by five hundred rowers; the lesser rafts are of the same length, and come from above Mayence, but it is only a little below Andernach that they are united into this vast body. Before this large mass are several of the lesser rafts, which precede it like the horses of a carriage. When it is going to depart, an
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overseer (maître-valet) surveys the whole, encourages the men, and explains the conditions on which they are hired. Prayers then follow; the anchor is weighed, and the arms of the rowers move with the utmost harmony and precision. Numerous little boats follow the raft, to carry anchors, cordage, and other necessaries. Our author describes the different necessaries, and the cabins of the overseers: they are neat and well arranged; seemingly resembling the cabins in a ship: the provisions are plentiful, and well managed. The rowers lie on straw. The remaining part of the journey must be pursued in another article.

Memoir sur la Comparaison des Moyens & des Procèdes que les Romains employoient dans la Construction de leurs Edifices, avec ceux des Peuples modernes. Par Antoine Mongez, de l'Academie des Inscriptions & Belles Lettres.

THIS Memoir is in many respects curious; and, as it will occur in a collection which we have scarcely ever been able to notice particularly, though we have occasionally selected the more important essays, we shall take the present opportunity of offering a short account of it. The stupendous buildings of the Romans, particularly their temples, the aqueducts, their roads, and even their sewers, seem to be attempts beyond the reach of the most powerful modern kingdoms, and the means by which they are executed are as excellent as the whole must have been surprising. ‘Sunt fata Deum, sunt fata locorum;’ but the temples have survived the divinities, and the religion of the pagan world was on a much more frail foundation than the buildings destined to adorn it. The first object of our author’s enquiry is the source from whence the ancients could have drawn such immense riches as were requisite to raise these vast monuments of architectural ingenuity. In this part we shall first follow him.

Our wonder is greatly excited by these circumstances, because we consider the subject with modern rather than ancient manners before our eyes. We know nothing of slaves and fiscal servants; even the galley-slaves of other countries, though destined for public works, are too few to allow us to judge what might be their utility. The ‘*Damnati in opus publicum*’ at Rome, were, on the contrary, numerous; and we still know their destinations from the ancient code: some were condemned to the mines, others to the separation of the ore, others to the reparation of the roads, clearing the sewers, to the limekilns, the sulphur works (sulphuria); the baths, and the quarries. The last circumstance, which we derive from Plautus, suggests to our author some curious comparisons.

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‘ Inde ibis porro in latomias lapidarias;
 Hi cum alii octonos lapides effodient,
 Nisi quotidianus scsquipus feceris,
 Sexcento plago nomen indetur tibi.’

Plant. Captiv. III. 5. 65.

The quarriers at Paris, M. Mongez tells us, extract usually ten cubic feet of stone each day, and the Roman foot is smaller by near an inch than the French foot. The octoni lapides, therefore, constitute a small day's work, and the day and half's work is not more than equal to the ten cubic feet of the Paris workmen, nearly equivalent to twelve Roman feet. This reasoning, however, rests on a doubtful foundation. There is no evidence that octoni lapides mean eight cubic feet of stone, and the difference of the texture may make a great variety in the degree of labour required. We learn from Vitruvius, that the Roman stone was in general of a soft texture, and even their marble, when first raised, not hard; and an English quarrier, even in the granite countries, would think eight cubic feet, each day, as no very great exertion. Nor can our author's interpretation of these words be reconciled by his including those, who raised the sand, puozzolane, &c. among the quarriers, though his principal object is, at least, clear, that, from the time of Tarquin, a numerous body of slaves was constantly employed in these labours. Nero, in digging his canal from Milernis to the lake Avernus, and from thence to Ostia, employed criminals condemned to the public works, and even pardoned the most atrocious malefactors to add to their number. When Claudius wished to celebrate, by combats of gladiators, the opening of the lake Fucinus, he found in the prisons nineteen thousand men condemned to death: they were embarked in 100 vessels, to exhibit a naval combat. During the persecutions of the Christians, they were also condemned to labour in all the variety of the public works.

M. Mongez next proceeds to compare the expence of employing the slaves to that of the moderns in paying the workmen. We shall preserve the French calculation, which our readers will observe, is much below the price of labour in England. The masons, and those who hew the stone employed in the church of St. Genevieve, received, one with the other, thirty or thirty-two sous per day, about sixteen pence sterling; and nearly 450 livres per annum (according to the usual calculation of 24 livres to a pound sterling) about 18l. 15s. He next proceeds to the expence of a slave, and takes his foundation from a passage in Seneca's Epistles (Ep. 80), where he describes the affected airs of a slave who, by command of his master, played the part of Atreus. *Ille qui in scena laxius incedit, & hæc resipinus dicit,*

Superbus Argi regna mi liquit Pelops
Quâ ponto ab Helles atque Ionio mari
Urgetur isthmus ———

Servus est, *quinque modios* accipit & *quinque denarios*. Taking the mean value of wheat, and the contents of the modius, as estimated by Pancton, in his Metrology, the utmost extent of the expence amounts only to 134 livres, not one-third of the salary of the modern workman. These are, however, the expences of an ordinary slave; the malefactors, we know, were fed with the commonest food, and clothed with the coarsest dress, so that the expence may be reduced one half, and consequently six workmen cost the Roman architect not so much as one modern workman.

This calculation must, however, admit of many deductions. All the workmen were not malefactors, and the overseers must have increased the expence. But the overseers were not numerous: every slave was marked with a letter in the face; and, when he had ran away, with two letters. It is to this that Plautus himself alludes, with an unfeeling levity, *si hic literatus me finat*. The mark was generally indelible, as the wounds of the iron were stained with a black liquor. Caligula thus branded and condemned many respectable citizens; and, among the early Christians, many carried this disgraceful stigma. Constantine forbid it, but Theophilus revived the disgrace in the persecution excited against the defenders of the sanctity of images. On the faces of the martyrs Theodorus and Theophanes, he had the cruelty to imprint twelve verses, the weakness of whose wit excited as much pity for the author as the attempt did indignation at his conduct. Sometimes the emperors ordered an eye to be destroyed, or a leg to be broken, when the malefactor was condemned to the public works, and some of those bishops, who had been delivered by Constantine, carried to the council of Nice such indelible marks of their former sufferings.

That all the ancient workmen were not slaves is proved by numerous inscriptions, which show that different works were erected by the legionary soldiers; but this will not greatly add to the expences, if we even allow that their pay was doubled, a circumstance not proved, and certainly not always the case.

On the other hand, a great number of the materials, employed in the public works, were furnished by certain provinces as tributes or imposts. A law of the Theodosian Code informs us, that Umbria, Picenum, and Campania, sent annually 3000 chariots of lime to Rome. The inhabitants of Etruria furnished 900. Fifteen hundred of these loads were employed about the aqueducts, and the rest destined to other public

public works, under the orders of the prefect. Those who worked the quarries of marble of Numidia and Lybia, as well as proprietors of other mines, paid a particular impost to the emperors. From the example of the proprietors of the limekilns, it is probable, that the quarriers paid also a tribute for the public works.

These contributions made the expence easy; but even the expences were not from the public purse. The emperors, who possessed a patrimony of their own, often adorned the city with magnificent buildings, to conciliate the minds of the people. Numerous instances of this kind are recorded: Augustus repaired the Flaminian Way; Nero adorned the houses in many different parts of the city with porticos; Caracalla paved a very long street; Trajan rendered the port at Ancona more safe and accessible. Private citizens were induced by the emperors to add to the magnificence of the city, and the inscriptions, recorded by Smetius, by Gruter, and Muraton, preserve the name of individuals, who repaired or founded public edifices, temples, bridges, colleges, &c. The proconsuls robbed the provinces with impunity, and brought the riches to Rome: though sometimes compelled to restore a part, they more often purchased their peace by the magnificence of their public ornaments. 'While I speak, adds the author, of this sort of wealth, which facilitated the construction of these vast monuments, I have no desire of seeing similar ones erected for my fellow-citizens. Simple, modest, buildings, which occasion no regret, and draw not from an allied, or tributary province, a painful recollection, appear greatly preferable to these immense baths, the cloud-capt aqueducts, of which every part is the fruit of the ravages of the two years proconsulship in a vast province. *But it was necessary to reveal the impure source of the Roman riches, because they contributed to the public magnificence.*'

The spirit of conquest, which always animated the descendants of Romulus, justified their conduct in one respect, and added to the grandeur of Rome. Of the spoils of the vanquished the public treasury had at first a larger share than the generals; and, during the republic, this was employed in public decorations. But Augustus, willing to attach the chiefs to his cause, increased their proportion, on condition that they should raise some public monument. Suetonius, Dion, and Tacitus, confirm this arrangement, and the public buildings, raised in consequence of it, appear to have been numerous. These united causes sufficiently explain the source of the magnificence of ancient Rome.

The second part of this very ingenious and learned Memoir

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is on the means employed by the ancient architects to raise such stupendous buildings. Accustomed to see edifices raised with hewn stone, and the remains of vast blocks, the moderns have thought that the ancients always followed this method. They have besides supposed that puózzolane was always an ingredient in their cements, and attributed the firmness of the buildings to the regularity of the process, and the choice of materials. The study of the Roman monuments, and the writings of the Roman architects, destroy this system. Vitruvius expressly directs the employment of such materials as each country affords, and points out the peculiar management of the different kinds, particularly showing how to supply the defect of puózzolane in those countries where it is not found. Charcoal, from its indestructible nature, was used for landmarks, and for foundations. Pliny directs ashes to be combined with sand and lime, when charcoal was not to be procured, as a foundation for roads.

Another substance, which enabled the materials to resist the frost, was oil, and this they employed instead of the bitumens of Asia. The oil was used with lime, and the oily cements covered annually, at the approach of the winter, with an oily preparation. The inhabitants of the coast of Coromandel use oil as an ingredient in their stucco, called argamasse; and M^r du Fay, in modern times, by this same substance, has revived the knowledge of the means by which the Romans prepared their lime. This preparation seems to have been employed lately in France, to unite the old with the new materials, in the repair of the church of Notre Dame. The method of building in caissons was also undoubtedly Roman. Virgil particularly describes it in speaking of the piles which supported the moles of the famous bridge of Baia.

‘Qualis in Euboico Bजारum littore quondam
Saxea pila cadit, magnis quem molibus ante
Constructam jaciunt ponto.’ *Æn.* ix. 710.

Vitruvius, who lived at the same æra with Virgil, particularly describes the construction of these piles, and adds, that these masses must not be moved, till after they have been two months united, that they may be dry. The first modern attempt of this kind seems to have been in Westminster-bridge: the most vast and important one, in the cones at Cherbourg.

The bricks were called indifferently lateres, and laterculi; each implying, with the proper epithet, either burned or unburned bricks. The latter were often used by the Romans, who were taught in this respect by the Babylonians. They were forbidden in the construction of houses at Rome, because they

they would contract the streets, as the walls made with bricks of this kind must be very thick. In the country they were allowed with proper precautions. They were made with different mixtures of lime, sand, clay, chalk, pumice-stone, and straw; were two, three, or even four feet in length: the largest, were more than a foot thick, but they were often intermixed with bricks of a smaller size. Such bricks are easily made; and, though Vitruvius directs that they should be dried for two years before they be used, this can occasion no particular delay, since the stone of Italy, when first raised, is so soft, as to require an equal time for hardening. In the bricks they sometimes mixed straw and powdered pumice-stone, which rendered them so light as to float in water. Our author has misinterpreted this passage in Pliny, when he says that they were not penetrated by the water. Such bricks would now be highly useful for vaults and flooring. But one precaution, either in making bricks of this kind, or imitating the Roman cement, should not be neglected, viz. beating the materials very carefully with iron mallets.

Though the duration of these unburnt bricks was, according to Pliny, eternal, if the perpendicular was strictly preserved, yet, about the time of Augustus, they were generally burnt, and mixed with chains of hewn and rough stone, so as to sacrifice in a great measure time and money to appearance. The same clay was moulded by the Roman architects into many different forms, particularly vases, of which they formed arches much lighter and more durable than ours. Various works of this construction remain, and we are told by M. Volney, that the same practice still prevails at Aleppo. The French artists have lately attempted to imitate this structure, but with what success we know not.

The Romans prepared clay also for cornices and roofs. At Pompeia, many of the houses are encircled with bold cornices, made of terra cotta, cast in large pieces. These cornices are ornamented with designs and arabesques; and our author thinks, both from their appearance and use, that they are what Vitruvius means by his '*lorica testacea*,' designed to carry the water beyond the walls. Another method of employing clay was in coating the pillars as with a stucco, and the capital answered the purpose of a cornice to carry off the rain. The burnt bricks, moulded into a variety of forms, were used also as a foundation for the Roman roads, where the bottom was clayey, and flints could not easily be procured. The forms are infinitely various, seemingly from accident or fancy, for the bricks were not finished with any care: they were thrown in confusedly, with the cinders and other rubbish of the furnace.

nacé. Foundations of this kind have been discovered in different places: an instance of it occurred at Marfal in Loraine. The bas reliefs of the houses were also constructed of burned clay, and were oeconomic ornaments, as they cost only the price of the design and the mould, which might be repeatedly used. Some of these ornaments are so hard, as to strike fire with steel; many are preserved by cardinal Albani in his beautiful villa; some of which Winckelman has described in his 'Monumenti Antichi inediti.'

On many of these bricks, the names of the legions and of the workmen are inscribed; and, when we examine these, we have much reason to complain of the little solidity of our own manufacture. In general, this is owing to too low a degree of heat, to the pyritous mixtures which occasion fusion, and the heterogeneous matters, which the workmen are afraid of converting into glass. This can only be remedied by a more careful choice of the materials, and exciting the emulation of artists, by obliging them to impress their names on the brick.

Genera Insectorum Linnæi & Fabricii iconibus, illustrata a Joanne Jacobi Roemer. 4to. Veloduri Helvetiorum.

WE wish to announce this work, though it cannot furnish any very extensive details or disquisitions: we mention it chiefly on account of its utility, and the merit of its execution. The entomological system of Linnæus is well known: it is singularly neat and comprehensive; and if this place would admit of such discussions, we think we could show that it might be more easily extended than altered. The outline of Linnæus' system is taken from the wings; and insects are divided into three great classes, according as they have four, two, or are wholly without wings: the two last are undivided, under the terms *dyptera* and *aptera*. The first is subdivided into those which have the upper wings of a different structure from the under, and those which have all the wings similar. The *crustaceæ* are those which have the superior wings more hard and brittle, separated by a strait line when closed: the order is styled in the systematic language, *coleoptera*, the *eleuterata* of Fabricius. The semi *crustaceæ* are those in which the upper part of the wing, next the joint, only is brittle, called *hemiptera*, the *ulonata* and *ryngota* of Fabricius. Those which have all the wings of a similar structure, are the insects with sealed wings, *lepidoptera*, the *glossata* of Linnæus; and those which have membranous wings, are divided into those which have stings; and those which have none, the *europtera* and *hymenoptera*. It must be allowed that these classes are sometimes

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too artificial, but this was no reason for changing the whole: a better one is, that the genera are not always well characterised, and the species often improperly combined.

Fabricius was a pupil of Linnæus, and learned from his master to view nature with an accurate, comprehensive eye. He saw the entomological fabric was externally elegant and fascinating, but within irregular, confused, and erroneous. He studied system in the botanical works of his preceptor, and transferred the rules to that of insects, rejecting any very great anxiety to make the classes and orders perfectly natural, and contented with distinguishing the species clearly, ascertaining so near as the state of science would admit, species from varieties, and carefully connecting the specific distinctions with the generic character. His *Philosophia Entomologica*, a work published in 1778, is an excellent proof of the clearness of his views, and the severe accuracy of his discrimination. The consequence has been, that the system of Fabricius has been gradually extending: he has added a mantissa of new discovered animals, and of more correct descriptions or definitions, and, thus giving his system the advantage of keeping pace with new discoveries, has contributed to fix it on as firm foundation as the similar additions of the disciples of the Linnæan school have already established Linnæus' system of botany. We shall, for the sake of more general readers, add the outline of Fabricius' work.

The classes are eight in number; the characters taken from the figure, proportion, and situation of every part of the mouth; chiefly from those parts employed in devouring the food. Of the classes, four are taken from the appearances of the jaw, and four from the description of the mouth. The jaw is either naked and unconnected, *eleuterata*; covered with the galea obtuse, *ulonata*; united with the lip, *synistata*; or the lower jaw is deficient, *agonata*. The mouth is either furnished with maxillæ and feelers, the lower jaw frequently hooked; *unogata*; furnished with feelers and a spiral tongue, *glossata*; with a rostrum, its sheath articulated, *rynogota*; furnished with a sucker, or syphon, its sheath not articulated, *antiliata*.

While there is so great diversity in these systems, and that of Linnæus is by no means forgotten, it is an object of importance to compare them, and to examine the corresponding genera, particularly as a very important entomological work, published in Germany by Sulzer, is arranged wholly according to the system of the Swede. For the assistance of the reader, the genera of Linnæus and Fabricius are inserted with the essential generic characters; those of each naturalist following each other according

according to their respective systems, and some species are added, illustrated with plates, executed with great accuracy, distinctness, and elegance. The plates refer to species; consequently the description of each author is illustrated by it, and the systems are, in some measure, contrasted. At the end is a plate, in which the parts of the mouth, and instruments employed by the animal in devouring its food, on which each order depends, are delineated; but we must add, neither very accurately nor distinctly; though, on the whole, the work deserves considerable approbation, and will be highly useful to students in entomology. In no place has Fabricius explained his terms with sufficient accuracy, nor has our author, in the additional plate, greatly assisted the learner. It is necessary to explain the only technical word used in this Article, *galca*: the term is applied to the upper-lip, when in the shape of a shield.

Idée generale de la Siberie & de ses Habitans. Par M. Patrin, de plusieurs Academies.

THIS memoir, published some time since in the *Journal de la Physique*, we have often alluded to, and promised to give some account of it. Our knowledge of this country is not inconsiderable; but it is confined to works which seldom meet the eye of the English reader, who is almost wholly limited by what Dr. Bell has observed in this part of Asia, and what Mr. Tooke has collected from the narratives of the Russian travellers. 'The desire of knowing, says M. Patrin, that part of Asia which is called Siberia, and of bringing to my country some useful observations and interesting productions, made me support for eight years the rigours of its forests, to study nature in these regions so near the pole.'

This vast country, so little known in happier climates, contains many rare plants and minerals, of which we have had already some specimens from the attentive and scientific industry of Gmelin, Pallas, and his companions. M. Patrin has added to these imported riches, and we shall follow him in his more general and more particular accounts.

Siberia, it is well known, is separated from the Russian empire by a long chain of mountains, extending from north to south, which are in reality the most natural boundaries interposed between Europe and Asia: they are styled the Rural Mountains, and are emphatically called by the Russians, 'the Girdle of the Earth.' Towards the south, Siberia is bounded by numerous groups of mountains, extending from west to east, so far as the confines of China, which are distinguished by different names in their different parts, as Altai, Saiann,

&c. On the north is the icy sea, or the strait which separates Europe from America. The rivers are some of the largest in the world, the Irtysh, the Ob, the Yenissei, the Angara, and the Lena. The north of Asia, from west to east, may be divided, our author tells us, into six districts. First, the space between the rural mountains to the Yenissei, which is mountainous, or consisting of marshy forests, immense plains, or deserts, whose soil is impregnated, not with natron, as the deserts of Egypt, but with a vitriolated lime or magnesia: the only cultivated spots are the neighbourhood of the rivers, where Tobolsk, Pomsck, and other less considerable cities are situated. The second district is from the Yenissei to the lake Baikal, a space of about 300 leagues, in which the country is varied by hills stretching from the southern chain. In this region are first discovered the peculiar productions of Asia, and it contains the capital of oriental Siberia, Irkoutz, at a little distance from Baikal, which deserves the name of a sea from its size, as it is 120 leagues long and 25 leagues mean width. To the east of the Baikal is the third country, called Daourie: it is wholly alpine and volcanic, with numerous hills of decomposed lava, whose cavities are filled with chalcedony. The volcanos are so ancient that their craters are obliterated, though there are some more modern, but inconsiderable ones, particularly in the hills which are in the direction of the river Ouda. The part which belongs to Russia, extends northerly to the gulph of Kamtschatka, and to the south so far as the confluence of the Chilia and the Argeenn, which form the river Amour: the rest is subject to the emperor of China. The fourth division is Kamtschatka, which we have formerly described when we followed M. Lesseps in his travels*.

This country is inhabited by Russians and Tartars; but the number, in an extent of 1500 leagues in length by 600 in width, scarcely exceeds 1,200,000 souls, which amounts only to twelve persons in nine square leagues. The Russians resemble entirely those of Moscow: the same manners, the same dress, language, and houses: the nests of swallows are not more alike, as if the influence of an absolute government had checked every kind of emulation, and reduced man to his most general principle, imitation. The Siberian is less a slave than a Russian, for he depends only on the monarch; though the subordinate tyrants are often more formidable than the emperor. In a free government, the Russian might appear with equal advantage, as in the military department, intelligent, active, reflecting, and endowed with a spirit of calculation,

* This work is printed in four volumes, 8vo, entitled *Russia*. See *Crit. Rev.* vols. xlix. li. and lvi.

he might succeed in every pursuit: at present he excells only at chels. The men are robust and vigorous; the women seldom elegantly shaped, but with a beautiful complexion, a seducing tone of voice and manners, can seldom be seen with indifference. In the midst of frost they have a constitution of fire, and the electrical fluid, so copious in their atmosphere, seems to compensate for the sun of the more southern climates. The education of the Russian women is not strict; and, fond as they are of ornaments, from almost their childhood, the price of their charms is said to be employed in gratifying their desires for splendor. Their dress is said chiefly to consist of silks and cottons of the most brilliant colours. They employ neither wool nor flax, though the productions of their country; 'but a Russian woman is a slave, and slaves have no country.' In the districts remote from the great roads, some exceptions are to be found: 'man, who approaches nature, is always good, and he is corrupted in proportion to the extent of his social intercourse.' While our author blames the Russians, he acknowledges their attentions, and their predilection for French manners, and their facility in learning the French, and indeed all other languages. 'The Russian language, which we should suppose as rude as their climate, is soft and flexible, learned with ease, in its construction not unlike the Greek, and, from the number of diminutives, infinitely graceful from a female mouth.' The language of the Tartars is represented, on the contrary, as disgustingly harsh. These people, who are scattered over Siberia in many different hordes, and live under the protection of Russia, may be divided into two different branches: those on the west of Yenissei are Mahometans, apply to agriculture and commerce, are versed in mining and the extraction of metals, speaking a dialect of the Arabic: those on the east are Nomades, idolaters, live in tents, speaking the Mongal language, which is as harsh as their manners are gentle. Those beyond the Russian limits are accused of robbery and murder, but our author is not particularly acquainted with their manners or their merits.

The Mahometan Tartars of the Russian cities inhabit distinct quarters, which are always the best built and the most agreeable. The greater number seem to live easily: their beds are often adorned with coverlets of silk, and their tea is served in elegant and expensive vessels. Though they rarely admit men to visit their women, our author had an opportunity of seeing some of them without veils, who appeared to be beautiful: their husbands were their interpreters, but M. Patrin seemed to have observed a neatness in their answers, a justness of thinking, as well as ease of manners. At Tomsk our author was acquainted with many Tartars, whose candour and honesty left on his mind a pleasing impression.

The eastern Tartars are the Bouraites, the Tongonfes, and the Mongales. The different hordes are much alike : they are shepherds, live in tents on milk, and wear the skins of their flocks, which their women prepare with skill. Their religion is said ' to resemble idolatry, like all those where natural beings are worshipped ; but they acknowledge a supreme being, like all other religions, because man in every situation has nearly the same ideas more or less expanded.' Their chief is the Delai Lama, the priest and sovereign of an extensive country, on the frontiers of China, with the nature of whose pretensions and government we have had opportunities of being lately better acquainted. Their lamas, M. Patrin, with his usual complaisance, tells us, are better informed than we might expect ; and many of them reason with an accuracy that would astonish those who suppose that reasoning is only learned in the schools.

' I have seen on the hills which rise over the deserts, that the Tartars inhabit the places of prayer, a kind of temple in all the rude simplicity of nature. They are cones about thirty feet in height, formed by an assemblage of young pines transported from the neighbouring forests, around which the skins of animals are suspended. These are offerings made to the supreme being, but superstition, so natural to man, soon made them objects of adoration. I see nothing very extraordinary in this, but I was particularly struck with an emblem by which they express the immensity of the supreme being, whom they call the Great Bang. Wherever I observed their religious monuments, I saw, extending from the cone, four ranges of piled stones, some hundreds of toises in length, in the direction of the four cardinal points. This was not the effect of chance ; I often verified them with the compass in my hand. I asked a lama what they signified. Does not the Great Being, he replied, breathe from the different quarters of the universe, and must we not reply to his almighty breath by our prayers ? Look at these prayers, they are written. I actually saw some letters traced, and the idea appeared sublime.'

To religious sentiments so grand and simple, the Tartars join the most austere manners. During his whole residence with them, our author never saw any thing to raise a blush on the chastest cheek. The Russians, though less discreet, respect this severity ; and the stranger, who would affront a woman, would pay the forfeit of his life. Adultery is very rare among them, and it is punished in such a manner, as, without apparent cruelty, to inspire dread. The culprits are dragged to the centre of the forest, and left with a bow and arrows, but without a horse ; and thus abandoned to their destiny, for the Tartar, used to riding, cannot walk far, and the exiles are never found to return. ' Perhaps, adds our author, if the similar offenders

offenders in our own country were obliged to live constantly together without any other society, the punishment would appear more dreadful than death.

Notwithstanding the severity of their manners, the Tartars are hospitable. "In every place I was treated as a friend; and I loved to live in their tents: I breathed there the air of liberty." The fondness of the Tartars for strangers arises from the curiosity natural to this race: they love novelty, and observe with attention and accuracy. Our author's herbal, and his evening employment of arranging his plants, was examined with a respectful attention: they considered them as offerings to the Great Being. The notes annexed to the fossils and vegetables were supposed to be prayers; nor would they be convinced of the contrary when undeceived. Properly represented, this might be considered as a refined satire, and a Tartarian lama might draw an excellent lesson from the futility of such anxious attention paid exclusively to the transitory objects of this lower world. The following dialogue is curious and characteristic.

M. Patrin went into a Tartar tent, near the river Amour, to drink his tea, and saw an old man and a young woman broiling some meat. "I was curious to taste it, doubting what it might be, and asked the young woman for a part. She smiled and replied, speaking the Russian language imperfectly, "this is not good for you." Surprised at the refusal, contrary to their custom, I asked the reason. "It is horse-flesh," she answered.—"Well, it is of no consequence, I wish to taste it."—"What (said the old man with much astonishment,) you are not a Russian then?" "No, I am a Frenchman." "Thy country then is far from hence, for I never heard of it, and it must be poor, as thou comest so far for food." "No, no, my friend, my country is excellent, and unites many advantages: it is curiosity alone that brought me here to examine the stones of your mountains and the plants of your deserts."—"Oh, Oh, (cried the old man) the Russians say that the Tartars are curious, but the French seem much more so—are there not many Tartars in France?"

The wandering life of these Nomades is adapted for the chase, and makes one of their principal occupations; but they scarcely quit the plains: they cannot climb the mountains, where the finest fables are found. The Russian exiles were formerly employed in this task; but the precious animals are so rare, that their labour is found more valuable in the mines. Some free Russians still pursue this prey; and, from a desire of gain, voluntarily embrace a mode of life to which no tyrant would dare to condemn them. "With a sack of flour, a little salt, and a kettle to dress these miserable aliments, two snow-shoes, a carbine, and a tinder-box, the hunter sets out in the middle of the winter, when the furs are finest and most valuable

luable. He buries himself three months in the most desert and frightful solitudes, traverses rocks and precipices, exposed by day to a cold of which we can have no idea in these climates, and passing the night in the tents, covered with snow, where he is shut up as in a tomb.' The cold of Siberia is little inferior to that which freezes mercury, and sometimes surpasses it, M. Patrin describes the respiration in this degree of cold, as if the lungs were filled with boiling oil, and even in the closest carriages, this very acute air almost suffocates. The extremes of cold, in almost all their effects on the body, resemble those of heat.

The summer is still worse : the marshes exhale a pestilential odour of sulphur ; the road is obstructed by rivers highly dangerous ; legions of insects torment day and night both man and horse ; a sharp salt dust, as black as coal, produced from the turfy soil of this country, fills the air, irritates the lungs, and inflames the eyes, so that the greater part of the inhabitants are almost blind. The flies often infest men and horses with their united fury ; but in general they have their distinct times of appearing. The gnats come on with the sun, bite sharply, and fill the eyes, nose, mouth, and ears. At ten is the time of the midges ; and they fix on the horses, so that their brilliant wings appear like shining scales covering the tortured animal. At four the gnats appear again, and are succeeded at sun-set by the gad-flies, almost as distressing by their buzzing noise as by their stings. We shall conclude our Article with the author's advice to the young naturalist who may wish to travel in these inhospitable regions.

' Courage, young man, who art zealous in the study of Nature, and wish to examine her own works, the only ones which never deceive ! Approach the western entrance of Siberia ; you will have scarcely traversed the rural mountains, when, in turning southward, you will find Orembourg : you will there find the Bucharian merchants who bring to this mart the productions of their country, and the north of India. Sometimes the Indian merchants come with them : all understand the Russian language, which, in travelling through the country, you will have already acquired, since it is so easy. You will join the caravans of the Bucharians and those Indians, who are the gentlest of men : with them, by easy and safe journeys, you will travel through countries yet unvisited but by the English couriers who carry dispatches to the government of India : these happy countries, where Nature, always alive and active, will present more new objects in each degree of latitude, than I have met with in 115 degrees of longitude. You will return with your hands filled with new treasures, enrich your country by the most valuable knowledge, and merit its esteem, the most pleasing recompence for a true citizen.'

OCCASIONAL RETROSPECT

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FOREIGN LITERATURE,

FRANCE,

THE second volume of the *Histoire de France, représentée par Figures*, the engravings by M. David, the discourses by M. l'abbé Guyot, has appeared at Paris in 4to. M. David has already distinguished himself by an engraved History of England, by his *Antiquities of Herculaneum*, *Etruscan Antiquities*, and *Museum of Florence*. The abbé Guyot has shewn considerable talents and elocution in displaying those portions of history which are proper for a work of this kind,

The character of Childeric III. the last monarch of the first race, may give the reader some idea of our author's manner. 'Debased by pleasure, Childeric seemed to lose nothing, when he descended from the throne, and hardly did he retain a slight sensation of his former dignity. A kind of moral decrepitude had prepared his fall; and the king was so naturally extinguished in him, that at the moment when he was stripped of his royalty, he scarcely perceived his descent to private life. Force had occasioned the greatness of Clovis, religion had consecrated it: force stripped his descendant, and the abuse of religious principles applauded the usurper who degraded them. Thus commonly kings, as well as empires, describe and limit their own circles.'

This volume closes with the fall of the second race, a chief cause of which event was the system of hereditary feuds. M. Guyot's picture of the feudal system well merits transcription. 'Let us imagine, says he, a star which, being at first solitary, draws imperiously along with it in its revolution all the surrounding space; which afterwards suffering to escape a considerable portion of the elements which compose it, gives birth to inferior stars, that form particular revolutions without quitting the general circle. Let us imagine that, by a successive emanation, new stars are produced from the others, which have also their separate motion, although drawn on by their superior stars; and that, by a new subdivision, those give birth to others of less importance, which in the complication of
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divers revolutions also follow their circle, as so many stars which are attended by their satellites. In this image may be naturally traced all those classes of nobles, the one created by the other, having each in its gradual subordination its proper activity, and still depending on the monarch, as all the stars on the solar influence, yet receiving no impulsion but such as is general for all the monarchy. In this image may be found the idea of the superior and inferior fiefs, and of that too famous system of politics, the confusion of the primitive order of the state, the destruction of the royal power; in which kings, deprived of money and soldiers, reduced to subsist on the productions of their domains, and to carry on their private wars with the men of their own lands, without favours to grant, and almost without laws to promulgate, were necessarily at every step to meet with disloyalty and disobedience. Such is feudality; not the work of a written law, but, as was then said, the daughter of time, and the necessary result of the weakness of kings.'

The *Bibliothèque de l'Homme Public*, by M. Condorcet, proceeds regularly, but unless some very interesting article appears, we shall not give any particular account of a work which may be regarded as periodical.

A poem by M. de Cubieres, intituled *Les Etats Generaux de l'Europe*, presents much wholesome instruction to modern monarchs; but the cup presented by a democrat must appear poisonous. The several kings are supposed to appear in a council, the president of which is the good abbe de Saint Pierre, and the secretaries Rousseau, Mably, and Raynal. None escape some satire, except the Polish monarch, who is thus characterized:

'De la philosophie ardent et ferme apôtre,
Ce Poniatowski n'est pas roi comme un autre :
La liberté l'enflamme ; et du peuple François
En langage Sarmate il traduit les decrets.'

So generous, so great is the character of this king, that while the Saxon elector insults Poland with delays, that kingdom must be ungrateful if she do not elevate to her hereditary throne her chief benefactor.

The '*Observations sur l'Amenagement des Forêts*,' presented to the national assembly by the royal society of agriculture, form a most interesting pamphlet, especially while the state of our own forests attracts the attention of the legislature. But the minuteness of the details, and the connected nature of the whole tract, admits not of any extracts.

M. Fabre d'Eglantine's *Convalescent de Qualité, ou l'Aristocrate Moderne*, a comedy in two acts, proceeds on an improbable plot, but has many forcible points.

A fin-

A singular volume on divorce has been published at Paris in 8vo. under the title of *Petition à l'Assemblée Nationale par Montaigne, Charron, Montesquieu, et Voltaire, suivie d'une consultation en Pologne et en Suisse*. The author argues strongly for greater liberty of divorce, on the authority of these eminent men, and upon the usages of Poland and of Switzerland.

The comedy of M. Fabre, called *Isabella de Salisbury*, is founded on the institution of the order of the garter; and has been acted with a profusion of decorations, and with applause.

Paul et Virginie, a comedy in three acts, in prose, mixed with songs, is founded on the amiable work of M. Saint Pierre, and has great merit.

Abdelazis et Zuleima, a tragedy in five acts, by M. de Murville, has been acted at Paris with applause. The fourth act in particular abounds with beautiful passages.

M. Delandine's work, *De quelques changemens Politiques, &c.* or treatise on some political changes, accomplished, or only projected, in France, during the years 1789, 1790, and 1791, being a discourse on several points of the constitution, and of the new legislation of the kingdom, is the production of a moderate writer. The author was one of the deputies to the constituent assembly; and here gives us his opinions freely on the events which passed under his eye. His bias, however, leans against the new constitution.

The work is divided into twenty sections, of which the first, presenting preliminary ideas, delineates the author's character in an interesting manner, and gives a favourable idea of the principles which have dictated this production. 'Happy without doubt, says our author, is the sage who, having it in his power to be more known, yet consents to live in obscurity. Happy above all he who, shunning political storms, preserves religiously in the bottom of his heart, a respect for order, the love of his country, and of his king. In the midst of a family by whom he is beloved, of books which instruct him, of the pictures of nature so various and affecting, he may escape envy, be the consolator of his fellow-creatures, forget their ingratitude, enjoy labour and repose, cultivate his fields and his friendships, sow with flowers his garden and his life, taste the delights of study and of the arts, abandon ambition for more tender sentiments, and never quit his wife and his children.

'This happiness was my share, and it will be again. No, I shall not again behold you without transport, you whom I did not leave without a painful effort. I have left you to consider a great spectacle: I have yielded to the imperious desire of being useful. Near three years have elapsed in giving to France a new constitution and legislation. During that period

I have beheld the tempests of party, and the profound undulation of a government, changed in all its parts. I have often seen the reciprocal shocks of pride determine the fate of the people; and still more often the sincerest and most ardent wishes to secure their ease and happiness.'

Our limits will not permit us to enter upon the various subjects discussed in this work, on some of which the author adopts the principles of the constituent assembly, and upon others freely expresses his dissent. From the twentieth discourse, which relates to the utility of literary societies, we shall present an extract or two:

'The man of letters, solitary amid his books, detached from society in his cabinet, soon bursts asunder the bonds which civil life would impose upon him. He cannot submit to that domestic servitude, to those attentions of every moment, to that daily occupation called the practice of the world. He has not time to learn futile incidents, and news of a day, which neither impart useful intelligence to his mind, nor generous sentiments to his heart. He is bound to society by few ties, and yet he is placed in the midst of it; so that all jostle and hurt him. If, wounded, he wishes to complain, his voice is often unheard and lost. Is an injustice done him? Our literary man, who is ignorant of the art of solicitation, and who has no protectors but his rights, remains astonished that he is sacrificed. He, observes Voltaire, who exercises a profession is sustained by his brethren, but the man of letters has no assistance. Like a flying fish, if he rises a little the birds devour him, if he plunge he is the prey of larger fish. But if a literary man be united to a learned society, he is no longer a stranger in his country, his connections are increased; he has the same character, but is beheld with other eyes; less injured, more encouraged, he may in peace pursue his labours, and render them useful to his country.'

M. Delandine proceeds to shew the other advantages of literary societies; and among many valuable remarks presents the following:

'How many men of talents have been lost in the common croud, because they have not found men of letters to support them with their strength, to assist them in their projects, or to console them in their adversity. Like Mabillon who, unenlightened and weak in his youth, acquired no vigour of intellect till a violent fall had dashed his head against a stone, some men have occasion to be electrified, so to speak, by an extraneous body, before their strength can be displayed. Thus Leibnitz became a poet: thus a violent commotion in the government gave birth to the talents of Milton; and the emotion excited by a problem, proposed by a provincial academy, produced

duced the masculine eloquence of Rousseau, and became the origin of his immortal works.'

A most useful little tract of M. Beraud, professor of mathematics at Marseilles, has appeared at Aix in Provence, published by order of the administration of the Mouths of the Rhone. It is intitled '*Memoire sur la Maniere de resserrer le Lit des Torrens, et des Rivières,*' or a memoir on the Manner of contracting the Bed of Torrents and Rivers. The author demonstrates the pernicious effects of stone embankments, which, by constraining the waters too much, operate their own ruin; and then proceeds to lay down his new plan.

'In order, says he, to discover the most simple and advantageous manner of constantly restricting torrents and rivers to their bed, we must study nature on the banks of running waters; and we shall soon observe that the most feeble obstacles almost always produce the greatest changes in their direction. Small trees, brush-wood, tufted plants, which cover the banks of small rivers, are, as we see, sufficient to confine them. A tree, which the waters have bent into their current, will restrict their course, if not disrooted. I am informed by one of my friends that the gardens of Orgon have owed their preservation, for some years, only to a large fig-tree, which the Danube overturned into its current, and of which the branches, by the opposition which they afford to the swiftness of the stream, contribute to force off its violence. If isles be rarely injured by the waters which cover them in floods, is not this owing to the shrubs and underwood which protect them?—Hitherto great means have only produced small effects. Let us shew that the contrary may be accomplished; that is to say, let us use only small means, and operate great changes in the courses of rivers.'

M. Beraud then explains his method, which is to chase à point, firm and out of the power of the water, as a rock, or a natural elevation of the earth. If none be found, a method after mentioned must be followed. Plant, parallel to the current of the water, many ranks of aquatic trees, about a fathom distant from each other. Begin this plantation at the extremity of the cultivated land, or on a spot where the waters at their greatest height have not power to overturn it. Two or three years after give a blow with an axe to each tree, about two or three feet from the ground, so as to cut it half through, and to make it lie perpendicular to the course of the stream. Continue to plant every year on the same place, and to lay all the trees which are three years old. Whence every year there will be many ranks to lay; and, by planting on both sides, the waters will be constrained to the middle of the bed, and will only occupy the space necessary for their elapse. The branches do not prevent the waters from extending, but impede the stream,

stream, and force it to depose its gravel, sand, and mud : there by raising the soil, into which they root themselves, and produce new plants, all of great vigour. The earth, soon traversed in all its parts by an infinity of roots, becomes, as it were, enchaincd; and will form, so to speak, only one mass, not capable of any injury from the stream. Every year the falling leaves, mingling with the mud left by the floods, contribute to prepare insensibly a soil excellent for agriculture.

If the banks be infirm, as composed of sand or gravel easily displaced, too much haste must not be used in forming plantations : but after laying two or three ranks of trees, time must be given for their branches to rise, and cover all the spot before more are planted. One must advance slowly, and present an equal resistance, else the waters may corrode the soil and undermine the trees.

When the shore presents no fixed point, under the shelter of which the plantations may be begun, one must be formed by art. The author recommends a strong bank of earth, to run from the cultivated land, or a spot above the floods, right into the stream : it must be well beat down in strata of a foot in thickness. When this bank is extended to the length designed, it must be terminated in the form of a T, the cross-bar being parallel to the direction of the waters. Its height must necessarily surpass about two feet the ascent of the highest floods.

The novelty and importance of this plan have induced us thus to give the outlines ; but for more particular details, and proofs from experience of its utility, we must refer to the tract itself.

ITALY.

A work intituled *Della Costruzione de' Theatri, &c.* or, On the Construction of Theatres according to the Practice of Italy, that is, divided into small boxes, by count Francesco Riccati of Trivigi, has appeared at Bassano, in 4to, with three plates. The author is known by several learned productions on architecture; and the present valuable little work forms only a part of a more considerable design, which occupies his attention, and which extends to all the provinces of civil architecture. This tract is divided into three parts, besides a preface and an introduction. In his preface the author observes, that the want of a complete Tuscan dictionary, containing all the words relative to his subject, has constrained him to use some Lombardic and Venetian terms, of which he gives explanations. The introduction shews how much easier it was for the Roman architects to build theatres in which all the spectators had an equal view of the stage, as they did not disdain to sit on ranges of benches, which surrounded the pit; and

and with how much less difficulty foreign architects may construct theatres in their manner than in that of Italy, which presents boxes of different plans, divided, and close, not open like a gallery. But the Italian ladies not being willing to abandon these small boxes, very commodious to them, though prejudicial to the harmony and elegance of the structure; and fashion overcoming every other consideration, the architect can only moderate the system.

The first part concerns the proper species of curve to be used in describing that part of the theatre allotted to the spectators, so as to facilitate their view of the stage. The second points out improvements in the auditory province, calculated to promote the circulation of sound from the stage and the orchestra. The third delineates the complete plan of a theatre, with our author's improvements. But as the plates and minute descriptions become necessary to understand the several improvements, we shall only further observe that eminent skill is displayed in the work, which may be particularly recommended to the attentive perusal of those concerned in the construction of theatres.

From the Florentine press has issued a singular work, by Alexander de Sanctis, intituled *Delle Passioni e Vizi dell' Intellecto*, &c. or, a Treatise on the Passions and the Vices of the Intellect, 12mo. Who would expect to find in this work an apology for the *Bucolics* and *Georgics* of Virgil? The treatise on the passions and the vices of the intellects occupies 106 pages; and forms a kind of introduction to the other, including institutes of elementary logic, or of the art of criticism.

The titles of the chapters, by our author denominated tables, are a little uncommon; for example, Of deceit arising from the intellect not being divided. Of an increasing judge. Of a diminishing judge. Of a weary judge. Of a stupid judge, &c. The examples of the passions and of the characters of intellects are derived from the council of devils in the *Malmantile*. But the defence of Virgil against twenty-three censures, is ingeniously conducted. Another volume, apologising for the *Æneid*, is expected.

At Naples has appeared, in six octavo volumes, the *Storia Critica de' Teatri antichi e moderni*, &c. or, a Critical History of Theatres ancient and modern, by Pietro Napoli Signorelli. It is an enlargement of a work originally forming only one 8vo. volume, and printed in 1777. The author points out many improvements in the intellectual influence of the theatre. His first volume treats of the ancient theatres, particularly the Grecian: the second explains the changes in the Roman, till the incursion of the barbarians; the third displays the revival of the drama, and its progress till the fifteenth century. In the

the fourth the history is extended to the more civilised foreign kingdoms; in the fifth the history of the French stage in the last and the present century is given, with some account of the theatres of more northern countries; the sixth concerns the state of the Spanish and Italian stage in the present century.

Dr. Pignotti's *Favole e Novelle*, or Fables and Novels, have been so favourably received that seven editions have appeared. Purity of language, and an easy versification, recommend this little book to those who wish to study Italian.

The sixth volume of Tiraboschi's valuable *Storia della Letteratura Italiana*, History of Italian Literature, a new edition revised, corrected, and enlarged by the author, has appeared at Modena in 4to.

Father Riecardi's *Curiosita Filosofiche e Teologiche*, &c. Philosophical and Theological Curiosities concerning Man, printed at Vicenza in 8vo. have excited the ridicule of the Italian journalists. Questions relating to the formation of Eve, and the birth of Antichrist, the dress of Enoch and Elias when they shall fight Antichrist, &c. &c. are little adapted to the taste of the eighteenth century.

Signior Zatta has begun to publish his *Portraits of the illustrious Men of Italy*, accompanied with the eulogies of the abbe Rubbi. This work is deserving of a favourable reception.

The abbe Sestini has added to numismatic science by his *Dissertazione sopra Alcune Monete*, &c. or, Dissertation on some Armenian coins of the race of Rupen, in the collection of sir Robert Ainsley, printed at Leghorn in 4to. This author was already celebrated for his researches on the Greek coins of the islands in the Archipelago, and of many towns in Asia; and has now turned his attention to the Armenian coins of the last monarchs of that nation, being the fourth dynasty, denominated *Rupenic*. The uncertainty concerning the history of Armenia our learned abbe has endeavoured to remove, chiefly on the authority of two recent works published at Venice; the one being an abridgment of Armenian history in Italian, the other an Armenian history in the language of the country. About the year 800 before Christ, the Armenian monarchy began in the person of Baruyr, and ended in the year of the Incarnation 1375. The first dynasty, named *Haycana*, lasted above 400 years; the second, called *Armeno-partha*, or *Arfa-cidica*, began after an interval of 200 years, and lasted to the year of Christ 428: the third, called *Bocaradic*, began in the year 859, and closed in 1080; the fourth, or *Rupenic*, commenced in 1080, and ended in 1375. Nine coins are engraven of Leo II. Otho I. Leo IV. Otho II. Thoros III. Simbato, and Constantine II. and are illustrated by a chronological account of this dynasty.

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The pseudonymous tract intituled *Theotimi Eupistimi de Doctis Catholicis viris, &c.* or, an Account of those learned Catholics who, since the year 1580, have retracted Writings of theirs, printed at Rome 1791, is not ill-written. Fenelon, Montequieu, and Helvetius, are among the examples.

P O R T U G A L.

Our defect of information concerning Spanish and Portuguese literature we regret; and should be happy if any learned correspondent would enable us to supply it. Endeavours on our part have not been wanting; and though it is believed that a literary Journal, called the *Memoria Literaria*, is still published at Madrid, we have not been able to procure recent Numbers.

At Lisbon two works of consequence have been lately published. The one is entitled *Memorias, &c.* Memoirs of the Academy of Sciences at Lisbon, established to promote the progress of agriculture, arts, and industry in the kingdom of Portugal, and in its settlements, vol. i. This production is a favourable omen of the revival of solid science in that country. The other work bears the title of *Collecções, &c.* a Collection of Memoirs for the History of Portugal, drawn from manuscripts hitherto unknown, printed at the press of the academy, two volumes, folio. These volumes throw new light upon many events.

G E R M A N Y.

Mr. George Forster has published a German translation of the Indian drama called *Sacontalá**, from the English, with curious notes on Indian mythology and manners.

Lorsbach's *Archiv für die Morgenländische Litteratur, &c.* Archives for Eastern Literature, Marburg, 1791, 8vo. vol. i. contains several curious articles, particularly an extract from the Syriac chronicle of Barheber.

Alzingen's *Biomberix ein ritter-gedicht; or Biomberix*, a poem of chivalry, in twelve cantos, Leipzig, 8vo. is regarded as a production of eminent merit, distinguished by a bold vein, and rich imagination. The ninth canto is particularly admired. But the author is blamed for subjecting himself to the yoke of rhyme, in a language already delivered from that bondage.

A small but interesting tract, by Dr. Reimarus, has been printed at Hamburg, intituled *Die Freyheit, &c.* the Free-

* See Crit. Rev. Vol. I. New Ar. p. 18.

dom of Commerce in Grain, estimated by nature and history. The author produces the remarks of the late beneficent emperor Leopold II. tending to show, from experience, that the corn-trade ought in all countries to be absolutely free, and unfettered by any regulations whatever. The infallible consequences are plenty, and the rapid advance of agriculture and national prosperity.

Pezzl's *Skizze von Wien*, or Picture of Vienna, in six parts, 8vo. is an imitation of Mercier's *Tableau de Paris*. The author's style is not so picturesque as that of his model; but he gives many curious details; and a translation might be acceptable.

Of Beekman's *Bieträge*, &c. *Memoirs for a History of Discoveries*, the third part of the third volume has appeared at Leipzig. This work has been favourably received.

Hacquet's *Reise*, &c. *Journey to the Noric Alps*, Nuremberg, 8vo. is, like his other productions, full of curious and interesting matter. Topography, chemistry, botany, rural œconomy, and the history of man, furnish their proportion of information.

The *Nachtrag*, &c. or Supplement to the fourth edition of an Account of the German Literati, printed at Lemgo, 8vo. has its value. The number of living German literati is now calculated at 7000, while twenty years ago it was only estimated at 3000. Yet some of the provinces are still under the level of this enlightened century.

H O L L A N D.

De Zedelyke Toestand, &c. or the Moral State of the Belgic People, towards the End of the eighteenth Century, by Ysbrand van Hamefeld, Amsterdam, 8vo. is a useful work. It is divided into twelve sections: 1. Preliminary discourse; 2. What is worthy of praise or of blame in the Low Countries; 3. Manners of the inhabitants in general; 4. Education; 5. Youth; 6. Marriage; 7. Oeconomy; 8. Social virtues; 9. Sciences, and national taste; 10. Public worship; 11. Particularities; 12. General review, perspective of the future, salutary advices.

A continuation of Wagenaer's History of the United Provinces, forming the fifth part of the work, Amsterdam, 8vo, contains a history of Holland, from the commencement of the American war to the peace.

Engel's *de Kunst*, &c. *Art of Imitation by Gestures*, part i. Harlem, 8vo. explains the gesticulation of eloquence, and that of pantomime.

D E N.

DENMARK.

The work of Niel Morville, intituled *Geometriske och Economiske, &c. the Geometrical and Œconomical Division of Lands*, Copenhagen, 1791, 4to. with plates, has a considerable claim to utility. To unite geometry with agriculture, and to shew that geometry, and even algebra, may be of great advantage to rural oeconomy, is an object worthy of attention. The author of this production, having been employed by the Danish government in many labours of this kind, writes with great skill: and his book shews, that in Denmark that useful science, which nourishes and preserves states, begins to attract deserved attention.

In the *Aufzug der Schriften, &c. Extracts from the Acts of a Commission of Agriculture*, instituted to re-establish the rights of the peasants, Copenhagen, 1791, 2 vols. 8vo. we find a laudable instance of the attentions of the prince of Denmark to the grand interests of the kingdom. There was occasion for the power of this celebrated prince to effect the grand design of overturning feudal barbarism, and of restoring the peasantry to the rank of freemen: the glorious exertion will secure him a fame far superior to the sanguinary triumphs of war.

Under the auspices of count Bernstorff, and of the royal Norwegian Society of Sciences, Dr. Thorkelin is about to publish the ancient laws of Norway and Iceland. A large body of Icelandic annals, from the birth of Christ to the middle of the thirteenth century, and the fourth volume of the new edition of Snorro, will probably appear about the month of September next. The chevalier Bulow, marshal to the prince, has at his own expence sent a gentleman, well versed in natural history and in drawing, into the interior parts of Africa: and the accounts already received are interesting. The Danish press remains completely free.

SWEDEN.

Few books of consequence have been recently published in this country. The late monarch imposed heavy fetters upon the press; and even forbid the importation of all pamphlets and periodical works, in which the French revolution was mentioned. Swedish literature has for some years chiefly consisted in operas, comedies, and poetry in general. In such toys the late despot occupied his people: remembering the remark of Tacitus, that tyranny is best established by enticing the subjects to the allurements of luxury. It is, indeed, risible to see

the French Journals full of accounts of Swedish plays, and silent as to any manly or rational production of that kingdom.

PRUSSIA.

The first part of Moritz's *Annalen der Academie der Künste*, &c. or *Annals of the Academy of Arts and Mechanic Sciences* at Berlin, is printed at that capital in 8vo. These annals are destined to collect not only the discoveries of the academy, but any information concerning the history of arts, and the design of perfection to which they were carried by the ancients. This part contains eleven articles: 1. Monuments of the history of art in Prussia; 2. Discourse of Heinitz, the minister of state, on the introduction of the new regulation into the academy; 3. Answer, in the name of the academy, by professor Moritz; 4. On two edisites, each of one stone, drawn from the Egyptian quarries, and transported on the Nile to Sais and Butos; 5. On the ancient porcelain of Egypt; 6. Description of Brandenburg gate, now building at Berlin; 7. Institution of the Academy of Arts at Petersburg; 8. Letter on the work intituled an Essay on Taste; 9. Answer; 10. Project of maps less expensive than the present: the secret consists in using wood instead of copper; and a happy specimen by Unge is given; 11. Extracts of letters by the vice-director, Chodoneiecky. The typographical part does honour to the press of Unger.

Count Schmettau's work, *Ueber den Feldzug*, &c. on the Campaign of the Prussian Army in Bohemia, 1778, under the command of the late king in person, Berlin, 4to. with plates, present not only instructive remarks on that war, but a history of it. The author shews that the principal causes of inactivity in that campaign were, on the one side, the great age and infirmities of Frederic II. and, on the other, the extreme prudence of the enemy, occasioned by the reputation of that eminent leader. Count Schmettau, however, is far from being a flatterer of his hero. He points out many instances of the king's injustice to his officers, and to the people of the country. In throwing a glance on the war of seven years, he discovers several faults in the conduct of Frederic, who certainly owed much to fortune; and often did his best officers disapprove of his measures. In reading with attention the history of the campaign 1778, one cannot avoid finding many traces of that intention of seeking death in it, which is ascribed to the king. At Welsdorf he remained exposed for half an hour to the fire of the

he Tyrolian chaffeurs; and it was necessary to give orders to compel them, unknown to him. At Hermansfeisen he manifestly sought danger: and at Leopolt he chose a lodgment, separated from the rest of his camp, and within 1500 paces of the enemies batteries. 'I must confess, says our author, that I trembled in seeing all the danger to which the king was exposed, in a house almost solitary, and where he could neither enter, nor go out, without being seen from the advanced posts of the foe.'

In Mr. Dreffel's book, *Bemerkungen, &c. Remarks made in a Journey into Brandenburg and Saxony, to the Confines of Franconia*, Berlin, 8vo. may be found great impartiality, philosophical views, and a picturesque style, which render it interesting, in spite of the minute details in which the author appears sometimes to be lost. The difference between the two adjacent countries is very striking. In Brandenburg the people are in general rough, unpolished, and reserved, in Saxony they are polished, obliging, frank, and communicative. The Saxon dialect is classical in the German language. In Brandenburg great labour is used in bringing uncultivated lands into use: in Saxony the people are content to enjoy gayly what they have, without concerning themselves much in the acquisition of riches. In the former few murmurs are heard: in the latter loud and free complaints are uttered against the taxes and the administration. The roads are kept in good order in Brandenburg, while they are shamefully neglected in Saxony.

A third Memoir of Mr. Erman's *Historical Eulogy of Sophia Charlotte of Hanover*, queen of Prussia, has appeared at Berlin, 8vo. In speaking of Frederic I. he observes that a feeble constitution, and delicate habit of body, denied to his mind those resources of activity and strength, which react on the thoughts, and in some degree communicate vigour to them. The appellation of Wise aptly characterises him; while that of Great belongs to the indefatigable heroism of his father. Sophia Charlotte added to his court all the graces of her sex, with a mind adorned by every accomplishment, and an exquisite taste. The present king of Prussia, upon seeing the two former Memoirs of our author, condescended to communicate to him twenty-two original letters of this princess, which do honour to her feelings and her wit. They are written in French, with great ease and spirit; the princess was so great a mistress of that tongue, that an illustrious French refugee, upon quitting her presence, enquired of an attendant whether she understood German.

Count Hertzberg's *Memoire sur les Revolutions des Etats, &c.* *Memoir on the Revolutions of States, external, internal, and religious*, read at the academy of Berlin, on the 6th of October, 1791, Berlin, 8vo. is worthy of its author's reputation.

R U S S I A.

Of Hupel's *Versuch, &c.* *Essay on the political State of Russia*, the first volume has appeared at Riga, in 8vo. Notwithstanding the modest title of this work, it is the most complete, and the best digested, yet offered to the public upon this subject. In this first volume the author treats of the different subdivisions of this great empire, of the climate, population, and culture of each province; of the classes and distinctions established among the inhabitants; of the public and civil law; of the imperial family; of the court, the army, the finances, the national industry, commerce, and in fine, of the relations between Russia and other European powers. Mr. Hupel has employed thirty years in collecting materials for this work; and as no access can be procured to the Russian archives, it is only by his connections with the ministers, and subordinate officers of government, that he has been enabled to procure them. The difference between the nations which constitute this empire is not so great as that between a noble and his vassals: the chapter on servitude is far from being dictated by the prejudices of the country. That on the political interest of Russia is not a dream of the author, but the real plan of the Russian ministry, since the time of Peter the Great.

Friebe's *Handbuch, &c.* *Manual of the History of Livonia, Estonia, and Courland*, vol. i. printed at Riga, 8vo. has merit. The author begins at the period when the Phœnicians commenced a traffic in Livonia for amber; and this first volume extends to the year 1439. The origin and exploits of the ancient Vandals are explained: at every change of government the manners of the inhabitants are described; and a topography of these countries is given as they were in the thirteenth century. An extract from the memoirs of the count de Melm, which our author has inserted, has been favourably received by the learned. In this extract convincing proofs are adduced that the Livonian tongue is only a corrupt dialect of the Finnish or Estonian. The people of Estonia denominate themselves by the same term which they apply to the Fins, that is *Rahvast*; the name of Estonians being unknown among them. The appellation Livonia is derived from the Finnish word

word Luvane, which signifies sand; and is well appropriated to that sandy country. Count de Melm is occupied in a new Atlas of Livonia, in which will appear a map of the country, as it was before the year 1562, with a description of what was then remarkable.

Friebe's Beytrage, &c. Memoirs for the History of Livonia, taken from a MS. newly discovered by Mr. Friebe, with other materials for northern history, collected by Mr. Hupel, Riga, 8vo. The manuscript in question was written about the year 1640; by Melchior Fuchs, burgomaster of Riga, and principally relates to the disputes between that city and the archbishop. From the author's quotations it is evident that he availed himself of several ancient documents now lost. The editor gives an extract, extending from 1360 to 1489, which throws much light on an obscure part of Livonian history.

ENGLISH LITERATURE.

Anecdotes of the Life of the Right Hon. William Pitt, Earl of Chatham. (Concluded from p. 389.)

THE other circumstances of the peace are humiliating to the nation, and unpleasing to reflect on. If, as our author contends, the first treaty in this reign was the renewal of the former one with Prussia, and the first step in making the peace the declaration of the principles and spirit of the treaty, we can only regret the inconsistency of the minister, and join in the general reprehensions. The Manilla ransom was not secured; but this reminds us of an omission, which is, we think, of importance, and not too late to supply the defect: we allude to a conversation, said to have occurred between Mr. Pitt and a general officer, when a rupture with Spain was expected.

‘ A few weeks previous to Mr. Pitt’s resignation, the following conversation, as nearly as it can be related from memory, happened between Mr. Pitt and a general officer :—

‘ Sir, says Mr. Pitt, I find the Spaniards, are determined to break with us. It may become a fortunate circumstance; for although we have taken the French islands and colonies, they do not afford us ready money, which we want. You must take possession of Panama. How many regiments shall you want for such an expedition?— the ships can be provided for the purpose immediately— I have no doubt of making up 5,000 men, if necessary, from the British colonies, who are now secure. We have no reason to apprehend a disappointment— they may not be ready in

P P 4

time,

time, but must be sent you as they are raised; rather as recruits than part of your command?

General officer.—“Sir I shall not want a great number of disciplined troops—I know the exact force in that part of America—give me three or four regiments, with instructions to the middle and southern provinces to supply me with a few men accustomed to bush-fighting, and about two thousand negroes to work in the heat of the day. Give me powers to form an alliance, and promise of protection in religion and commerce—I’ll answer for the success, not only against Panama, but for a resignation of all Spanish America, in all matters which may be deemed beneficial to Great Britain.”

Mr. Pitt.—“Sir, get yourself in readiness—your commission shall be made out immediately.”

Nor was this all—He meditated an attack upon the Philippine Islands: and he consulted lord Anson upon the subject, on account of his knowledge of those seas. Mr. Pitt’s design was to have reduced Panama first; and next, to have made a detachment from and against Manilla. The reader has been already informed of his design against the Havannah; which, though it was afterwards executed by his successors, yet had he continued to direct the war, that conquest would have been accomplished much sooner, and consequently great part of the force employed there, would have been at leisure, perhaps to have co-operated at Porto Bello, or some other place, with the expedition against Panama; or have been ready for any other service. His design against the Philippine Islands was adopted by his successors; but materially altered, by joining the East India Company in the measure. Nor would this expedition have been undertaken, had not lord Anson, in the strongest terms, repeatedly recommended and pressed it to lord Egremont.

There is much reason to suppose this conversation authentic; but we cannot understand how the Manillas were to be attacked by a detachment from Panama. The ships were, perhaps, to be carried across the isthmus, for they would not have been capable of any very active service after traversing Cape Horn. It must be remembered, however, that this idea is distinct from the conversation.

“We have seen the end of this great man’s brilliancy, as a minister. We are now to view him in the character of a single member of the legislature; dignified, indeed, by reputation, but accompanied by no influence, nor followed by one individual of that obsequious crowd of representatives, who had lately given him unlimited confidence, and unbounded praise. This sudden, but not surprising change of opinion, in the representatives of the nation,

nation, was occasioned by no alteration in his sentiments or principles, no relaxation of his promptitude or vigour, no impeachment of his conduct, his judgment or his virtue; nor was it to be ascribed to the usual versatility of mankind, particularly the natives of Great Britain, whose ruling passion is *novelty*; but it is to be attributed entirely, and exclusively, to the influence of corruption, to the avarice and vanity of such men as are always eager to pay homage to the distribution of rewards; whoever he may be, of whatever nation, or of whatever complexion.'

Mr. Pitt's first care after his resignation, was the diminution of his household. Amongst his other retrenchments were his coach horses, which were sold by public advertisement in his own name. His enemies stigmatized this circumstance with the appellations of parade and ostentation;—his friends denominated the whole measure prudence and œconomy. Certain it is, that he had not, like many of his predecessors, amassed a fortune in his late situation. He retired from office an indigent man, with little more than his annuity for his support. From all his places he acquired no possessions. The legacy of ten thousand pounds, left him by the duchess of Marlborough, had amply supplied his pecuniary wants; released him from all dependence on his family and friends, and while it emancipated him from the terrors of obligation, it inspired him with that spirit of independence, which may be said to have first kindled that blaze, which adorned the remainder of his life. During his stay in office he had no levees—he dedicated his whole time to the duties of his station. When he resigned, many of the principal cities and corporations in the kingdom, presented him with addresses of thanks for his great and important services; and at the same time lamented the cause of his departure from government.'

In the account before us, the court of Sardinia is said to have sold the peace, founded on the assertion of Mr. Pitt, in his speech in 1770, that this country had been twice sold by the house of Savoy: alluding in the first instance to the peace of Aix la Chapelle. If, as is asserted, the court of Turin was requested to guarantee the pacific intentions of England, and '*implored*' to become an umpire in the treaty, the abject humiliating conduct cannot be too severely reprobated. For the following particulars no authority is mentioned; they must be received, therefore, with caution.

The duke of Bedford set out for Paris on the fifth of September 1762, with full powers to treat; and on the 12th of the same month, the duc de Nivernois arrived in England. A few hours after the duke of Bedford arrived at Calais, he received dispatches from

from London, by a messenger who was sent after him, containing some limitations in his full powers. He immediately sent the messenger back with a letter, insisting upon his former instructions being restored, and in case of a refusal, declaring his resolution to return to England. The cabinet acceded to his grace's demand. But the most essential articles of the treaty were agreed upon between M. de Choiseul and the Sardinian minister at Paris, and lord Bute and the Sardinian minister at London, without any other trouble to the duke of Bedford than giving his formal assent. The manœuvre in making the king of Sardinia *empire*, gave to his ambassadors the power of decision; consequently the duke of Bedford had very little room for the exercise of his powers; until a circumstance happened, which occasioned a division in the British cabinet. This was the capture of the Havannah. The news of this event arrived in England on the 29th of September. The negotiation was nearly concluded. In a few days the preliminaries would have been signed.

Lord Bute expressed his fears, that this acquisition would embarrass and postpone the accomplishment of peace, if the negotiation, which was on the point of being finished, should on that account be opened again; and therefore he declared his wish to be, to conclude the peace in the same manner, and on the same terms, which had been agreed upon before the news of this event arrived; without any other mention of it, than the name of it among the places to be restored.

Mr. Grenville opposed this idea. He declared his opinion to be, that if the Havannah was restored, there ought to be an equivalent given for it. And in their deliberations upon this subject, it is certain, that he insisted upon this alternative—either the entire property of Yucatan and Florida, or the islands of St. Lucia and Porto Rico.

Lord Bute adhered to his first opinion. Upon which Mr. Grenville resigned his place of secretary of state on the 12th day of October. Lord Halifax immediately succeeded to his office; and Mr. Grenville went to the admiralty, by which he was removed from the cabinet.

Lord Egremont, however, represented to lord Bute, in very strong terms, the necessity of an equivalent for the Havannah. Either his lordship's arguments, or lord Bute's fears, so far prevailed, as to occasion an instruction to be sent to the duke of Bedford, to ask for Florida. The duke had been informed of the whole dispute in the British cabinet, by Mr. Grenville, and being entirely of Mr. Grenville's opinion, he added, Porto Rico to his demand. But lord Bute and the Sardinian minister in London, settled it for Florida *only*. At Paris some difficulties arose. The cession of Florida was made without the least hesitation,

don, the French minister instantly agreed to it ; which shews the superior influence of the French cabinet in this negotiation. But with respect to Porto Rico, the French minister resorted to chicane and delay. It was at length agreed, to send a messenger to Madrid, with this demand. Fourteen days were allowed for the messenger to go and return. During this period the duke of Bedford received positive orders to sign the preliminaries. Two days after the preliminaries were signed, the messenger returned; and *it was said*, that Spain purchased the retention of the island. Whether the Sardinian minister at London, or at Paris, or both, were entrusted on this occasion ; or whether any other persons were admitted to the same confidence, are questions for the investigation of posterity.'

Notwithstanding the efforts of the North Briton, our author supposes that the resignation of lord Bute was effected by the union of Mr. Grenville with the duke of Bedford, and the menaces held out to him respecting the negotiations for peace. The resignation of the duke of Devonshire and of the duke of Newcastle were attended with circumstances of popular disgust. The account given in these volumes we shall not transcribe, for we have been detained too long from the principal subject.

When the preliminaries of peace were laid before parliament, Mr. Pitt, then in an ill state of health, opposed them with great vigour. They were approved of, however, by a very large majority, a majority, as our author asserts a little too confidently, procured by bribes, unusually liberal both in the value and extent. It is certain that the expences of the war, the load of taxes till then unprecedented, had alarmed the nation, and an unmanly dread of future evils had succeeded the rejoicings for numerous and unexampled victories. Besides, if it is a maxim in the English constitution that the king can do no wrong, the idea is still more forcible when spoken of a *young* king, with the most interesting popular qualities.

The projected excise on cyder, and some other disagreeable attempts of the new ministry, rendered them unpopular, and occasioned some conferences in 1763 between Mr. Pitt and lord Bute. They produced, however, no beneficial consequence, owing, as our author very plainly insinuates, to secret influence. The numerous changes in administration, and their conduct respecting Mr. Wilkes, whose cause Mr. Pitt adopted, are well known. The following remarks occur in the account of the Rockingham administration in 1766 : it relates to Dunkirk.

• This

This point of frequent and anxious discussion, seems to have been mistaken by the British ministers, prior and subsequent to lord Rockingham. From the peace of Utrecht, in the year 1713, to the month of September 1765, all our demands concerning the demolition of Dunkirk, have originated in a wrong principle. We have insisted upon levelling the ramparts, upon filling up the cunette, &c. These were immaterial points, to which the French court consented, after some affected hesitation. The fortifications on the land side are of no consequence to England. It was the harbour alone that ought to have engaged our attention. Lord Rockingham saw this mistake; in his administration only, was the demolition of the harbour seriously attempted: and had he remained a little longer in office, it must have been accomplished. His demands were directed to the jetties, which protect the channel to the harbour, and without which, the harbour becomes totally unserviceable. These jetties are two piers, which project about three quarters of a mile from the harbour into the sea; and are about twelve feet high, from low-water mark: between them is the channel into the harbour. His lordship ordered a breach to be made in the eastern jetty, near the middle, sufficient to admit the sea. All Dunkirk was instantly filled with alarm. They saw the ruin of the harbour was inevitable. A few tides made the fact clear. The sand was driven through the breach with such astonishing velocity, it was fully manifest, the channel must be entirely choaked in a few days more. Had this breach been made larger, which was intended; and another made lower down, towards the sea, which was also intended; the harbour must have been so effectually rendered useless, that nothing larger than a row-boat, or a pilot, could have got into it. The French immediately saw the effect of this small breach, and instantly put a stop to the progress of the workmen. The reader is to observe, that in all our stipulations our court has made with France, respecting Dunkirk, a kind of childish delusion has constantly been admitted—this was—the French were to employ their own people to execute our demands, and we were to send our surveyors to examine and report the state of their operation. Our surveyors had no controul over the workmen: and if the French governor at any time, chose to put a stop to their labour, we could not oblige them to resume their work. The surveyors might return to England, and upon their report, the British ambassador at Paris was usually instructed to remonstrate; which commonly produced an evasive answer. The surveyors have been sent back, and the same farce has been played over again. In this manner have the negotiations concerning Dunkirk, been continued, dropped, and revived from the year 1713. As a proof, that lord Rockingham was right in this matter, we need only observe, the conduct of the French,

French, in this particular, since the treaty of 1782, by which we surrendered all claim and concern whatever respecting Dunkirk. Instead of repairing the fortifications, on the demolition of which, we formerly so strenuously insisted, or opening the cunette, or paying any regard whatever to the land side, their whole attention has been directed to *widening, deeping, and enlarging the harbour*. They have made it *capacious, safe, and convenient*. Those who think Dunkirk a place of no danger to the commerce of London, may find their mistake in a future day.*

During this administration Mr. Wilkes returned from France to London. We only mention it to remark, *that the account of his negotiation with the ministry is taken, it is said, from Mr. H. Cote's manuscript*. In this account it is observed, that Mr. Rose Fuller, who was violent in his opposition to various administrations, was found, on his death, to have received a pension from the court for many years.

The next and last step of importance, in lord Chatham's public life, related to the American stamp-act; the various negotiations for changes in administration would detain us too long, and are too disgusting to induce us to enlarge on them. The debates on the Middlesex election are not equally unimportant; but the question is in no material respect elucidated by our author. We may stop to notice, however, our author's remarks on the supposed generosity of queen Anne, who granted 100,000*l.* per annum from the civil list, towards the expences of the war.

* In fact, this pretended generosity was one of the most scandalous actions that the crown ever committed by any administration. It was a manifest and gross cheat upon the public, who were extravagant losers by it; for some time after, viz. upon the 25th of June 1713, the queen acquainted the house of commons, by message, that she had contracted a very large debt upon her civil list revenue, which she was unable to pay, and therefore desired to make them good; and such was the complaisance of a tory parliament, that notwithstanding the detestation which must have arisen in every honest breast, upon the detection of this clumsy juggler, and though Mr. Smith, one of the tellers of the exchequer, honestly informed the house, that the estimate of this debt was astonishing to him, being made to amount to August 1710, to 400,000*l.* Whereas, he was able to affirm from his own knowledge, that it amounted at that time to little more than 100,000*l.* and though many others undertook to prove, that the funds given for 700,000*l.* had, in reality, amounted to 300,000*l.*; and though these gentlemen had prevailed so far as to procure an address to the crown for an account of the civil list debt at Michaelmas 1713, and

and for a yearly account of the net produce of the civil list revenue, no regard was paid to this information, nor to this address; none of these accounts were ever permitted to be laid before the house, and upon the very next day they voted no less a sum than 500,000*l.* for this service.—This is the truth, and the whole truth, of that generous exploit of the daughter of king James II. It was a mean trick, by which the nation was cheated of 400,000*l.*—This queen had as many private vices, and as few public virtues, as any prince who has filled the British throne since the House of Tudor.*

There is in the history of this period, also, a pretty long account of the negotiation respecting Falkland Islands, which greatly reflects on the spirit and activity of the ministers at that time. The following design is said to be communicated from the duke de Choiseul, in a conversation with general Burgoyne, after the duke's exile. It may be useful, however, to transcribe the whole account.

* On the twenty second (of December 1770), the counter-negotiation of the efficient council, began to emerge out of its dark chamber. The confidential minister of the closet, held a conference with M. Francois, secretary to the embassy of France at the court of London, upon the subject of terms of accommodation with Spain. This secret negotiation was unknown to the French minister, M. le duc de Choiseul; who had entered fully into the designs of Spain, and had firmly resolved to support that power in her intended war with Great Britain. At this time, there was a strong party in the French court against Choiseul, consisting of madame Barre, the princes of the blood, the prince de Soubize, and of other great persons; who had for several months past, anxiously and eagerly wished to procure the dismissal of the minister; but hitherto he had maintained his interest with the king, notwithstanding all their efforts against him. The king was now advanced beyond the climacteric of life, and affectionately attached to the season of peace; because it afforded him more opportunity to indulge in his favourite pleasures, than the period of war. For this season M. Choiseul had not acquainted the king with his design of co-operating with Spain; by which he had flattered himself, that he should obliterate the disgraces of the late war. The design was discovered, or rather made known to madame Barre; who immediately prejudiced the king so strongly against the project of his minister, that he yielded to her importunities; and dismissed him from all his employments. And, at the same time, exiled him, to Chanteloux.—Several English, as well as French gentlemen, and persons of high rank, visited him in his exile. He was the first exiled French minister, who had ever been so honoured. In a free conversation with one of his

5

English

English visitors, (general Burgoyne) he candidly informed him of one part of his plan against Great Britain, if the war had commenced, which he intended—It was—to have landed an army in Essex; to have proceeded with the utmost rapidity to London, where they were to have burned the Bank and the Tower, particularly the first; but to have committed no other depredation whatever, and then to have returned with the same expedition. The troops were to have had no other baggage or incumbrance, than their knapsacks. His principal object was, to annihilate the public credit of Great Britain, which he conceived, the destruction of the Bank in London would perfectly accomplish. It must be owned the scheme is feasible, and, perhaps not impracticable. There are always vessels enough at Calais and Dunkirk for such an expedition; and the vicinity of the garrisoned towns facilitates the assembling of an army, without creating an alarm. The anecdote may serve to put future ministers on their guard; for, at that time, we had no force in any situation, to impede the operation, had it been attempted.'

On the subject of the American war, our author does not give any very new or interesting intelligence. Lord Chatham's conduct, in this very important subject, is well known; nor shall we transcribe speeches, which were at that time published with sufficient accuracy. The reason, why we have avoided giving specimens of his speeches in the former transactions of his life, is that they are in general too extensive to be quoted with advantage within our limits. It is well known that the violence of his indignation overpowered him, in his eagerness to oppose the independence of America. He breathed his last in protesting against this measure. It was his design, says our author, a design, which we have reason to believe from other sources, to have proposed the duke of Brunswick as general of the British forces, and to have opposed the French according to his former plan, in Germany. It has been believed by others, that he intended to advise the duke's being sent to America. Another part of the plan was, when he had thus prevented the French from assisting the Americans, to have proposed a cordial and honourable union between this country and America.

Our author adds a short character of lord Chatham, and in the Appendix has collected various characters and eulogies of this great minister, and the necessary public documents to illustrate his history, with some private and curious papers. The length of our article alone prevents us from enlarging on some of these; and, if we have extended it farther than an anonymous work may seem to demand, the singular curiosity and importance of the subject must be our excuse.

The

The Iliad and Odyssey of Homer, translated into English blank Verse, by William Cowper, Esq. (Concluded from p. 374.)

WE concluded our last with expressing our disapprobation at Mr. Cowper's system of rendering some lines inharmonious to set off the others to greater advantage. His sedulity in avoiding melody appears in no respect more conspicuous (for to what other cause can we attribute it), than in his very frequent omission of the article or preposition.

——' and as he * spake is done.'

——' if thou wouldst *wish me give*

Eumelus of my own.' Il. xxiii. 692.

The effect which these omissions have on the ear is extremely unpleasant; and they often make a sentiment appear ridiculous, that in the original was of a very different nature. A warrior attacks another 'spear in hand;' 'she found her son all tears;' 'firm as rock he stood;' 'Corax at side of Arethusa's fount;' 'thou perchance art always fool.' 'Should we now strike true.'

——' delay suits not:

Last rites cannot too soon be paid.'

This abrupt kind of style seems modelled after that of Briggs in the novel of Cecilia. Again;

——' neither will we here admit

Poor man beside to stay at our repasts.'

' Why speakest thus to me?'

' Awake Tydides! wherefore giv'st the night
Entire to balmy slumber? hast not heard.'

' Who art and whence who dar'st encounter me?'

' Tydides, canst not see?'

This is the language of parson Trulliber; who would likewise have described a fall much in the following terms.

' And down fell Dolops headlong to the ground.'

The inelegancy of such phrases will surprise the reader, and their number is far from inconsiderable. We have, '*clutch'd*† the bloody dust;' 'blood *splatter'd* all his axle;' 'his head *reek'd*;' '*pelting* with blows;' 'audacious fluent *prate*;' 'my soul is *stunn'd* within me;' 'for he had other *none*, i. e. no other spear;' 'we will *none* of Paris' treasures now;' '*prating* his fill;' 'guests *shoved* aside;' 'Venus *coax'd* some Græcian

* ——— 'τα δε νυν παρτα τειλαται.

† *Clutch'd* is indeed enshrined in the temple of Shakspeare.—'Come let me clutch thee!'

fair ; ' *sleek* their heads, and *smug* their countenances ; ' ' I need not thee, nor heed thy wrath a jot ; ' ' *panic-flunn'd* ; ' let each *whet well* his spear ; ' ' *twitch'd* her fragrant robe ; ' ' he hurl'd his spear *right forth* ; ' ' the keen lance drove into his *poll* ; ' ' loud groans the briny *pool*, ' i. e. the sea ; ' Tantalus stands in a pool' (*ἡ λυγρή*), why not lake or flood ? ' a bloody *whelk* ; ' ' Hector *trepann'd* me forth. '

' He, a shaft sent *smartly* forth. '

' He laid the sceptre *smartly* on his back. '

—— ' let him cast

His golden heaps into the *public marw*. '

—— ' the shame between

And navel pierc'd him. '

This is literal : but would not ' beneath the navel ' have answered as well ?

The following passage is, in the original, and in Pope's version, spirited and sublime :

' So Ajax o'er the decks of num'rous ships
Stalk'd *striding large*, and sent his voice to heav'n.
Thus, *ever clamouring*, he bade the Greeks
Stand both for camp and fleet. Nor could *himself*
Hector, *contented*, now, the battle wage
Lost in the multitude of *Trojans more*. ' Il. xv. 831.

Ulysses wrestles with Ajax, and

—— ' on the ham behind

Chopp'd him. ' (*Κοψε*) Il. xxiii. 903.

' Vulcan took in hand

His *surly* staff, and *buffed thro'* the door. ' Il. xviii. 515.

It is said of one of the suitors, that

' while thus he *jeer'd*

Ulysses, set the *others in a roar*. ' Odyf. 431, 427. In Homer ' caused them to laugh. '

The dignified gravity of the epic poem is not always preserved, nor evidently intended to be so, by Homer, in his *Odyssey*. It is an interesting narrative, a faithful and pleasing picture of the manners that prevailed in an early period of society: the familiar dialogues that give us a particular insight into those manners are peculiarly fascinating. But they appear to us too simple for a close translation in blank verse; and, if ornamented, the beauties which originated from their naiveté, are obscured, or rendered ridiculous, by their adventitious finery. This is seldom to be complained of here. The characteristic vulgarity of *Irus*, and we scarcely know whether to speak in praise or censure, is even heightened in the translation.

' Gods ! with what volubility of speech
The table-hunter prates, like an old hag
Collied with chimney-smutch ! but ah beware !
For I intend thee mischief, and to dash
With both hands ev'ry grinder from thy gums,
As men untooth a pig pilf'ring the corn.'

The author did not, possibly, recollect that *collied* is taken from a colliery, with the nature of which, neither Irus, nor Ulysses, in all his travels, could have been acquainted. But no simplicity in the original will excuse the inelegance of the generality of the following expressions.

—— ' soon as she reclined she *dosed*.' Odyf. xviii. 231.

—— ' what thews

And what a *baunch* the senior's tatters hid ?'

Odyf. xviii. 89.

—— ' The billows *belch'd* horrible abroad.'

Odyf. v. 482.

' Ye rural drones, whose purblind eyes see not
Beyond the present hour, egregious fools !'

Such language as this is only suitable to a rural drone.
The goddess of eloquence thus addresses Pandarus :

—— ' dar'st thou *slip*

A shaft at Menelaus ?'

And Ulysses, attacked by the dogs of Eumæus,

—— ' as ever well advised

Squatted.' (*εἴερο*) Odyf. xiv. 37.

' All that I can I will ; right thro' I go.' Il. xx. 441.

—— ' eels his flanks, &c. *nibbled* bare.' Il. xxi. 241.

' Shall rend thy body while a *scrap* remains.'

Il. xxii. 409.

' But when I had in dust *roll'd* me, and wept.'

Odyf. iv. 652.

Venus says, Diomede wounded her,

' For *that* I stole Æneas from the fight.' Il. v. 438.

A phrase often repeated instead of ' because.'

' Let Jove but once afford us *riddance clear*
Of these Achaians !'

—— ' why art thou always given

To *prate*, Idomeneus ?' Il. xxiii. 593.

The myrmidons are compared to wolves who

—— ' eject

From *full maws* * *statulent* the clotted gore.'

* This image is, however, rather more disgusting in the original. The following expression is not translated.

—— *νεκρῶν δὲ τεύχεα* Il. xvi. 163.

—— ' where

— 'where he strove
With Philomelides, and *ibrew him flat.*' *Odys.* iv. 423.

To enumerate expressions of this kind would be an endless labour. We shall therefore point out some other phrases, to whose peculiarity we object rather than their vulgarity. Those which our following collection exhibits by way of specimen, are not calculated, much more than the preceding ones, to inspire that reverence which is commonly supposed due to the Epic Muse. 'The *game* of rhetoric.' 'Of *pause* (i. e. of rest) impatient;' 'was for beauty *such*;' 'conscious of both,' i. e. knowing both, (*γινώσκων*); 'slood for his herd,' i. e. defended; 'forlorn (i. e. deprived) of thee;' 'adust for blood;' 'play-thing walls;' 'wiped the *rheums*,' i. e. tears; 'corsets *furbish'd* bright;' 'A spear *acuminated* sharp with brass;' Scilla's six necks 'clubb'd into heads;' Diomedes 'pursues the Cyprian goddess conscious *whom*;' i. e. knowing who she was. 'Ulysses is dash'd into a wreck;' he might be shipwrecked, but the ship alone could become a wreck. 'Remembrance busily *retracing* themes' (antipathies); 'teeming with thoughts of slaughter;' and

'A cloud of dust
Upstamp'd into the brazen vault of heaven,'
Sound rather affectedly: as do,

'Our banded *decads* should (would) so far exceed
Their *units*' ———
i. e. they were ten to one.

'Thou art my first and last, *proem* and close.'
Il. ix. 105.

Thus the wise Nestor addresses his king of kings, Agamemnon. In Homer, he says, he will begin and conclude his speech with talking about him. So, at least, we understand it; but we cannot conjecture how Mr. Cowper's line is meant to be understood. Neptune is mentioned as

— 'lifting *high* Æneas from the ground,
He heav'd him far remote; o'er many a rank
Of heroes and of bounding steeds he flew,
Lann'd into air from the expanded palm
Of Neptune.'

In the first line one should naturally suppose, from the location of the words, that Æneas was *high*, or tall in stature, not lifted *on* high. And, according to the last, he seems *let off*, like a paper kite or sky-rocket, from the hand of Neptune.

* Τὸν ἀνιπυκλῶστος.

Juno displeased at Hector's success,

—— 'shuddering on her throne
Rock'd the Olympian.' Il. viii. 228.

This bears a stronger resemblance to a person seized with a cold fit of the ague, than to the empress of heaven moving with indignation, not with fear, in her throne, and wide Olympus, trembling around her.

—— *κρησσει δὲ πύθια Ἥρῃ
Σείσεται δ' ἔϊνα. θρόνον, ἐλάξει δὲ μακρὸν οὐρανόν.* Il. viii. 198.

The effect is awful, and similar to that caused by the sovereign nod of Jupiter; and her subsequent speech is full of violence and fury.—

'Thund'ring, he downward hurled his candent bolt
To the *horse-feet* of Diomede; dire fumed
The flaming sulphur, and both horses drove
Under the axle, *belly to the ground.*'

The Translator here turns what was great to farce by the low description of the horses' terror, and by giving '*horse-feet*' to Diomede.

*Βροντῇ γὰρ δ' ἄρα δαίον, ἀφ' ἧς ἀργατὰ κίρανον,
Καδδὲ πρὸς ἵππων Διομήδεος ἡνὶ χαμαί.
Δαίον δὲ φλέξ' ἄγρο θάμναι καίοντο·
Τὼ δ' ἵππων δαίοντες καταπίπτον ὑπ' ὀχλοῦν.* Il. viii. 133.

This is truly sublime: and if the English reader will refer to Pope (Il. viii. 161.), he will form a very different, and a much juster, idea of the original than from the preceding translation.

Nestor advises Telemachus, (Odyf. iii. 404.) not to leave his treasures at 'the mercy of those proud;' why not add *men* as in Homer? '*Wishing home*;' why not, wishing to go home?

Menelaus, talking of Ulysses, tells Telemachus,

—— 'I purpos'd
To have receiv'd him with such friendship here
As none besides.'

Without recurring to the original (Odyf. iv. 171.), we cannot be certain whether he means as none besides would have received him, or as he would have received no one besides.

As the last passages we quoted are rendered obscure by the omission of some essential words, others stand in the same predicament by a complicated location of them.

'Ye, then, with faces to the Trojans turn'd,
Ceaseless retire.'

Thus Diomede advises the Grecians; and it seems strange at first sight that so gallant a warrior should direct his countrymen to retire without ceasing. But if we consult the original (Il. v. 605.), we shall find that he exhorts them to retire indeed, but with their faces constantly turned towards the enemy.

'Him

‘ Him never, while, ‘alive myself, I mix
With living men and move, will I forget.’ Il. xxii. 447.

I. e. while I live I will never forget him. Many instances of obscurity, caused by an improper inversion of words, have been given before. But it is not always to be referred to that cause. Helen tells Paris,

—— ‘ Ah ! would that thou hadst died
By that heroic arm, mine husband’s erst.’

What does this expression imply,—‘ the arm that was once her husband’s ? The original is perfectly plain : ‘ I wish you had been killed by that brave man who was my former husband.’—Ος μνος προτερος ποτις ην (Il. iii. 429).

‘ Spurr’d thro’ the portal flew her rapid steeds.’

This is spoken of Juno’s horses, as she drives them harnessed to her chariot.

An odd contrast occurs in the following description of a young warrior between the words *starting* and *gliding* : both applied to the same action cannot be proper.

—— ‘ in the vanity of youth,
For show of nimbleness, he *started* oft
Into the vaward, ‘till at last he fell.
Him *gliding* swiftly by, swifter than he
Achilles with a javelin reach’d.’——

When Neptune is styled,

‘ *Earth-shaking* sovereign of the *waves*,’

the contradictory terms produce likewise a bad effect.

Antique words and phrases, it is generally allowed, if cautiously introduced, have a good effect in an epic poem, but we meet with some here, the instances are however not many, that no way tend to preserve the majesty or venerable simplicity of the original. ‘ *Agnized*’ for known ; ‘ *kirtle*’ for mantle, ‘ *convolv’d*,’ ‘ *blurr’d* the sight,’ ‘ the field’s *bourn*,’ &c. are, probably, too obsolete. ‘ Or ere that’ and ‘ or ere we part’ for *before that*, are phrases seldom to be found but in the sacred writings, or in Shakspeare, and have nothing but those respectable authorities to recommend them.

Our charge against Mr. Cowper for using phrases of modern fashion, or allusive to modern manners, is much more heavy than in regard to those which are obsolete. He asserts indeed ‘ that he has cautiously avoided *all* terms of new invention.’ But we fancy it would be no easy matter for him to trace the following to any other source. ‘ A *fathomer* of designs.’ ‘ The fattest of the *saginated* charge,’ i. e. the fattest of fatten’d pigs. ‘ A helmet *quatre-crested*.’ Mr. Cowper vindicates this epithet

The translator says: those

— 'that would consent to an English form I have preserved as epithets; others that would not, I have melted into the context. There are none, I believe, which I have not translated in one way or other, though the reader will not find them repeated so often as most of them are in Homer, for a reason that need not be mentioned.'

We frequently observe an omission of epithets, but cannot affirm that they are not introduced in other places. To repeat them, whenever they occurred in the original, would, as Mr. C. observes, have produced a very unpleasant effect. In Homer, particular ones are often repeatedly applied to particular heroes without respect to their propriety as to situation and circumstance. The *godlike* Patroclus kindles a fire to roast some mutton; and the *divine* Eumæus broils a pork-griskin, which the *divine* Ulysses devours very greedily. So ludicrous an opposition, between the situation and the expression, is commonly avoided: yet when

— — ' *divine* Ulysses from beneath

His thicket crept,

we could have wished for an epithet less close to the original. When Apollo instigates Æneas to oppose Achilles, Mr. C. properly drops the word *βουλευσθαι* (Il. xx. 83.), for to address him by the name of *counsellor*, at such a time, would appear rather ludicrous in our language. We wish he had always omitted the words *counsellors* and *senators* (however consonant to the original) when applied to the Trojan and Græcian leaders, exhorting one another to action, or engaging in battle.

' There, Nestor, brave Gerenian, with a voice
Sonorous roused the *godlike counsellor*
From sleep, Ulysses.' Il. x. 161.

' Black as a storm the senators renown'd
. . . . assailed buttress and tower.' Il. xii. 456.

' *Huge* Priam' enters unseen into the tent of Achilles, (Il. xxiv. 599.) We can scarcely conceive a more improper word: *μεγας* certainly signifies *great*, but it might be allusive to eminence of station, of power, or of mind, as well as body. A '*blatant* goat' may, possibly, be allowed; but we cannot approve of '*blatant* appetite;' of '*irritated* barley-grain;' of the '*deep-fork'd* Olympian,' (*πολυπυχος*); of '*birth-pang-dispensing* Ilythia,' (*μυροτομος*); of '*deep-bellied* barks,' (*γλαφυρας*); of a '*stone angled sharp*,' (*τρηνχων*); of '*glutinated* portals;' of '*boorish-rough*;' '*brainless* and *big*;' '*earth-cumbrer* (*βρυχαι*) Ajax;' '*thy whole big* promise;' of a '*tripod ample-womb'd*,' (*τριποδα μεγας*); of an '*unrelenting* spear,' for *οξει παλιν*; of '*beauteous* Halia with eyes *protuberant*,' (*βωπις*); of '*furdy* being

being a favourite epithet; for which it is not easy to find a correspondent one in Homer. We have '*sturdy* sons, a *sturdy* spear, *sturdy* staff, *sturdy* thighs, a *sturdy* wrestler,' &c. We have, and we believe they are the first of the kind, a steed '*azure-maned*,' 'a god in disguise,' *ἰκτω εἰσπαιμενος κυανοχαίτη*, and an '*azure-crested* nightingale,' *χλωρῆς αἰδων*. Thetis likewise is styled *azure haired*; but the original is *Θετιδος πυκνομοῖς*. *Δολιχοσκιον*, &c. *Δολιχοσκιον εγχεος* is commonly rendered a '*long-shadowed* spear;' but we should imagine the reverse was meant, 'a spear that casts a long shadow.' *Ποδενιμος* is commonly prefixed to Iris, and translated '*storm-wing'd*,' '*tempest-wing'd*,' but we believe never, as it imports, 'with feet of wind.'

'*Patrimonial* amity' is an odd phrase for (*ξινὸν πατρωϊον*), 'hereditary friendship.' At least we never met with the word in this signification before.

'*Incontinent*' is very often introduced in the same sense which Milton uses it, as synonymous to *immediately*. It is, we imagine, not generally allowed to be naturalised in our language; and if it be so, it should not, likewise, be brought forward according to common acceptance:

— 'incontinent as fair.'

The epithets that follow, marked in Italics, have a foundation in the original, but strangely enfeeble the idea. Mr. Cowper would not have been charged with any want of judgment had he omitted them: the breach would have been as honourable as the observance.

— 'neither Peleus thee begat,

Nor Thetis bore, but rugged rocks *sublime*,

And roaring billows *blue* gave birth to thee.'

In enumerating the different defects which have struck us in Mr. Cowper's version, we must not omit the liberties which he occasionally takes with the auxiliary verbs: 'he shall soon,' for 'he will soon;' 'may we,' for 'can we;' 'never may it be,' for 'never shall it be:' and 'as he might'—'as best I may,' are frequently introduced for, 'as he could,' and 'as I can.' Agamemnon tells the shades of the suitors, that

— 'not the chosen youths of a whole town *should* [i. e. could or would] form a nobler band.'—And Ulysses calls for assistance,

— 'thrice loud as mortal *may*'—i. e. can.

It may be objected to us that, in reviewing this translation, we have been more sedulous in pointing out defects, than in selecting beauties. To this we reply, that they are more numerous; and though we have quoted but few of the latter species,

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we have allowed that many others are to be found. And we must observe, that though we have given a pretty long list of the former, yet had we been instigated by malevolence, or impelled even by a persevering spirit of investigation, we might have enlarged it very considerably. We have, indeed, produced more instances, than what, in all probability, we otherwise should have done, to vindicate the opinion we have always entertained, that a *close translation of Homer in blank verse could not do justice to the original*. Mr. Cowper says, *such a translation has been repeatedly and loudly demanded by some of the best judges and ablest writers of the present day*. Without meaning any offence to those gentlemen, whoever they may be, we have presumed to differ in judgment from them. Opinions in matters of taste will vary; and the superiority of rhyme to blank verse, or vice versa, will ever, in all probability, be a matter of debate. Neither do we contend with any on that subject in general, but as confined to a close version of Homer; and we have scattered through our critique different reasons on which we formed an idea that *such* an attempt would not succeed. Mr. Cowper professes that he has

—‘no fear of judges familiar with original Homer. They need not be told that a translation of him is an arduous enterprise, and as such, entitled to some favour. From these, therefore, I shall expect, and shall not be disappointed, considerable candour and allowance. Especially *they* will be candid, and I believe that there are many such, who have occasionally tried their own strength in this bow of Ulysses. They have not found it supple and pliable, and with me are perhaps ready to acknowledge that they could not always even approach with it the mark of their ambition.’

The difficulty he acknowledges we likewise have foreseen; and are ready to excuse what we do not greatly approve; for we cannot look even upon Mr. Cowper as the favoured knight destined to complete an adventure in which all other competitors have miscarried. We respect his abilities; some passages are executed with great taste and spirit, and many that were difficult he has happily elucidated: yet, on the whole, the performance appears to us, considered as a poetical work, flat, heavy, and uninteresting. ‘To the illustrious Greek, Mr. C. says, he owes the smooth and easy flight of many thousand hours.’ We heartily wish, if it would have yielded equal amusement, that he had dedicated those hours to original composition; we should then have followed him with more satisfaction, and we doubt not have acquired both pleasure and instruction in the pursuit.

. In our last, p. 313. seventeen lines from the bottom, omit the word *have*.

A R E-

A R E V I E W
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P U B L I C A F F A I R S,
F R O M
J A N U A R Y T O M A Y 1792.

N O R T H A M E R I C A .

THE address of the president of congress, to both houses of the federal legislature, presents a pleasing prospect of the rapid advances of the American states in agriculture, manufactures, commerce, and navigation. The treaty with the Indians, mentioned in our last statement, was only partial; and the war with other savage nations continues to rage on the frontiers of Kentucky. General St. Clair's army has been completely defeated by the savages with the loss, as is averred, of about 40 officers, and 600 privates; eight pieces of cannon, and all the baggage, fell into the hands of the foe. By the latest accounts this defeat has since been avenged on the former victors, who were surprised, and routed with great slaughter.

W E S T I N D I E S .

The disturbances in St. Domingo are far from being appeased; and that unhappy settlement will for a time be lost in the annals of European commerce. We cannot venture on any detail of the events, as the distance of the scene, and the views of party at home, have joined to perplex the narration. The original and chief disputes seem to have arisen between the whites and the people of colour, or mulattoes; but in some parts the blacks have arisen against the whites; and the town of St. Marc has, as is said, fallen a prey to the former.

S A N D .

SANDWICH ISLANDS.

The cruelty of captain Metcalf, commander of an American vessel, who in revenge for the loss of a boat, and one man, poured a broadside into a numerous assemblage of canoes, to the instant destruction of near a hundred savages, has been deservedly reprobated. Even the slaughter of Cook would not have vindicated such a revenge.

O T A H E I T E.

Intelligence has been received from captain Edwards, commander of the Pandora, sent in quest of the mutineers against captain Bligh, that sixteen have been taken; but Christian and the other nine, retiring to some distant isle with the Bounty, have not been found. The Pandora has since been wrecked, but the crew is saved.

N E W H O L L A N D.

The British colony here still labours under great disadvantages from the want of provisions.

E A S T I N D I E S.

Since our last account no intelligence of much importance has been received. The army of lord Cornwallis was in motion, in the beginning of October. Oussore, a place of great strength and importance, has fallen into our hands. Tippoo had, by the latest accounts, entrenched himself about twelve miles from Seringapatam; and lord Cornwallis with his grand army was advancing towards him. General Abercrombie, with the Bombay army, had ascended the Ghauts, and was well supplied with provisions. Our affairs proceeded, however, with a slow prosperity.

The encounter between a French and English frigate occasioned some surprize. So far as can be judged, from the detail laid before the public, there was rather too much severity and distrust shewn on our side, and an ill-timed arrogance on that of the French commander, who was apparently a young man,

A F R I C A.

The empire of Morocco has been lost in intestine commotions. A battle was fought between the emperor and his brother Ben Affer, in which the latter was defeated and slain. Late accounts bear that the Spaniards had assisted another brother against the emperor, and that the conflict proved fatal to the latter,

R U S.

R U S S I A.

The final treaty with the Turks, concluded at Jassy the 9th of January, states that the Dniester shall be the boundary; that the cities of Moldavia and Wallachia shall be confirmed in their privileges: that the Port shall guarantee the tranquillity of Grusinia, Georgia, and Caucasus; and all Russian vessels against the corsairs of Barbary. The empress is improving Oczacow, and rendering it a place of great strength, importance, and commerce.

At the same time Catherine is not negligent of her share in European politics. She has assured the pope that she will support him in the resumption of Avignon; and has published a warm manifesto against the French revolution, and the progress of liberty. But Poland, and its new scheme of government, excite her chief apprehensions. It is risible to behold the efforts of freedom compelling monarchs to declare secrets better preserved with dignified silence. Distant must be that period in which a Russian slave begins even to form an idea of freedom; and Catherine herself condemns it, as the popes condemned these as heretics who asserted the solar system, the antipodes, and other mathematical truths.—It is expected that a Russian fleet will assist the efforts of the king of Hungary and Prussia against France.

P O L A N D.

Warm debates concerning the sale of the starosties, which are regal fiefs allotted to individuals in reward of services, or from mere favour, have occurred in the diet. The empress of Russia fomented the divisions, and will probably soon take an active part against the new constitution. The elector of Saxony has insulted a people who called him, and his family, to the throne, by demanding the guarantee of Russia.

S W E D E N.

A diet summoned by the king to meet at Gesslé, a solitary place on the Bothnic gulf, near seventy miles from Stockholm, excited much attention. Some imagined that the diet might assert the national freedom against a despotic monarch; but Gustavus had guarded against any such design, by his choice of the spot, and by posting his mercenary troops around. He found however some difficulty in gaining his only intention, that of raising money; and was obliged to put up with a part of his demand.

The

The diet being dissolved, the king returned to Stockholm, where, at a masquerade in the opera-house, on the night of the 16th of March, he was shot with a pistol by an assassin, named Ankerstroem: and, having lived in great pain till the 29th of that month, he expired.

This assassination was committed in consequence of a conspiracy among some of the discontented nobles; so that the Swedish aristocracy has prevented Gustavus from attempting to restore that of France: and it has become difficult to decide whether aristocrats or democrats be the most dangerous enemies to regal power. The chief conspirators are said to have been baron Pechlin, counts Horn and Ribbing. Baron Bielke, the king's secretary, another conspirator, prevented the torture by taking poison. It is singular that the very court of Gustavus III. was composed of his enemies; while, conscious of the dishonour which he had brought upon the aristocracy of his country, his prudence might have directed a different procedure. He was a prince of distinguished abilities: the plan of the revolution of 1772, which rendered him absolute, was laid at Paris, where he was when his father died; but he executed it with great art, and decided resolution. As the nobles, whom he crushed, were supported by Russia, to which power they sacrificed the interests of their country, the despotism of Gustavus was a desperate, but the only, remedy; and he was rather beloved by his people. Yet neither he, nor the Danish kings, while the national voice could alone enable them to overcome the aristocracy, have had the generosity to raise the third estate, by a free representation, to its proper weight, though a measure of sounder and more durable policy, and more advantageous to the industry and importance of their states, and of course to the wealth and power of the monarch, than that ruinous despotism which tramples on all ranks; which, by desolating the kingdom, at length subdues it to foreign power, and extinguishes the line of princes, who perish by the very wounds which they have inflicted.

The regency is, by the king's will, the authority of which may however well be disputed by some future diet, invested in his brother, the duke of Sudermania, and a council; and is to continue till the prince, now fourteen years of age, shall have attained the age of eighteen. It is probable that the attempts of the nobles to regain their influence may much disturb the regency, especially if they follow the ancient example of the English barons, and interest the people at large in their claims.

D E N M A R K.

Count Schimmelman, minister of state, finances, and commerce, has the merit of accomplishing the abolition of the slave trade-

trade among the subjects of Denmark. His plan was approved by the king on the 22d of February last, and is to be gradual. The disinterestedness of this minister, who possesses large estates in the Danish West India islands, recommends his exertions to the greater praise.

A scheme for defraying the national debt has been suggested and followed. One million has already been discharged.

I T A L Y.

The pope continues to threaten dreadful anathemas against those French clergy who have taken the civic oath; and to solicit the catholic counts, and even the Greek heretics of Russia, for assistance in the recovery of Avignon.

S P A I N.

The sudden dismissal of count Florida Blanca from the office of prime minister, originates in causes not disclosed. It is imagined that the court found this step necessary, to appease the public murmur at some late measures, particularly the edict concerning strangers, which contributed to impose further fetters on commerce, and which has since been repealed. On the 28th of February the minister was removed; and count d'Aranda, an old statesman, a warm friend of the queen and nobility of France, holds his employments till some other arrangement can be formed. The superintendency over all the departments of the Spanish government is vested in the council of state, of which his catholic majesty has declared himself president, and the count d' Aranda senior member. Such are the terms of the Gazette, which are not a little singular.

P O R T U G A L.

On the 10th of March the prince of Brazil, as presumptive heir to the crown, published an edict, declaring that as his mother, from her unhappy situation, was incapable of managing the affairs of government, he would place his signature to public papers, till the return of her health; and that no other change should be made in the forms.

The queen is disordered by religious melancholy; and Dr. Willis has been called to cure another sovereign: a singular phenomenon in history!

P R U S S I A.

The Prussian monarch has made preparations, and will doubtless assist the king of Hungary in the war against France.

GER-

G E R M A N Y.

Most of the late transactions of this empire, as relating to the affairs of France, are reserved for a latter article, under which they will appear more clear and connected. After much irresolution the late emperor seemed at length resolved on war, when he died of a pleuretic fever on the first of March, after an illness of four days. One of the last actions of his reign was a declaration against the freedom of the press, restricting all works on government to a large size, that they might be confined to a few readers.

It is little doubted that his son Francis, now king of Hungary and Bohemia, will be chosen emperor at the election in the beginning of July. Meanwhile the politics of the court of Vienna continue unchanged; and Francis seems even a more violent enemy to the French revolution than his father. Attached to his uncle's example, he is fond of war; but his constitution is said to be weak, and his abilities have not been tried.

A U S T R I A N N E T H E R L A N D S.

These fair provinces are little satisfied with the Austrian government, but are kept in awe by a numerous soldiery. The aristocracy, jealous of the people whose rights they trampled on during the late insurrection, are beginning at length to conciliate measures with the sovereign. Some politicians think it probable that the advance of a French army may occasion a commotion of the people.

F R A N C E.

The dubious and undecided conduct of the emperor, and the refuge and protection found in the German empire by the emigrant princes, excited France to vigorous resolutions; and the celebrated manifesto, addressed to all states and nations, made its appearance. In this production, which does honour to the pen of M. Condorcet, the motives are detailed which induce France to hostilities, not offensive, in violation of her recent constitution, as some superficial observers might infer, but in mere and necessary defence against the unbearable insults, and warlike preparations, of the refugees in the adjacent countries of Germany; insults which, if passed in silence, might have degraded the new order of affairs in the eyes even of the French nation; and preparations, which requiring continuous exertions and expenditure to guard against, occasioned all the inconveniences of war. It was to be apprehended that suspense

pence might have given rise to timidity, and distrust; and in the disputes of nations the most vigorous defence is exerted in striking the first blow.

The forcible measures pursued had the effect of intimidating the German princes; and the emigrants were constrained to an ignominious dispersion from the frontiers. But the protection of the emperor, and of the Prussian king, afforded them asylums more remote and less obtrusive.

Irresolution seemed to preside in the councils of the emperor, a monarch more eminent for the mild virtues of peace than for the exertions of war. He had acknowledged the national flag, he had declared that he regarded the king of the French as absolutely free, while the league of Pilnitz, (which, as is now avowed by the court of Vienna, was not only intended to secure Germany from such a revolution as France had experienced, but even to extinguish the dreaded source) and the protection afforded to the emigrants, were infallible proofs that the emperor could not be regarded as a friend.

In this state of affairs the assembly deliberated on the report of the diplomatic committee, which tended to prove that France had nothing to dread from the league which was formed. The emperor's conduct was represented as only calculated to intimidate France into a consent to a congress, which should revive her constitution, or rather destroy it. From a war he could gain nothing, but must weaken his military strength, and exhaust his treasury. The alliance with the house of Austria was reprobated; and it was asserted that, since the treaty of 1756, France had made many sacrifices in support of that house, sacrifices repaid by the present insults. The emperor had protected the emigrants; had formed a league against France; had sent circular letters to the European powers, persuading them to unite against the attempts of reason and liberty.

Among the numerous important consequences of the French revolution; must be placed the total change of European politics, to which it has led. Previous to this singular event there was what is called a balance of power; and to preserve this, if two or more states formed an alliance, an opposite league was sure to appear. At present there seems a general alliance in Europe against one nation. The scheme of politics has become so new, that the routine of cabinets and ministers affords no precedents. If the inimical powers were to dismember France, and the more enterprising to have the largest share, what would become of the balance of power, and of the liberties of Europe, those prettexts of constant wars for three centuries? The passions of kings must render them inimical to this revolution; but what country can have a real interest in

opposing it? What would be our feelings if the European monarchs were to guarantee the English constitution, and to declare that no improvements should be made? Yet this last event is not improbable, among the wonders which have followed the French revolution, which has been succeeded by singularities in most countries: in England it has caused a reconciliation between the stock and branches of the royal family; in the Austrian Netherlands it has forced the hierarchy and aristocracy to an agreement with the sovereign against the people.

The national assembly, though inclined to war, permitted a further trial of negotiation; but decreed that the emigrant princes should have no claim to the regency, as the time allotted for their return was expired. Soon after the king was required to notify to the emperor, that if he did not declare before the first day of May, his intention to live in amity with the French nation, and to renounce all treaties against its independence and safety, his silence should be interpreted as a declaration of war.

Fresh and ungrounded suspicions were raised that the king meditated a second flight; but Louis quieted these apprehensions by the most solemn assurances of his attachment to the constitution.

Towards the middle of February, the imperial ambassador at Paris delivered an answer from his court to the French requisition. It bore that the orders sent to general Bender, to prepare for war, were only intended to defend the electorate of Treves, if invaded: that it was true that the treaty of Pilnitz obliged the emperor and the Prussian monarch to support the cause of Louis against his rebellious oppressors, but that his avengers were disarmed by his being left at perfect freedom. Many expressions were added, full of the old Austrian pride, reflecting on the French nation as rebels, and pointing out the republicans and jacobins as objects of horror. In short, the papal bulls against the doctrines of the reformed seem to have afforded the model for this singular rescript, so unworthy of the moderation of a cabinet, or the dignity of a monarch.—The Prussian minister also sent a letter avowing the same principles.

While we thus freely censure the conduct of those powers who oppose the new system, it may be asserted that nothing debases the constitution of France more, in the eyes of indifferent spectators, than those clubs which interfere with the legislation and government; and those deities of the galleries in the senate, who are so ready to applaud or to condemn. The national assembly ought to be regarded

as the organ of the nation : clubs, which are commonly proofs of a minority, ought in all events to be sedulously kept in the back-ground, and even dispersed, if tending to obscure the dignity of the legislative body : the spectators of a senate ought to testify their respect by an invariable silence.

Under the present constitution of France, it is a most difficult province for a minister to retain the confidence of the king, and of the assembly. On the tenth of March Louis notified that M. de Grave had been nominated to the war-department, in the place of M. Narbonne. This nomination was followed by the impeachment of M. Delessart, the minister for foreign affairs. The chief articles against him were, that he had neglected his duty and betrayed the nation, in not producing to the assembly the papers proving a concert among other nations against France ; in delaying the measures necessary for the safety of the country ; in deferring till the first of March any account of the official notice of the emperor, dated the fifth of January ; in meanly suing for peace, and giving prince Kaunitz improper information concerning the state of the kingdom.

The disorders of the realm were in the mean time far from being composed, nor could unanimous tranquillity be expected after so great, so recent, so sudden a change ; and while the sunshine of foreign peace continued to nourish every petty seed of faction. In the affair of Avignon the assembly shewed no eminent prudence from the beginning ; and it is now said that the aristocratical party have seized the castle, and maintain it against their opponents. Surely, as we before hinted, the assembly ought to pay particular attention to this acquisition, and curb its native fanaticism, by a competent garrison of national troops. The admission of Rochambeau and Luckner to the rank of marshals of France, while de la Fayette received not that honour ; the sudden unpopularity of the latter, grounded, as is said, upon his freely declaring his opinion that France ought to prefer peace to war, are circumstances not easily explicable.

The sudden death of the emperor, on the first of March, excited great consternation among the aristocrats, and afforded joy and exultation to the supporters of the constitution.

The assembly proceeded to the sequestration of the effects of the emigrants ; and it was decreed that the debts due to them should be paid into the chamber of sequestration ; that the produce of the sale of their goods by a creditor shall be paid into the chamber of the district, three months after the adjudication ;

and that the estates of the emigrants, who shall return within the month after the publication of this decree, shall be held by the nation, until the expences of the military preparations, occasioned by their emigration, shall be known, and the amount of their indemnity shall be regulated by this law.

An answer from the king of Sardinia was read to the assembly, in which that prince asserts that he has given proofs of his wishes for peace, and expects a similar return; that his troops are beneath the peace-establishment; that he has sent no artillery into Savoy, but on the contrary the garrisons there have not their compliment: and he declares his resolution to maintain peace and good neighbourhood with the French nation, and that he considers any suspicion to the contrary as an injury.

The death of the Swedish king, on the 29th of March, was doubtless a fortunate event for the French revolution. Fresh spirits were diffused through the nation; and the superstitious vulgar imagined that they beheld the peculiar protection of heaven, in the removal of the two chief foes of France in one month.

Meanwhile that veteran and haughty statesman prince Kaunitz, ever remarkable for the pride of his measures, and for their failure, continued to hold the reins of government under the new king of Hungary. On the tenth of March he had returned an answer to the requisition of France, importing that the assembling of troops by his master and the German princes, was only to maintain the peace of their states, disturbed by the French example, and by the machinations of the jacobins; and that the league between the court of Vienna, and the most respectable powers of Europe, should be continued till the French nation paid more respect to kings.

In the progress of these negotiations, the young Hungarian king, excited by the influence of Prussia, began to exhibit more enmity and severer terms. At length, on the 5th of April, M. de Noailles, in his dispatches to the French minister for foreign affairs, explained the propositions of the court of Vienna, that satisfaction should be given to the German princes proprietors of Alsace, that Avignon should be restored to the pope, and that the internal government of France should be invested with such efficiency, that the other powers may have no apprehensions of being troubled by France. Those terms produced a declaration of war against Francis I. king of Hungary and Bohemia, decreed by the assembly, and ratified by the French king, on the 20th of April.

M. de Noailles, in his dispatches adds, that the Prussian en-

voy at Vienna has hastily departed for Berlin ; that requisitions have been sent to the circles of the empire for contingents in men and money ; and that Francis I. is inclined to distrust the king of Prussia, who presses him with eagerness to war.

Amid these important objects, we have omitted to mention that the assembly has issued a decree against the distinctions of the habits of ecclesiastical dignitaries : and that lord Gower, the English ambassador at Paris, has presented a conciliating note on the affair between a French and English frigate in the East Indies, apparently arising from faults on both sides, which it is to be expected will prevent any disagreement arising from this cause.

BRITAIN AND IRELAND.

NATIONAL AFFAIRS.

The most important object, under this division, is the war now carrying on in the East Indies ; but having already, under the latter title, mentioned its progress, there is no occasion for any repetition here.

The chief articles in the marriage-treaty, between Prussia and England, have been laid before the public. The Prussian monarch gives to the princess a portion of 100,000 crowns. A formal renunciation is made, in favour of the male succession, of all right of inheritance arising from the house of Prussia and Brandenburg, as usually done on the marriages of the Prussian princesses. The sum of 4000 l. sterling is annually assigned for pin-money and other expences ; and 8000 l. annually of jointure, in case of the death of her husband.

PARLIAMENTARY PROCEEDINGS.

Many important affairs have been debated, but few decided, in the present session of parliament. The minister's popularity had been considerably injured by the injudicious preparations for a Russian war ; in which Europe was astonished to behold, for the first time, Britain acting in a subservient capacity to the narrow and interested politics of Prussia. It was easily perceivable that something must be done to appease the public clamour ; but the usual imprudent conduct of opposition furnished the minister with the surest defence.

In declaring our sentiments with the freedom of impartial spectators, unconnected with all parties, and influenced only by our earnest wishes for the public tranquillity and advantage, it is hoped that no reader will impute our occasional applause

of the minister to a blind confidence in his measures, or our occasional censure to any inclination towards the opposition. Whatever party be in office, the present, the opposition, or any other composed of both, or inimical to both, we consider it as the peculiar duty and special privilege of the press, to watch over the power of ministers, ever dangerous, whether they be monarchical, aristocratical, or democratical. By our happy constitution little can be apprehended from the royal prerogative; but every thing is to be feared from ministers, those temporary kings, whose power, not being hereditary, nor of any fixed duration, is frequently enlarged to excess, on purpose to secure itself. We would wish to see a philosophical enquiry into the origin, nature and tendency of this new species of magistracy, which in most European kingdoms forms an important branch of the government and constitution; and yet has never been considered by any political writer as even a member of government, while it is in fact the chief wheel of the machine. A comparison might be instituted between this high office and that of temporary magistrates in republics, of vizirs, and maires du palais; and even that of elective monarchs, particularly the popes, the singular government of which last it not a little resembles, in its duration upon a medium taken, and in other respects, especially in the sacred privilege, here called confidence in the minister, and at Rome infallibility.

Setting this aside, we believe that were Mr. Pitt out of office, it would not be easy to find a better minister to supply his place. Yet we applaud not the praises of our constitution, echoed by the minister, and even put into the royal mouth on the meeting of parliament: such praises are injudicious, and the voice of a happy people is in this case the only acclamation which ought to be heard.

To disperse the shades of unpopularity, the minister, instead of imposing more taxes to defray the expence of the Russian armament, as expected, liberally took off some small taxes which chiefly harrassed the poorer class of people. This might have been regarded as a mean compensation for committing the national honour to no purpose, and for a wanton waste of public money; and even as an avowal that many of our taxes were unnecessary, except to keep ministers in power by bribing our representatives, had not an infatuated opposition fallen headlong into the snare laid for them. Instead of silence, or insincere applause, the opposition seemed eager to secure the public hatred, by objecting to any diminution of taxes; and, on a future occasion, by a proposal to increase the allowance of the duke of York.—Happy is the minister who has such enemies!

In the debate on the Russian armament, a measure reprobated by the nation, it was contended that the British parliament may soon become a type of the parliament of Paris, and be only employed to register the edict of the minister. — A slight vote of censure indeed appeared proper ; but though the ministry had, in this instance, been misled, yet their former merits were such, that the house had no reason to suppose the public opinion in their favour much changed, and therefore continued their support. — To overpower the charge by concealment of papers, and by mere majorities, was, however, rather odious, considering the progress of reason and liberty in the public mind. The charge against a certain member, for improper conduct in the Westminster election, was suppressed in a similar way ; and the public wondered that darkness should have become absolutely necessary.

On the reduction of the army and navy, and the increase of pay to the former, we shall not comment. The trial of Mr. Hastings has proceeded slowly. The debates on the Indian war, another object of no popularity, were terminated in the usual way, by a majority.

The bill for an alteration in the choice and distribution of justices of the peace, in Westminster and other departments adjacent to London, seems a laudable measure. It has, however, been objected that the influence of the crown, that is of the minister for the time, must be thereby increased ; and that the trading justices, with all their infamy, are necessary evils, as they are attended by men experienced in detecting criminals. Perhaps the latter magistrates might be allowed to retain their offices, for this purpose, while the new justices might determine more creditable matters.

The arrangement for the payment of the national debt, of which nine millions are already cleared, was revised and improved.

Mr. Fox's bill on libels slumbers in the house of lords, though more conciliation might have been expected.

The bill for the abolition of the slave-trade was at length carried ; but a gradual abolition will, it is believed, be preferred. We wish that this measure may not prove injurious to our colonies, and to the empire : as philanthropists we applaud, but as politicians doubt. Little would be the advantage even to humanity, if in a century or two our colonies became the property of the African aborigines, a race who since the creation of the world have not produced one civilised nation, and in whose hands the field of industry would soon become a desert waste. — We adore the footsteps of providence in the destruc-

destruction of barbarous nations, that civilised ones may supply their place, as we praise the hand that roots up weeds in order to sow grain: but when this order is reversed, there is occasion for poignant regret; and we are dubious which to prefer, the good sense of our ancestors, or our own sensibility.

The debates on the constitution of the Scottish burghs presented a singular scene.—Great numbers of the most respectable people in that country signed petitions for redress; yet the minister, the former friend of a parliamentary reform, did not support their claims; and the secretary, with his coadjutor, treated them with contempt.

Let it not be supposed from this, and our remarks on some other transactions of this session of parliament, that we mean to contribute in the smallest degree to the murmurs of dissatisfaction. If any man imagine himself a better friend to the public tranquillity, he errs. But that there are discontents it would be ridiculous to deny; and, in our opinion, small concessions and conciliations are absolutely necessary to the national peace. That obstinacy which excites opposition, that contempt which kindles rage, are dangerous weapons to wield at this enlightened period. In former ages it might be a prudent maxim to yield nothing; that nothing might be expected; but maxims must vary with times. If our parties be kept at such extreme distance, that the one seems to shelter itself under despotic power, and the other to fly to republicanism, the collision, if they encountered, must be dreadful. It is surely the duty of every friend to his country, to recommend some concessions on the part of power; temper and content to the other side; moderation to all. The Spartan king, who diminished his own power in order to render it more lasting, may be recommended as a model to rulers, who ought to treat those who offer reasonable requests as their friends and brothers, and not to excite accumulated vengeance by a stern refusal of the smallest concession, far less to obtrude upon the public patience by such unwise obduracy at a critical period.

In regard to the two other kingdoms of this empire, Ireland acquired so many advantages lately by a patriotic parliament, that she has every reason to be contented and happy: but Scotland, as we are concerned to observe from some periodical publications of that country, and to learn from intelligent natives, complains much of old fetters on her commerce and improvement, not yet removed, and of the marked neglect shewn to her interests. The despotism of last century, and two rebellions of a part of her people in this, rendered Scot-

land so tame, that she has long regarded any opposition to the minister, as an act of sedition carefully to be avoided, lest the memory of her rebels should recur. Now becoming more industrious and enlightened, she begins to know her real interests, and to apprise all the blessings of freedom.

The parliament of Ireland has extended liberal indulgences to the Roman catholics of that kingdom, by establishing the legality of intermarriage between them and the protestants, by admitting them to the profession of the law, and the benefit of education, and by removing all restrictions upon their industry in trade and manufacture. A reciprocal preference in the corn trade with Britain has been established. Further progress has been made in checking the immoderate use of spirituous liquors; and some wise institutions have been ordained for the regulation of charitable foundations.

May 1, 1792.

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I N D E X.

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